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Miss
S. J. J.

J. L. Knapley

THE

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FOR THE YEAR 1825.

VOL. XXI.

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THE
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1900

THE

MISSIONARY HERALD.

VOL. XXI.

JANUARY 1825.

No. 1.

Brief View OF MISSIONS AMONG THE HEATHEN, UNDER THE DIRECTION OF SOCIETIES IN THE UNITED STATES.

I. AMERICAN BOARD OF FOREIGN MISSIONS.

THE missions under the direction of this Board, are at Bombay—in Ceylon—among the Cherokees, the Choctaws, and the Cherokees of the Arkansas—at the Sandwich Islands—at Malta—and in Palestine. Measures have also been taken to ascertain the religious and moral state of the new Republics in Spanish America.

BOMBAY.

The third of the British Presidencies in India; about 1,300 miles, travelling distance, west of Calcutta. Population of the island about 200,000; of the countries, in which the Mahratta language is spoken, about 12,000,000.

Commenced in 1813. Stations at Bombay, Mahim, and Tannah.

BOMBAY.—A large city on an island of the same name, and capital of the Presidency.

Rev. Gordon Hall, *Missionary*.

Mrs. Hall.

Mr. James Garrett, *Printer*.

Mrs. Garrett.

MAHIM.—Six miles from Bombay, on the north part of the island.

Rev. Allen Graves, *Missionary*.

Mrs. Graves.

TANNAH.—The chief town on the island of Salsette, 25 miles from Bombay.

Rev. John Nichols, *Missionary*.

Mrs. Nichols.

Rev. Edmund Frost, *Missionary*, and Mrs. Frost probably arrived at Bombay in June last. Their particular place of residence is not yet known.

The Missionaries have translated the New Testament into the Mahratta language, and have printed nearly the whole of it; have translated portions of the Old Testament, and printed the book of Genesis; and they will be able to print the whole Bible soon, if funds are obtained. They have printed many thousand books and tracts, which have been read, probably, by several hundred thousand natives. They have under their care 20 schools, containing more than 1,300 pupils. In these schools are taught, in the Mahratta language, reading, writing, arithmetic, grammar, geography, some of the more simple parts of astronomy, &c. The Scriptures are a principal class-book in all the schools. In various ways the missionaries are

daily extending the circle of their acquaintance and influence.

A *Mission Chapel*, 60 feet by 35, has been erected at Bombay. It was dedicated in May 1823, and is the first Protestant place of worship built for the native population, on the western side of India.

CEYLON.

A large island in the Indian sea, separated from the coast of Coromandel by a channel, called the Straits of Manaar. Length 300 miles, breadth 200. Population 1,500,000. It constitutes one of the British governments in India, but is not under the control of the East India Company.

The missionaries of the Board are in the northern, or Tamul division of the island, in the district of Jaffna.

Commenced in 1816. Stations at Tillipally, Batticotta, Oodooville, Panditeripo, and Manepay.

TILLIPALLY.—Nine miles north of Jaffnapatam.

Rev. Henry Woodward, *Missionary*.

Mrs. Woodward.

Mrs. Sarah Richards, *Widow of Rev*

James Richards.

Nicholas Fermander, *Native Preacher*.

BATTICOTTA.—Six miles north-west of Jaffnapatam.

Rev. Benjamin C. Meigs, *Missionary*.

Mrs. Meigs.

Rev. Daniel Poor, *Missionary and Principal of the Central School*.

Mrs. Poor.

Gabriel Tissera, *Native Preacher*.

OODOOVILLE.—Five miles north of Jaffnapatam.

Rev. Miron Winslow, *Missionary*.

Mrs. Winslow.

Francis Malleappa, *Native Preacher*.

George Koch, *Native Medical Assistant*.

PANDTTERIPO.—Nine miles north-west of Jaffnapatam.

Rev. John Scudder, *M. D. Missionary and Physician.*

Mrs. Scudder.

MANEPI.—Four miles and a half north-west of Jaffnapatam.

Rev. Levi Spaulding, *Missionary.*

Mrs. Spaulding.

The missionaries have procured, to be boarded and educated in their families, and under their entire control, 169 heathen youths, who are supported, and to whom names have been given, by individuals and societies in this country. They have also established 43 free-schools, having a daily attendance of more than 1,300 scholars, have admitted into their church 20 converted natives; and, by means of their schools, and tracts, and conversations, and preaching, are constantly exerting a powerful influence on a considerable population, most of which is composed of the higher castes. Nine young men, members of the church, are very useful assistants, three of whom have been licensed to preach the Gospel.

There has been a recent outpouring of the Spirit on several of the schools, but the results are not yet known in this country.

A Central School, preparatory to a Native Mission College, has been established at Batticotta, and placed under the care of Mr. Poor.

THE CHEROKEES.

A tribe of Indians inhabiting a tract of country included within the chartered limits of the States of Georgia, Alabama, Tennessee, and North Carolina. Population about 15,000.

Commenced in 1817. Stations at Brainerd, Creek-Path, Carmel, Hightower, Willstown, Haweis, and at a place not yet named.

BRAINERD.—Within the chartered limits of Tennessee, on the Chickamaugh creek, 2 miles N. of the line of Georgia; 7 S. E. of Tennessee river; 250 N. W. of Augusta; 150 S. E. of Nashville; and 110 S. W. of Knoxville.

Mr. John C. Elsworth, *Teacher and Superintendent of Secular Concerns.*

Mrs. Elsworth.

Mr. Henry Parker, *Farmer.*

Mrs. Parker.

Mr. Josiah Hemmingway, *Farmer.*

Mr. Erastus Dean, *Mechanic.*

Mrs. Dean.

Mr. Ainsworth E. Blunt, *Farmer and Mechanic.*

Mrs. Blunt.

Miss Sophia Sawyer, *Teacher.*

CREEK-PATH.—One hundred miles W. S. W. of Brainerd, within the chartered limits of Alabama.

Rev. William Potter, *Missionary.*

Mrs. Potter.

Dr. Elizur Butler, *Teacher.*

Mrs. Butler.

John Arch, a converted Cherokee, *Interpreter.*

CARMEI.—Formerly called Taloney; 60 miles S. E. of Brainerd, within the chartered limits of Georgia, on the Federal road.

Rev. Daniel S. Butrick, *Missionary.*

Mr. Moody Hall, *Teacher.*

Mrs. Hall.

HIGHTOWER.—On a river named Etow-ee, corrupted into Hightower; 80 miles S. S. E. of Brainerd, and 35 W. of S. from Carmel.

Mr. Isaac Proctor, *Teacher.*

Mrs. Proctor.

WILLSTOWN.—About 50 miles S. W. of Brainerd, just within the chartered limits of Alabama.

Rev. Ard Hoyt, *Missionary.*

Mrs. Hoyt.

Rev. William Chamberlain, *Missionary.*

Mrs. Chamberlain.

Mr. Sylvester Ellis, *Teacher.*

Mrs. Ellis.

HAWEIS.—About 55 miles a little W. of S. from Brainerd, just within the chartered limits of Georgia.

Mr. Frederic Elsworth, *Teacher and Farmer.*

Mrs. Elsworth.

THE STATION NOT NAMED.—About 25 miles N. E. of Brainerd, within the chartered limits of Tennessee.

Mr. William Holland, *Teacher.*

Mrs. Holland.

Mr. John Vail, *Farmer.*

Mrs. Vail.

Churches have been organized at Brainerd, Creek-Path, Carmel, Hightower, and Willstown. More than 50 Cherokees were united to these churches the last year. Schools for the youth of both sexes are maintained at all the stations.

At the station last named, the buildings have been but recently erected. A residence has probably been commenced by this time.

The Cherokees have made greater progress in civilization, than any of the other tribes of Indians. Their agricultural improvements are considerable. Their incipient jurisprudence appears to secure the respect of the people. Their distribution of the legislative, judicial, and executive powers of government, is made with considerable skill and judgment.

THE CHOCTAWS.

A tribe of Indians, residing between the Tombigbee and Mississippi rivers, almost wholly within the chartered limits of Mississippi, with but a small part in Alabama. Population about 30,000.

Commenced in 1818. Stations at Elliot, Maybew, Bethel, Emmaus, Goshen, and at four other places not yet named. All these stations are within the chartered limits of Mississippi.

WESTERN DISTRICT.

ELLIOT.—Situated on the Yalo Busha creek; about 40 miles above its junction with the Yazoo; 400 miles W. S. W. of Brainerd; 140 from the Walnut Hills, on the Mississippi river; and from Natchez, in a N. N. E. direction, about 250 miles.

Mr. John Smith, *Farmer.*

Mrs. Smith.

Mr. Joel Wood, *Teacher.*

Mrs. Wood.

Mr. Zechariah Howes, *Farmer and Mechanic.*

Mr. Anson Dyer, *Teacher*.
Miss Lucy Hutchinson, *Teacher*.

BETHEL.—On the old Natchez road, about 60 miles S. E. of Elliot, and the same distance S. W. of Mayhew.

Mr. Stephen B. Macomber, *Teacher*.
Mrs. Macomber.

SCHOOL AT CAPT. HARRISON'S.—Near Pearl river, more than 100 miles south-easterly from Elliot.

Mr. Anson Gleason, *Teacher*.

NORTH-EAST DISTRICT.

MAYHEW.—On the Ook-tib-be-ha creek, 12 miles above its junction with the Tombigbee, 90 miles E. of Elliot, and 18 W. of Columbus.

Rev. Cyrus Kingsbury, *Missionary and Superintendent of the Choctaw Mission*.

Mrs. Kingsbury.
Dr. William W. Pride, *Physician*.
Mrs. Pride.
Mr. Calvin Cushman, *Farmer*.
Mrs. Cushman.
Mr. Samuel Wisner, *Mechanic*.
Mrs. Wisner.
Mr. William Hooper, *Teacher*.
Mrs. Hooper.
Mr. Philo P. Stewart, *Mechanic*.
Miss Anna Burnham, *Teacher*.
Miss Philena Thatcher.

SCHOOL AT MOOSHOLATUBREE'S.—About 20 miles from Mayhew, in a south-easterly direction.

Mr. Adin C. Gibbs, *Teacher*.

AT I-IX-HUN-NAH.—A settlement of from 20 to 25 families, about 30 miles W. of Mayhew. It has been formed within three or four years, through the influence of Capt. Folsom, an enlightened chief. Most of these families, previous to their coming together, were wanderers, without industry, property, or character. For the two last years, they have excluded whiskey entirely from their settlement, have built comfortable houses, and possess fields in which they raise a good supply of corn and other vegetables.

Rev. Cyrus Byington, *Missionary*.
Mr. David Wright, *Teacher*.
Mrs. Wright.
Mrs. Moseley, *widow of Rev. Samuel Moseley*.

SOUTH-EAST DISTRICT.

EMMAUS.—About 140 miles, in a south-easterly direction from Mayhew, near the western line of Alabama.

Mr. Moses Jewell,
Mrs. Jewell.
Mr. David Gage, *Teacher*.
Mrs. Gage.

SCHOOL AT MR. JUZON'S.—About 100 miles south-easterly from Mayhew.
Mr. James T. Hadden, *Teacher*.

GOSHEN.—Formerly called *Yok-u-mah-chuk-mah*. About 115 miles S. by W. from Mayhew, and about 25 from the southern limits of the nation.

Rev. Alfred Wright, *Missionary*.

Mr. Elijah Bardwell, *Teacher*.

Mrs. Bardwell.

Mr. Ebenezer Bliss, *Farmer and Mechanic*.

Churches have been organized at Elliot, Mayhew, Bethel, and Goshen. The Rev. Samuel Moseley died on the 11th of Sept. last, greatly lamented by his companions in labor.

Mr. Byington, at I-ik-hun-nah, Mr. Wright, at Goshen, Mr. Dyer, at Elliot, and Mr. Williams, at Bethel, have each been paying more or less attention to the Choctaw language. Mr. Byington's particular object has been to reduce the Choctaw language to a system, and to compose elementary books for the schools. He has collected about 3,000 words, which he has translated into English, for the use of learners. These words are classed, according to the subjects to which they belong. He has, also, illustrated, at considerable length, the conjugation of verbs, the manner of using pronouns with verbs, and of suffixing, prefixing, and inserting particles; the declension of nouns, pronouns, adjectives, &c. He has, moreover, translated into Choctaw, twelve sermons and ten hymns. Somewhat more than 200 native children were in the schools, in September last. The following abstract of a report concerning the schools at Mayhew, is given as a specimen of what is attempted and accomplished at the schools in the nation.

Boys' School.

Class.	No. schol.	Degree of Proficiency.
1	2	Read and spell in words of two syllables.
2	5	Read and spell in words of three syllables.
3	6	Read in easy lessons.
4	6	Read not well in the New Testament.
5	13	Read well in the New Testament.
6	6	Read with fluency and propriety, spell well, write composition, and study geography and arithmetic.

During the winter, the 5th and 6th classes were required to commit lessons by candle-light. So anxious were they to excel in this exercise, that they would often take their books to the table, and improve every moment not otherwise occupied. They frequently recited twice as much as was required. A part of the time, on the Sabbath, was also employed in the same manner. During these exercises, they committed to memory from 20 to 25 chapters of the Gospel of Matthew, many hymns, lessons containing words and phrases in Choctaw and English, &c.

Girls' School.

Class.	No. schol.	Degree of Proficiency.
1	4	Read in monosyllables.
2	4	Read in two or three syllables and easy lessons.
3	10	Read in New Testament, but not fluently.
4	3	Read well in N. Testament.
5	5	Read in English Reader, Bible, &c.

The fifth class could recite the more interesting parts of Genesis, Exodus to the 20th chapter, and most of the history of our Savior in the New Testament; and could go through the maps in Cumming's Geography. All the lessons in the spelling-book were familiar.

Different classes of the children perform various labor in the recess of school, and interchange their labors every week. In this way they become acquainted with domestic duties. Besides keeping their own clothes clean

and entire, they make and repair much that is worn by the boys.

The schools are now extended, on the northern, eastern, and southern sides of the nation, about 350 miles. The two extreme ones are 250 miles distant, by the common route.

It is uncertain at what station Mr. Loring S. Williams, *Teacher*, and his wife, will be ultimately placed. Mr. Williams has resided at Bethel.

THE CHEROKEES OF THE ARKANSAS.

Cherokees, who from the year 1804 to the present time, have removed from their residence E. of the Mississippi, to a tract of country on the N. bank of the Arkansas river, between longitude 94° and 95° W. Population about 5,000. The greater part of this emigration took place between 1816 and 1820.

Commenced in 1820. There is only the station of

DWIGHT.—On the west side of Illinois creek; four miles north of the Arkansas river; 500 miles from the junction of the Arkansas with the Mississippi, following the course of the river; and about 200 miles in a direct line from its mouth.

Rev. Alfred Finney, *Missionary*.

Mrs. Finney.

Rev. Cephas Washburn, *Missionary*.

Mrs. Washburn.

Mr. Jacob Hitchcock, *Steward*.

Mrs. Hitchcock.

Mr. James Orr, *Farmer*.

Mrs. Orr.

Mr. Asa Hitchcock, *Mechanic*.

Mrs. Hitchcock.

Miss Ellen Stetson, *Teacher*.

About 60 Indian youth of both sexes are instructed here, of whom a very interesting account was given in the Herald, at page 345 of our last volume.

SANDWICH ISLANDS.

A group of islands in the North Pacific Ocean, between 15° 30' and 22° 30' north latitude, and 154° 55' and 160° 15' west longitude from Greenwich. They are extended in a direction W. N. W. and E. S. E., Owhyhee being the south-eastern island, and Oneehow the north-western. The distance, from the eastern point of Owhyhee to the north-western side of Oneehow, is about 390 miles.

Established in 1820. Stations on Owhyhee, Woahoo, Atqoi and Mowee.

OWHYHEE.

KIRUAH.—This place is on the western shore, nearly equi-distant from the northern and southern points of the island.

Rev. Asa Thurston, *Missionary*.

Mrs. Thurston.

Mr. Joseph Goodrich, *Licensed Preacher and Missionary*.

Mrs. Goodrich.

Dr. Abraham Blatchely, *Physician*.

Mrs. Blatchely.

WIAKAAH.—On the north-eastern side of the island.

Rev. Artemas Bishop, *Missionary*.

Mrs. Bishop.

Mr. Samuel Ruggles, *Teacher*.

Mrs. Ruggles.

WOAHOO.

HONORURU.—On the southern side of the island.

Rev. Hiram Bingham, *Missionary*.

Mrs. Bingham.

Mr. Elisha Loomis, *Printer*.

Mrs. Loomis.

Mr. Levi Chamberlain, *Superintendent of Secular Concerns*.

ATOOI.

WIMAAH.—On the southern side of the island.

Mr. Samuel Whitney, } *Licens'd Prea.*

Mr. James Ely, } & *Missionaries*.

Mrs. Whitney.

Mrs. Ely.

MOWEE.

LAHINAH.—On the southern side of the island.

Rev. William Richards, } *Missionaries*.

Rev. Charles S. Stewart, }

Mrs. Richards.

Mrs. Stewart.

Betsey Stockton, *Colored Woman, Domestic Assistant*.

MALTA.

An island in the Mediterranean, 20 miles long, 12 broad, and 60 in circumference. It is about 50 miles from Sicily. On this island, anciently called Melita, the Apostle Paul was shipwrecked, while on his way to Rome. Commenced in 1821.

Rev. Daniel Temple, *Missionary*.

Mrs. Temple.

On this island is a *Printing Establishment*, for the support of which certain persons, in Boston and elsewhere, engaged to pay \$3,000 annually for five years, —in all \$15,000, the greater part of which has been already received.—The following tracts have been issued from this establishment, during the past year.

In the Romaic, or Modern Greek.

Tracts.	Pages.	Copies.
Negro Servant, 2d ed.	64	1000
Watts's Catechism for children,	16	1700
Address to the Children of Israel,	34	1000
Payson's Address to Mariners, 2d ed.	16	1000
Sixteen Short Sermons, 2d ed.	48	1000
Flowers of Chrysostom on reading the Scriptures,	26	1000
Content and Discontent, by Mrs. Sherwood, 24	24	1000
A serious Address to young and old,	37	1000
Life of James Covey, two ed.	16	2500
An Appeal to the Heart,	34	1000
Life of the Virgin Mary, extracted only from the Bible,	20	1000
Exhortation to Scamen,	20	1000
The Lord's Sermon on the Mount,	16	1000
The Traveller and Yourself,	16	1000

In Greco-Turkish.

The Lord's Sermon,	16	450
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In Italian.

An Address to the Children of Israel,	25	1000
Christ's Sermon on the Mount,	16	1000
Negro Servant,	28	1000
The Young Cottager,	72	1000
Serious thoughts on Eternity,	12	1000
Shepherd of Salisbury Plain,	12	1000
Dialogue between two Sailors,	18	1000

Total. 23,650
A pious and skillful printer, from this country, is much needed at Malta.

PALESTINE.

JERUSALEM.—The capital of the ancient Judea, and of the modern Palestine. Population estimated by Messrs. Fisk and King, as follows:

Moslems,	10,000
Jews,	6,000
Greeks,	2,000
Catholics,	1,500
Armenians,	500
Total,	20,000

The Rev. Levi Parsons—now we trust an inhabitant of the heavenly Jerusalem,—visited this city in 1821; but it was not entered by any missionary, with a view to a permanent residence, till 1823.

Rev. Pliny Fisk, } *Missionaries.*
Rev. Jonas King, }

BEYROUT.—At the foot of Mount Lebanon. Population about 5,000.

Rev. Isaac Bird, *Missionary.*

Mrs. Bird.

Rev. William Goodell, *Missionary.*

Mrs. Goodell.

A press is on its way to Palestine, and the missionaries hope to commence operations with it as soon as it arrives. They have already distributed many Bibles and Tracts, in different languages, and to people belonging to various nations, and residing in widely distant parts of the East.

SOUTH AMERICA.

On the 25th of July 1823, Mr. John C. Brigham and Mr. Theophilus Parvin, the

former from the Theological Seminary in Andover, and the latter from the Theological Seminary in Princeton, sailed from Boston for Buenos Ayres. They arrived Oct. 24th. Mr. Parvin remains at Buenos Ayres, where he has a flourishing school. Mr. Brigham is probably by this time in Chili, from whence he will proceed to Peru and Colombia, distributing the Scriptures, and observing the religious and moral state and prospects of the countries, through which he passes.

FOREIGN MISSION SCHOOL.

Situated in Cornwall, Conn. Established in 1816.

Rev. Amos Bassett, D. D. *Principal.*

Mr. Herman L. Vaill, *Assistant.*

About 60 heathen youths, from various nations, have, at different times, enjoyed the privileges of this school. Of these youths, nearly half became hopefully pious at Cornwall. At present, the school contains over 30 members.

SUMMARY.

Whole number of Preachers of the Gospel from this country,	35
Native preachers and interpreters,	5
Laborers from this country, including missionaries, and assistant missionaries,	73
Female assistants, including the wives of missionaries,	64—142
Stations,	34
Churches organized,	13
Schools,	95
Pupils,	about 4,000

II. UNITED FOREIGN MISSIONARY SOCIETY.

This Society has missions among the Osage Indians and among Indians in the state of New York, and in the Michigan Territory.

THE OSAGES.

A tribe of Indians in the Arkansas and Missouri territories. The Osages of the Missouri live in two separate villages, six miles apart, on the Osage river, about 300 miles above its junction with the Missouri. These villages are distinguished by the names Great and Little Osages. The Osages of the Arkansas inhabit several villages on the branches of the Arkansas river, about 150 miles S. W. of the villages of the Great and Little Osages.

Population of the Great Osages,	4,000
Of the Little Osages,	2,000
Osages of the Arkansas,	2,000

Total, 8,000

UNION.—Among the Osages of the Arkansas, on the west bank of Grand river, about 25 miles north of its entrance into the Arkansas, and about 700 miles above the junction of the Arkansas and Mississippi, in lat. 35° 30' N. and long 97° 20' W. Commenced in 1820.

Rev. William F. Vail, } *Missionaries.*
Rev. Epaphras Chapman, }

Marcus Palmer, *Physician and Surgeon.*

Messrs. William C. Requa, Stephen Fuller, Abraham Redfield, John M. Spaulding, Alexander Woodruff, and George Requa, *Assistant Missionaries.*

HARMONY.—Among the Great Osages, on the north bank of the Marias de Cein, about six miles above its entrance into the Osage river, and about 80 miles S. W. of Fort Osage. Commenced in 1821.

Rev. Nathaniel B. Dodge, } *Missionaries.*
Rev. Benton Pixley, }

Rev. Wm. B. Montgomery, }
Wm. N. Belcher, *Physician and Surgeon.*

Messrs. Daniel H. Austin, Samuel Newton, Samuel B. Bright, Otis Sprague, and Amasa Jones, *Assistant Missionaries.*

The school at Union contains 22 scholars, and that at Harmony, 18, according to the latest accounts.

Four of the missionaries have paid considerable attention to the Osage language, and are able to communicate religious instruction in that tongue, with some degree of fluency.

A new station called *Hopfields*, has been commenced not far from Union, but we have no precise information respecting it.

Some notices of these missions were given at pp. 257, 258 of our last volume.

INDIANS IN NEW-YORK.

These Indians are the remnants of the Six Nations.—Stations at Tuscarora, Seneca, and Cataraugus.

TUSCARORA.—About four miles east of Lewiston, Niagara county. A mission in

this place had been under the care of the New York Missionary Society about 20 years. It was transferred to the U. F. M. Society in 1821.

Rev. David M. Smith, *Missionary*.

Rev. Mr. Crane's retirement from this station, and his appointment as a general Agent of the Society, was noticed in volume xx, p. 258.

SENECA.—Four or five miles from Buffalo, near the outlet of Lake Erie. Commenced by the New-York Missionary Society in 1811, and transferred to the U. F. M. S. in 1821.

An account of the breaking up of this mission, by the civil authorities of New York, was given at pp. 132, 162 and 196 of vol. xx. Previous to that event, the laborers employed were

Rev. Thomas S. Harris, *Missionary*.

Mr. H. Bradley, *Assistant Missionary*.

CATARAUGUS.—Near the shores of Lake Erie, and about 30 miles from Buffalo. Commenced in 1822.

Mr. William A. Thayer, } *Assist. Miss.*

Mr. Hanover Bradley, }

Miss Lucy Beardsley, *Teacher*.

The children belonging to the school amounted, July 21st, to 48.

INDIANS IN MICHIGAN.

Stations at Fort Gratiot and Mackinaw.

FORT GRATIOT.—On the W. side of the river St. Clair, about one mile below the outlet of Lake Huron. Commenced by the Northern Missionary Society in 1822, and transferred to the U. F. M. S. in 1823.

Mr. John S. Hudson, *Teacher*.

Twelve or fifteen children were in the school, at the commencement of the last year.

MACKINAW.—On the island of Michilimackinack. Commenced in 1823.

Rev. Wm. M. Ferry, *Missionary*.

Miss Eunice Osmar, *Teacher*.

A school has been established at this station.

HAYTI.

One of the largest and most fertile of the West India Islands, 300 miles long from E. to W. and from 60 to 180 broad. Lat. 17° 37' to 20° N.

Rev. Wm. G. Pennington, a colored man, *Missionary to the American Emigrants*.

GENERAL REMARK.

The wives of the missionaries are not designated, in the preceding Survey of the missions of the United Foreign Missionary Society, nor in that which follows, because, with respect to them, we are not able to speak with certainty.

III. AMERICAN BAPTIST BOARD OF MISSIONS.

THIS Board has established missions in Burmah—among the Miamies and Shawnees, the Putawatomes and Ottawas, the Cherokees, the Creeks, and in Africa.

BURMAH.

A powerful empire of southern Asia, supposed to extend from long. 93° to 102° E. and from lat. 9° to 20° N. It is about 1,300 miles from N. to S., but varies much in breadth. Population estimated at 17,000,000. In religion, the Burmans are the followers of Buddha, and have numerous temples and idols.

Commenced in 1814. Stations at Rangoon, Ava, and Chittagong.

RANGOON.—A city and principal seaport of the Burman empire, on the N. bank of the eastern branch of the Ah-ra-wah-tee river, 30 miles from its mouth. Population 30,000.

Rev. George H. Hough, *Missionary and Printer*.

Rev. Jonathan Wade, *Missionary*.

A church of 18 converts has been gathered here. The war between the English nation and the Burmese seems, for the present, to have interrupted the labors of the missionaries. At the taking of Rangoon, about the first of May last, the missionaries narrowly escaped with their lives. See vol. xx, p. 394.

AVA.—The seat of government, and residence of the Emperor. It is on the Ah-ra-wah-tee, 354 miles above Rangoon.

Rev. Adoniram Judson, D.D. *Missionary*.
Rev. Jonathan D. Price, M.D. *Missionary and Physician*.

Dr. Judson has finished the translation of the New Testament into the Burman language.

CHITTAGONG.—Capital of an extensive district S. E. of Bengal, about 230 miles east of Calcutta. It is under English government. The English Baptists have here collected a church of more than 70 members. No missionary has yet been appointed by the American society to succeed Mr. Colman, who died not long since.

THE MIAMIES AND SHAWNEES.

FORT WAYNE.—In Indiana, at the junction of St. Mary's river with the Maumee, opposite the mouth of St. Joseph's. A mission was commenced here, by the Rev. Isaac McCoy, in 1820; but he removing to Carey, this station is now vacant. During his stay at Fort Wayne, he baptized several Indians.

THE PUTAWATOMIES AND OT-TAWAS.

CAREY.—On the river St. Josephs, 25 miles from Lake Michigan, 100 N. W. of Fort Wayne. Commenced in 1822.

Rev. Isaac McCoy, *Missionary*.

Mr. Johnston Lykins, } *Teachers*.

Mr. William Polke, }

Miss Fanny Goodridge, *Teacher*.

A school of 60 native scholars has been collected.

THE CHEROKEES.

VALLEY TOWNS.—On the river Hiwassee, in the S. W. corner of North Carolina.

Rev. Evan Jones, *Missionary*.

Mr. Thomas Dawson, *Steward and Superintendent of Schools*.

Mr. Isaac Cleaver, *Farmer & Mechanic*.

Misses Elizabeth Jones, Mary Lewis, and Ann Cleaver, *Teachers*.

Mr. James Wafford, *Interpreter*.

A school of 50 scholars is taught at this station, and another school at Nottle, 16 miles distant. Several Indians have been baptized.

THE CREEKS.

A tribe of Indians inhabiting the western parts of Georgia, and the eastern parts of Alabama. Population 16,000.

WITHINGTON.—On the Chatahoochee river, within the chartered limits of Georgia. Commenced in 1823.

Rev. Lee Compere, *Missionary*.

Mr.———Simons, *Teacher*.

Miss———Compere, *Teacher*.

WESTERN AFRICA.

MONROVIA.—In Liberia, the residence of a colony of free colored people, planted by the American Colonization Society. Commenced in 1821.

Rev. Lott Carey, colored man, *Missionary*.

SUMMARY.

In a late address of the Board, the following summary view is given of their missions among the heathen.

"We have already, in the various fields occupied, twenty-eight competent missionaries—15 males and 13 females. Nine of the males are ordained preachers. These missionaries have under their immediate instruction between 180 and 300 scholars. They have also established four churches among the Heathen."

IV. AMERICAN METHODIST MISSIONS.

The American Methodists have missionaries among the Creeks, Cherokees, and Wyandots.

CREEKS.

COWETA.—In Georgia. Commenced, under the direction of the South Carolina Conference, in 1821.

Rev. Isaac Smith, } *Missionaries*.

Rev. Wm. Capers, }

Mr. Andrew Hammil, *Teacher*.

A school of about 40 scholars is here taught.

CHEROKEES.

Rev. Andrew J. Crawford was appointed by the Tennessee Conference to labor, for a season, among those Cherokees who understand English. Several of the Cherokees have joined the Methodist communion.

WYANDOTS.

UPPER SANDUSKY.—In the lands of the Wyandots, in the north parts of Ohio. Commenced in 1821.

Rev. James B. Finley, *Missionary*.

"The Society of Friends prepared this tribe for improvement, by counsel and by pecuniary aid. From 1803 to 1810, the Presbyterian Church supported a missionary and a farming establishment among them. A few converts, the fruits of this mission, were put to death by the Roman-Catholic Indians, on account of their religion. A few years since, a man of color named Stewart, of the Methodist Church, labored successfully with this tribe; 60 of them embraced the Gospel.

Mr. Finley entered on the mission in October 1821: more than 300 persons have now embraced Christianity: he receives much assistance, in giving religious instruction, from several of the chiefs, who are truly pious. A school was opened with 14 scholars: it has greatly increased. The children, both boys and girls, are very promising."

V. AMERICAN EPISCOPAL CHURCH.

ONEIDAS.

ONEIDA-CASTLE.—Near Oneida Lake. Commenced in 1815. Population 1,000.

Rev. Elenzer Williams, *Missionary*.

Mr. Williams is the son of an Indian chief. Soon after he commenced his labors, the pagan party solemnly professed the Christian faith. A place of worship was erected in 1819. In 1821, the communicants were between 40 and 50.

CHEROKEES.

SPRING-PLACE.—Within the chartered

limits of Georgia, about 35 miles S. E. of Brainerd. Commenced in 1801.

Rev. John Renatus Schmidt, *Missionary*.

OOCHELOGY.—About 30 miles from Spring-place, in a southerly direction. Commenced in 1821.

Rev. John Gamboke, *Missionary*.

Mr. John G. Proske, *Teacher*.

There are between 20 and 30 hopeful converts from heathenism joined to the church. The school at Spring-place has contained from 15 to 20 pupils. That at Oocheology is not yet begun.

VI. WESTERN MISSIONARY SOCIETY.

THIS Society has established a mission at MAUMEE, at the western end of Lake Erie. We have not the means of ascertaining the names of the missionaries. A school is taught here consisting of about 25 scholars.

VII. SYNOD OF SOUTH CAROLINA AND GEORGIA.

THE Rev. T. C. Stewart, missionary, has been settled, for some time, among the Chickasaws, a tribe of Indians, whose country is included within the chartered limits of the states of Mississippi and Alabama. Population about 6,500. There is a promising school, and considerable anxiety among the natives to be instructed.

GENERAL REMARKS.

THIS Survey shews, that the spirit of missions is not confined to any one section of our country, nor to any one denomination of Christians. The North and the South, the East and the West, Congregationalists, Presbyterians, Baptists, and Methodists, emulate each other in the work of sending the Gospel of Jesus Christ to the heathen. It is a noble emulation, imparting strength to the bonds of mutual good-will. May it increase, till harmonious effort, in the promotion of the highest interests of man, shall be universal.

The divine agency should be gratefully acknowledged in the production of these interesting events. The Most High breathes a spirit of love into the churches, and they are united. He infuses a spirit of enterprise, and they act. From Him cometh down "every good and every perfect gift."

Gratitude for past favors is the most likely way,—it is perhaps the only way, to secure favors in future. Let the churches, then, thank God, and take courage.

But though much is doing, it is but little in proportion to our means; and though many Christians are at work, they are few in comparison with the whole number. How small a proportion of the whole effective force of each denomination, is yet brought into the field. In some denominations, probably not one in a hundred does any thing for the millions in heathenism. And in all denominations, how small, comparatively, is the number of those, who can be said to use their property and influence as faithful stewards of God!

Yet there are faithful stewards; and a merciful Providence hath scattered them over the country, as lights and examples. Their influence is felt. It elevates the tone of moral life in the community. These are the men, who find out new objects of charity, devise new modes of benevolent operation, and, going before the spirit of the age, raise the standard of Christian liberality. Let them be cherished. They are more precious than gold, and their influence than fine gold. They are the light of the church; and, by the grace of God, they, and such as they, will make the church the light of the world.

American Board of Foreign Missions.

LETTER FROM THE REV. PLINY FISK
TO THE CORRESPONDING SECRETARY.

Dear Sir,

My last communications to you, contained the copy of my journal until my

arrival at Jerusalem, Nov. 21, 1823, in company with Mr. Jowett. I have now to give you an account of my labors, during a residence of five months in the Holy City. In giving this account, I think it will be most convenient not to confine myself to the form of a journal; though

what I write will consist, in great part, of extracts from what I wrote at the time.

Character of Three Roman Catholics.

In my journal for last year, I gave some account of my conversations with P—, a Catholic, who has for a long time refused to confess to the priest. Soon after my second arrival, he called on me, and spoke about the difficulty, that exists between him and the friars, on this subject. He still refuses to confess; and fears that they will, in consequence, excite the Turks against him. I urged on him the duty of frequent confession to God, and of daily prayer. He wishes to get protection from the English consul, and thinks that he should not then fear the friars. I exhorted him to put his trust in Christ alone, who is able to protect from every danger. Though he discerns some of the abominations of Popery, yet he is sadly ignorant of the Gospel, and of the nature of true religion. He continued to call on me often to converse and hear the Scriptures; and was occasionally present at morning prayers, and at public worship on the Sabbath. He ventured likewise to receive a New Testament, which he was last year afraid to do, on account of the friars. His ignorance and stupidity afford an affecting illustration of that state of degradation into which the Christians of this country are sunk. He, who would teach them the truth as it is in Jesus, and win them to the love of the truth, must have "long patience;" and be content to give "line upon line, line upon line, precept upon precept, precept upon precept." P—'s brother, who called frequently last year to converse and read the Scriptures, has likewise received a New Testament this year; but in consequence of being now employed by the Latin convent, he has called on us less frequently. His conduct shows us, what our knowledge of human nature would lead us to expect, that multitudes seek "the loaves and fishes," who care but little about "the miracles."

G—, the tailor, also a Catholic, who called on us frequently last year, and with whom we had frequent discussions on the points at issue between Protestants and Papists, seems, I think, more disposed than ever to listen to instruction. He is well aware of the wickedness of many of their priests; but, on most points of doctrine and discipline, he argues stoutly for Popery. He sometimes came to hear preaching, and frequently called to converse, and hear the Scriptures. Last year he was afraid to receive the Scriptures from us. This year he bought one of our Arabic Bibles. He argues more sensibly, than most of the native Christians; and

yet he can seldom feel the force of an argument, or distinguish between what is, and what is not, the point. He thinks the woman mentioned in Rev. xii, who "brought forth a man child," must be the Virgin Mary; and cites the words of Christ, commanding the leper, who was cleansed, to go and show himself to the priest, as an unanswerable argument for auricular confession. He has, however, a certain degree of candor, which affords some encouragement.

I—, a carpenter, is a poor man, and supports a large family by his daily labor. There is an honest bluntness about him, which it is very pleasing to find in this land of pretended friendships and fawning sycophancy. He is willing to labor; but complains much that he cannot find employment. He made tables, chairs, and bedsteads, for us; and while others, who hoped to derive pecuniary advantages from our residence in Jerusalem, pretended to be very disinterested in their attachments, he used honestly to tell me, that he wished others like us would come, that he might labor for them and gain something for his own family. This attracted our notice, because any thing like frankness is so rare in this country. One day, when I had been speaking to him about his soul, and salvation, he said that he never thought seriously on these subjects, till he heard me talk about them. Just before I left Jerusalem, he told me he was very sorry we were going away, and asked with a great deal of simplicity, "What shall we do for prayers, when you are gone?" He sometimes came to hear prayers; and frequently to hear preaching. Except the above, we had not much intercourse with Catholics.

Character of Two Greek Ecclesiastics.

Soon after my arrival at Jerusalem, Cesar, a deacon in the principal Greek convent, one of the persons alluded to in brother Parsons's journal, with whom he spent much time in reading the Scriptures, requested me to teach him Italian, and offered to assist me in Arabic. He, in consequence, spent a part of almost every day with me. We read the Scriptures, and conversed very fully on the doctrines of religion. He became very much attached to us; and we loved him for his amiable, modest deportment, and his earnest desires for intellectual improvement. In this last respect, he is a genuine Greek. "The Greeks seek after wisdom." We hope he has made some progress in religious knowledge. But it was painful to see so good a mind, as he possesses, so much the slave of superstition and credulity, and so unsettled and indefinite in its moral

principles. He believes, or at least professes to believe, very firmly, in the miracle of the *holy fire*, and in a thousand pretended miracles, which occur continually in the Greek church. He is also a staunch defender of the doctrines and discipline of that church. I apprehend he has more correct moral principles, than are generally to be found, where the influence of a corrupted Christianity has united with the influence of Turkish tyranny and bribery, to destroy integrity, good faith and truth, and to introduce in their stead lying, hypocrisy, and every kind of deception; yet he thinks it is perfectly lawful to state what is not true, especially to Turks, in many cases where life, or property, is at stake, and where the other party do not regard truth, and will only turn your honesty against yourself. He borrowed an Arabic treatise from a Turk, and copied it. When he returned the book, the Turk inquired whether he had copied it or not; and he said, no. I reproved him for this; but he attempted to justify himself by saying, "Had I confessed the truth, I have no doubt but the Turk, as soon as you are gone from Jerusalem, would have demanded of me a large sum of money, and I should have been obliged to pay it, for the use of his MS. He would not demand it while you are here, because he knows that I am a friend of yours." Several similar things occurred, during the winter, and he always attempted to justify himself in the same way. This jesuitical notion, that the end sanctifies the means, is, I fear, very common among oriental Christians. After our difficulty with the Turks, I one day said to Cesar, "Do you not believe, that any Greek in Jerusalem would have told any lie whatever to the Turks, if it could have been the means of procuring our release?" He promptly answered, "Yes." It actually happened, in several instances, that, out of friendship, they told lies, when they thought it would be of use to us. We have at different times conversed so much with Cesar on this subject, that we hope he begins to feel the impropriety of it and the duty of "speaking the truth." He has been a very constant, and a very attentive, hearer on the Sabbath; and begins to understand what we mean by regeneration, and the difference between a real and a nominal Christian.

Papas Issa Petros, (the Priest Jesus Peter,) is an Arab Christian, but of the Greek rite. He is a man of more learning, probably, than any other Christian in Jerusalem. He speaks fluently in four or five languages; and reads more or less of about fifteen. He has, also, a considerable knowledge of mathematics and astronomy, and constructs globes for his own use.

Fifteen or twenty years of his life were spent in Egypt, principally in connexion with Signor Basil Fahker, one of the consuls at Damietta, an Arab Greek, who is distinguished for his love of learning, and has made a large collection of Arabic books and MSS. For him Papas Issa translated into Arabic Rollin's Ancient History and several other books. When the French were in Egypt, he acted as interpreter for one of their generals; and many of his opinions, both on religion and politics, were evidently borrowed from the French. This has served, in some measure, to free his mind from the narrowness and superstition, which prevail around him, and to leave his mind more free for investigation and research. He has often inquired very particularly about our doctrines and discipline, and expresses a full conviction, that the churches of America and England are more like the primitive Christians, than any other churches on earth. He was the first, whom I invited on the Sabbath to hear Italian preaching; and he afterwards invariably attended. Though he is fully sensible of the superiority, which his talents and learning give him over the other priests; though he is very self-sufficient and self-righteous, and accustomed to dogmatize magisterially in conversing with those around him; yet he often requested us to explain passages of Scripture, and to answer questions in theology, in a manner which showed that he was seriously investigating serious subjects, and that he sometimes felt his own deficiencies. He has attained to better views of justification, of the excellency and sufficiency of Scripture, and of the spiritual nature of religion, than any other oriental Christian with whom I am acquainted; but he has not yet learned the corruption of his own heart, nor has he taken the first step in self-abasement and humiliation. Being, however, fully sensible of the ignorance and superstition of the Christians around him, and of the superiority of Protestant doctrines and customs; he is very ready to assist us in our work. He translated two or three of the Jews Society's tracts from Hebrew into Arabic, for Mr. Wolff. These were sent to England to be printed. Last year I employed him to translate the tract from Chrysostom, on *reading the Scriptures*, and the tract containing *short prayers for every day of the week*. When we arrived at Jerusalem this year, as Mr. Jowett expected soon to have an Arabic press in operation, I gave up these tracts to him, and he left a hundred dollars in my hands to employ Papas Issa in translating tracts, and in making a version of the New Testament, directly from the ancient Greek. For this sum he translated *The Dairyman's daughter*; William

Kelly; Negro Servant; Serious thoughts on Eternity; and The Progress of Sin; and the New Testament as far as the last of Hebrews. These translations I am about forwarding to Mr. Jowett; and, as his printer has already arrived with Arabic types, we hope soon to receive a supply of Arabic tracts for distribution. This will be a great addition to our means of doing good. During the summer, the translator is to finish the Testament, and add *Leslie's short method with Deists*, to the catalogue of tracts. By these labors I hope he is doing good to himself, as well as furnishing us the means of doing good to others.

Besides these persons, there were a number of Greeks who called often to converse and read the Scriptures. But it is not necessary to speak particularly of every one.

Intercourse with Christian Sects.

I called frequently on the different classes of Christians, and was often visited by them in return. With the Armenians I could have but little conversation, for want of a common language. There is not a single person among them, who can speak any European language; and very few of them can speak Arabic. Generally, they are acquainted only with Turkish and Armenian. The Superior of the Abyssinian convent called on me almost daily. To him I often read the Scriptures in Arabic, and we had a number of very free and serious discussions about worshipping the Virgin Mary, and the nature of true religion.

Singular letter of Introduction.

In January, a bishop and three priests, of the Syrian Jacobite church, arrived at Jerusalem from Diarbekir, on their way to India. They brought me a letter of introduction from their Patriarch, whose usual residence is Merdin in Mesopotamia; but who is now in Damascus. The following is a translation of the letter.

Superscription.

"By the favor of the Most High, it will arrive at Jerusalem to the hand of his presence, our excellent, the blessed Mr. Pliny Fisk, the honored. *Safely.*"

Letter.

"The least (literally the contemptible,) Ignatius George the fourth, by the mercy of God most High, Patriarch of the Apostolical and Holy seat of Antioch, over the people of the Syrian Jacobites.

"In the convent of Zafran.

"May divine grace and a heavenly benediction rest upon his presence, our excellent, the honorable Mr. Pliny, the honored. The Lord God preserve him from all temptation, spiritual and bodily, *Amen.*

"Truly the cause of our composing this letter is benediction and friendship.

"First, inquiry for your dignity, and the state of your condition.

"Secondly, there are coming to your place our children the blessed, the Metropolitan Abdool Messeech the honorable, and the priest Isaac, and the priest Abdool Ahad, and the priest Beaharry the honored; for the sake of some peaceable and necessary business, in your place, and in your neighborhood. And we hope, that when they come to your presence in safety, you will place your view upon them with all your face, because they are our children, and especially as they are ignorant of the country; and there is to us confidence, that your spiritual zeal does not need urging, because your presence is well known by your doing good, and by every praiseworthy work. And we pray to the merciful and Most High God, that he would cover you with his providence, and take you by the hand, and conduct you according to your desire, and prolong your stability, and preserve your children, and powerfully break the enemy from you, and open the gate of his mercy before your face, and commit to you his favors and blessings, and give you times of joy and pleasure all the days of your life. Always send us information of the peace of your presence, to satisfy us concerning your dignity; and send us always letters containing requests, in order to multiply our love and friendship.

"This is what it was necessary to write, after a second and third blessing to your presence. Written the 29th of the month Tishareen the second, year of the Messiah 1823."

This letter was written in one sentence, without any division by punctuation or capitals. Presence, Dignity, Honorable, Honored, and Excellent, are titles commonly used, in Arabic letter writing. It is common for ecclesiastics to speak of all, who are under their spiritual care, as their children. *Abdool Ahad* means "the slave of the one," i. e. of the one God. *Abdool Messeech* means "the slave of the Messiah." *There is to us confidence*, is an Arabic idiom for "we have confidence." *Place your view upon them with all your face*, is the Arabic idiom for "receive them very kindly."

Inquiries respecting the Syrian Church.

In conversation with the bishop and priests, I made several inquiries about

religious opinions and practices. They are not Nestorians, but say the Nestorians are numerous in their regions, and have their own Patriarch. These Syrians, (whom I will call Patriarchal Syrians, to distinguish them from Papal Syrians,) administer the Lord's Supper in both kinds. Their secular clergy are married. They hold Christ to be the only Head of the Church; deny purgatory; and have no graven images. But they use pictures, and invoke the saints. In this last respect I was sorry to hear from them and their Church a different account, from what Dr. Buchanan gives of the Syrians of India. Perhaps the latter, being farther removed from the seat, and more completely beyond the influence, of corrupt Christianity, have retained more of the purity and simplicity of primitive times. This bishop tells me, that he is sent by the Patriarch, as bishop of India. Another bishop went out for this purpose sometime since, but was not received. It remains to be seen whether Abdool Messeeh will be more successful. Their ecclesiastical language is Syriac. One of the priests understands it well. Another reads, but does not understand it. They converse in Arabic, Turkish and Thoordish. They tell me they consider the English as their friends; but they speak to me of the Latins just as their brethren in India did to Dr. Buchanan. "They are not our friends," said one of the priests; "they have taken from us many of our churches." These Syrian Christians are violently opposed to the Pope, because he assumes authority over all churches.

A baptism in the Syrian Church.

I went one morning to the Syrian church to witness a baptism. The administrator was the bishop Abdool Messeeh. The resident bishop, Abdool Ahad, was present and assisted in the service. When I arrived at the church, I found about a dozen persons present, going through with the prayers and ceremonies, preparatory to the baptism. One part of the service was explained to me, as intended to expel the devil from the child. When ready for the baptism, the font was uncovered, and a small quantity, first of warm water, and then of cold water, was poured into it. The child, in a state of perfect nudity, was then taken by the bishop, who held it in one hand, while with the other he anointed the whole body with oil. He then held the child in the font, its feet and legs being in the water, and with his right hand, he took up water, and poured it on the child, in the name of the Father, the Son, and the Holy Ghost. After this he anointed it with oil and returned it to its parents.

Each part of the ceremony was attended by the reading of prayers; but this was often interrupted by the bishops and priests calling for the child, for water, oil, and other things; and giving each other directions about the performance of the service. Nothing was properly prepared; nobody seemed to understand how to perform the service; and there was no appearance of devotion. It seems to me probable, that the Syrian church is the most ancient church in the world. But alas! to what a state of degradation and ignorance is it now reduced. I was glad to distribute, among the few Syrians of Jerusalem, copies of the New Testament, and of the Psalms of David, in their own language; and to state to their bishops, and priests the simple truths of the Gospel.

Discussions with Jews and Mussulmans.

With a few Jews I have had several religious discussions, and have frequently read with them portions of the Old and New Testaments. I have also had discussions, from time to time, with two or three Mussulmans, particularly with Said Mohammed Jarallah, a Turkish Effendi, who gave me lessons for a short time in Arabic grammar. One day we read together the first chapter of Hebrews. He immediately noticed the manner in which Christ is mentioned as the Son of God; and said it was, in their view, infidelity to call him so. After assuring him, that it was a fundamental doctrine in the Christian System, I told him, that we do not believe Jesus is the Son of God in the same sense, as I am the son of my father, for this is impossible. I then showed him, in Luke i, 35, the reason assigned by the Angel, why Jesus should be called the Son of God. He raised his hands as if almost overcome with joy and admiration, on hearing this explanation; and exclaimed, "*God preserve you.*" It would be wrong, however, to suppose that he fully understood what I said, or that he was satisfied with it. He often uttered the same exclamation, when he saw me advancing in the knowledge of Arabic grammar. Mussulmans believe the miraculous conception of Christ, and always call him "our Lord Jesus;" but they also speak of "our Lady Miriam," (*Mary*), "our Lord Abraham," "our Lord Isaac," "our Lord Moses," &c. For Allah says, he goes to Christ's birth place in Bethlehem and kisses the stone, and hides his face with reverence. He says our Lord Jesus was the greatest of prophets, except Mohammed; and if any one should blaspheme the name of Jesus, the Turks would put him to death. "A Jew" said,

he, "was once at my house on business, and I asked him 'what do you think of our Lord Jesus.' 'He was a great liar,' said the Jew. I took my knife, and was going to stab him, but I reflected, 'he is in my house, and under my protection, and has just brought me money, therefore I cannot kill him.' But I told him he was an infidel, and accursed, and that God would curse him, because he denied a prophet of God." I have observed, that Christians sometimes represent Mussulmans, as praying to Mohammed. This practice is not authorized by the Koran; and if it exists, it is a corruption of Mohammedism. Some Mussulmans have told me, that they do pray to their prophet; and I have sometimes heard them invoke his name in the way of exclamation. But I wished to know whether, in their regular devotions, they do formally pray to him. I therefore said to Jar Allah, "Do Mussulmans pray to Mohammed?" He at first said, *yes*. I asked in what manner, and he replied—"They pray that peace may be upon him." "But," said I, "this is praying for him not to him." Do you ever say in your prayers, "O Mohammed, do this and do that?" "Never, never," said he; but he told me afterwards, that they beseech God to do things for the sake of Mohammed, and they consider him as a mediator between God and man.

On one occasion he said to me, "I asked you the other day, whether you believe that Mohammed was a prophet or not, and you answered, *no*. Now, I wish you to tell me, if Mohammed was not a prophet, how came the Koran into existence?" I felt a difficulty, not in answering the question to my own satisfaction, but in making my answer intelligible to him. I could easily account for the existence of the Koran, without being able to name the man, who actually wrote it, or who assisted Mohammed in doing it. "Is it not true," said I, "that the Koran, contains a great deal that is taken from the Law, the Psalms and the Gospel?" "Yes," certainly said he. "I suppose, then, that some man who had these books, selected matter from them, and added some other things, and thus produced the Koran?" He seemed to feel, that this would account in great part, for the contents of the Koran; and I am satisfied that, by adding the popular customs and manners of the Arabs in Mohammed's time, the *Cabbala* of the Jews, and traditions of the Christians, with all of which Mohammed had opportunity to be acquainted, it is very easy to account for all, that is contained in the Koran. It remains, however, to account for the style in which it is written. This is the great argument, on which Mussulmans rely, the standing mir-

acle to which they always appeal. They say, the greatest writers of the most learned times have never been able to equal a single page. Their ignorance of the masterly productions of great geniuses in other languages renders it difficult to show them the fallacy of this argument; and yet I am satisfied that an argument might be drawn from the *Iliad* in favor of Homer's theology, and in proof of his inspiration, at least as conclusive, as that which Mussulmans derive from the style of the Koran in favor of Mohammed.

I learned from Jar Allah that the Mussulmans expect the appearance of an extraordinary personage whom they call *Dajal*, which means the *False*, or the *Imperator*. Sometimes he is called the *False Messiah*. He will be a Jew, and the Jews, as a body, will follow him. He will also draw after him great multitudes of the Mussulmans; will make war against the true religion; and will go on prosperously, till he shall have subdued nearly the whole world. Then our Lord Jesus, (who, instead of being crucified as Christians suppose, was taken up to heaven by Gabriel, while Judas was crucified in his place,) will descend from heaven, wage war with *Dajal*, overcome and kill him, and establish the Mussulman religion throughout the world. As among Christians, some pretend to calculate the precise time when the millennium shall commence, so among Mussulmans there are some who pretend to have ascertained when the *Dajal* will appear. Jar Allah, more prudently, says, it will be when God sees fit.

(To be continued.)

JOINT LETTER OF THE MISSIONARIES.

THE letter, from which the following extracts are made, was signed by the four missionaries who are in Palestine, and relates chiefly to the enlargement of the mission. It is dated Beyroot, May 26, 1824.

We take it for granted, that not a long period will be suffered to elapse, before a missionary printer will be sent to Malta, and a missionary to the Jews from the Ladies' Society of Boston. Our views of the extent of this field, and of the multiplicity, difficulty, and variety of the labors that devolve upon us, are such, that we wish to call, and to call aloud, for more helpers.

We make our first appeal for a *physician*, who would be at the same time a helper in missionary labor, to be connected with the Palestine Mission. At Malta his services would not be particularly needed, nor at Smyrna, should that become a mis-

missionary station. At both these places there are skilful physicians. But in all Syria we know of no man, in whom we could repose confidence as a medical adviser.

We ask not for a missionary who has spent a few months in studying medicine. This will not answer the purpose. We ask for a well educated, skilful man, who is not entirely without practice and experience in the healing art, and who possesses, at the same time, the true spirit of missions, and will be ready to join with us cordially and cheerfully in all our labors, and in all our privations and trials. Such a man, we may hope, would be useful as the instrument of preserving the health and prolonging the lives of the missionaries and their families. He would be able, at the same time, to perform a great part of the labor of a missionary. He would probably do much, very much toward securing protection and favor to the mission. He would have rare opportunities to acquire information about the customs and opinions of the people, and he would gain access to many individuals and families, where another missionary could not go. If successful in healing the sick, he would soon be employed by Turks in authority, and by men of influence and wealth. By his influence with them, he would secure protection and favor. Probably his services would bring in something toward his support; but nothing could be depended on as certain in this respect, for the people of this country are accustomed to pay very little to their physicians. Should our labors be attended with success, and persecution consequently be raised against us, the influence of a physician with Governors and Pashas, to whom he had rendered professional service, might be the most effectual protection that we could enjoy.

The missionaries next recommend the enlargement of the printing establishment, with a view to the Armenians. Mr. Goodell has devoted himself to the study of Armenian and Turco-Armenian, in order that he may be able to superintend the press in the languages.

We are anxious to see something done, as soon as possible, for the Armenians. The readiness with which they purchase the Scriptures, encourages us. They had six or seven hundred pilgrims at Jerusalem, this year. Generally the number is still greater. This gives us opportunity, every year, to send books to almost the whole body of Armenians throughout the world. We can hardly expect to obtain a competent supply, and a sufficient variety, of Scriptures and tracts for this oc-

casion, until we see a press in operation for the express purpose of furnishing them.

On the subject of enlarging their number by at least two married missionaries, in addition to the physician, we quote the following paragraph.

We are sure all our patrons would say, that Jerusalem must not be relinquished. There are so many things also, in favor of B-yroot, as a station, that we cannot feel willing to relinquish it. In this country, there are very serious reasons why one missionary, or one family, should not be alone at a station. There are also several other places in this country, which we hope will, at no very distant day be occupied. The difficult, arduous, and perilous work of journeying must likewise be continued, in order to ascertain more precisely the state of the whole country and of the various classes of people, to distribute far and wide the Scriptures and religious books, and to survey and select new missionary stations. There are several fields where it is desirable that extensive journeys should be taken without delay, such as the Barbary states, Abyssinia, and Persia. But our thoughts turn with deeper interest still to the promising field, which Armenia presents, connecting with it, perhaps, Mesopotamia, and Chaldea, and the interior of Asia Minor. The Armenians are numerous in those regions, they are intelligent and enterprising, and many of them are rich travelling merchants, who have connection with distant parts of the world. For carrying on this part of the missionary work, it is desirable that there should be at least two single missionaries in the field. They should be men of firm health, and unyielding perseverance, and capable of enduring hardships with pleasure. Two such men, whose appropriate business should be travelling, would find a most intensely interesting field open before them in western Asia.

We, therefore, make our appeal to the Committee, to the young men who are about entering the ministry, and to all in our happy country who love the cause of Christ, and feel compassion for the souls of men who are perishing in sin. The churches have sent us out on this great work, and we cannot for a moment believe, that they wish or intend that we should labor here alone. We believe they wish us to lay before them not merely such information as may gratify their curiosity, but such as may excite their benevolence, and rouse them to exertion. We now point them to the field of labor, and ask them to show their love to Christ.

We unitedly request the friends of Christ to pray for us, that we may so fulfil our ministry, that while we are "messengers of the churches," we may be also "the glory of Christ." "We have this treasure in earthen vessels, that the excellency of the power may be of God and not of us. We are troubled on every side, yet not distressed; we are perplexed but not in despair; persecuted but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body."

We rejoice in this first opportunity unitedly to subscribe ourselves your brethren and fellow-laborers.

P. FRISK,
J. KING,
I. BIRD,
W. GOODELL.

EXTRACT OF A LETTER FROM MR.
GOODELL TO THE CORRESPONDING
SECRETARY.

Dated Beyroot, July 20, 1824.

By the time the press shall arrive, if not within a year, I hope to be able to superintend it; and if Jacob Aga, the Armenian Bishop, with whom I studied at Sidon, should make himself master of Italian, as I hope, he will be of great use in preparing tracts.

The heat, as yet, has not been so uncomfortable as we feared. From the 17th of May till the end of the month, the thermometer was generally at 76°. Once it was as high as 82°; and once, the last day of the month, it was as low as 68°, when we had rain.

The first day of June, it was 67°, at nine o'clock, A. M., and 70° at three o'clock, P. M. To the 19th of the month, it was but once as high as 83°, but was generally about 78°. To the end of the month, at Sidon, it was generally about 80°. Twice it was 86°. Once, during this period, it was 92°, at Beyroot.

From the first of July to the date of this letter, it has generally been, both at Sidon (while I continued there,) and at Beyroot, 82°, at nine A. M.; and 84°, at three P. M. We generally have a refreshing breeze from the S. W. during the whole day. Indeed, since the 15th of May, we have invariably had south westerly or westerly winds.

Mr. Goodell thus concludes his letter.

In the midst of many fears and troubles, I think I express the feelings of all our company, when I say, our prospects were never more encouraging, than at the present moment. But our friends must not be frightened, if they hear we are in prison. It may do them and us much good.

EXTRACT OF A LETTER FROM MR.
TEMPLE.

Dated Malta, Oct. 1, 1824.

THE Rev. Mr. Keeling, the Wesleyan missionary for Malta, has this morning commenced the erection of a chapel in this city, and expects the arrival of another missionary from his Society within a short period. Mr. Jowett is preparing for publication his *Researches in Syria*.

The last sheet of the *Pilgrim's Progress* in Modern Greek, is now in the press, and will be out this evening. It makes a volume of 348 pages large duodecimo.

Domestic Intelligence.

AMERICAN EDUCATION SOCIETY.

NINTH, ANNIVERSARY AND REPORT.

THE Ninth Annual Meeting of the American Education Society was held in Boston, on the 29th of September. The Officers of the preceding year were re-elected.

In the evening, the Society convened in the Old South Church to hear the Annual Report of the Directors. This was read by the Rev. B. B. Warner, of Boston. Afterwards Resolutions were proposed and seconded by the following gentlemen respectively:—Bradford Sumner, Esq. of Boston, and Rev. John H. Rice, of Petersburg, Va.; Rev. Justin Edwards, of Andover, and Mr. Rufus Anderson, of Boston; Rev. Aaron Leland, D. D. of

Charleston, S. C., and Rev. Samuel Green, of Boston.

The Resolutions were as follows:

That the scriptural and catholic principles, the extended labors, the economical appropriations, and the flattering success of the American Education Society, claim for it the confidence and liberal patronage of the Christian public.

That the salutary influence of Education Societies upon our literary institutions, ought to be acknowledged with fervent gratitude to Almighty God, and furnishes a conclusive evidence that these associations are entitled to the countenance and support of the friends of piety and learning.

That with the continued smiles of divine providence, this Society will never relinquish its efforts to provide a sufficient number of competent religious instructors, to fulfil the

great commission of the ascending Redeemer, and bring all nations to the knowledge of the truth.

We shall now extract some parts of the Report, presented on that occasion.

Transactions of the Society.

In reporting their own transactions and the progress of the Society since the last anniversary, the Board have only to say,—that one hundred and ninety-eight Beneficiaries, scattered through ten different states, from Georgia to Maine, have received appropriations, amounting, in the whole, to \$10,210;—that of these young men, fifty, in the first stage of their education, are pursuing their studies at sixteen different Academies; and one hundred and forty-eight, in the second stage of their education, in thirteen different Colleges. That the receipts into the Treasury have been \$9,454 88, being more than \$2,000 less than the receipts of the preceding year; that of the amount received \$1,280, were on life subscriptions, being \$700 less than the income from this source the preceding year; that no portion of the money received the past year on the current fund had been applied to the increase of the permanent fund; that, so far as the Directors are informed, no new Auxiliary Societies have been formed the past year;—and that the gentleman who has performed, for three years past, the duties of General Agent, having, some months ago, relinquished his charge, the interests of the Society have, in some degree, suffered from the want of that minute and constant attention, which cannot be afforded, except by a man completely devoted to the business; while the Directors have been, and are still, seeking, not without some hope of success, to fill the vacancy with an individual competent to the labors required.

Respecting the operations of the Society, the Directors remark:

Our present operations are to be valued mainly as the *germ of other and future efforts*, as powerful as they will be diversified, and fully commensurate with the wants of this vast community.

After alluding to the object, for which the Society was instituted, and also to the efforts, which have been made to excite attention to the alarming disproportion between the increase and diffusion of our population, and the growth and extension of our religious institutions; it is added:

It would seem that the community, or at least that part of it from which all bene-

volent operation proceeds, and by which it is supported, is at length, in some degree, awake to the importance of the object. And, as our country and our age are equally distinguished by a spirit of enterprise, it is a thing of course that the conviction, on the part of the public, that an object is important, implies also efforts for the attainment of that object,—efforts corresponding in energy with the power of the conviction.

Thus it has been in this case. Excitement has resulted in effort. It has not been in vain that the public has been urged, with this iteration of argument, and this variety of motives. Numerous independent Education Societies have been formed, both local and general; and many of them in the destitute parts of our country. New institutions of learning have been erected; and in those of older date, the standard of education has been raised, while at the same time, new provision has been made for the support of the indigent. Theological Seminaries have been founded, for the express purpose of supplying particular states and districts. And, what deserves our special notice, these efforts are confined to no one denomination. Christians, of every name, *almost* without exception—and we may add, *almost* without distinction—are beginning to feel the necessity of exertion.

The causes which are noticed as working together to supply the country with a competent ministry, are—Education Societies, Literary Institutions, Theological Seminaries, and a general Spirit of Improvement in the several religious denominations.

1. Education Societies. At the time when this Society was organized, there existed in the United States, only a few associations for educating ministers; all of them local in their character, and limited in their design. Now, besides our own institution with its branches and auxiliaries, we see the Union Education Society of New Hampshire and Vermont, the Baptist Education Societies of Maine, of Massachusetts, of Connecticut and of New York,—the Connecticut Education Society;—and the Board of Education of the Presbyterian Church, comprising the Presbyterian Education Society with its seven auxiliaries and nineteen executive committees, the Philadelphia Education Society with its thirteen Auxiliaries, the Pittsburg Education Society, and the Education Societies of Virginia, of North Carolina, and of Georgia; not to mention others whose recent or remote location or subordinate scale of proceeding, precludes a more particular enumeration. It is computed that, by

these Associations, more than seven hundred young men have already been assisted in preparing for the ministry. While the good which so many organized bodies are accomplishing, by diffusing information, and exciting an interest through every district of our country in the object for whose promotion they have been formed, it is at once apparent, must be great, and continually increasing.

2. The multiplication of Literary Institutions is dreaded by some, as being, in their view, unfavorable to the substantial progress of our national literature. But for ourselves we can say, that it seems to us no inauspicious omen. We hail it as the token of a spirit in this community that will not rest, till it has brought within the reach of every enterprising youth, the means of a liberal education. We see in it the process by which the standard of education is to be raised to its maximum, while the expenses of education are to be brought down to their minimum,—a process as simple as it is rapid, and involving only the well known principle, that competition always leads to improvement. That such anticipations are not visionary, the history of Literary Institutions in our country abundantly testifies. While the number of Colleges in New England has been increasing, the advantages, which they have individually afforded, have been continually rising in value and diminishing in expense. The recent experience of this community, and the facts which are at this day exposed to the observation of every individual, may serve at once to illustrate and to prove the assertion, that if a new institution be placed where it becomes in any sort a rival with an old one, the friends of both are immediately excited to far higher exertions than could have been otherwise called forth in behalf of either. Students must be obtained; and to secure them, each institution must aim at combining, as far as possible, the highest advantages with the least and fewest expenses. This principle of competition, co-operating with the spirit which has been diffused over the public by the efforts of Education Societies, has brought about in several of our colleges and academies, within a few years past, the establishment of very respectable foundations for the support of indigent students.

If we suppose this spirit of competition, and the spirit of improvement which it begets, to operate a few years longer; and if we suppose at the same time, that spirit of Christian patriotism, which has been inspired by the efforts of this and kindred Societies, to increase in power and in the extent of its diffusion, it will be no visionary expectation to anticipate the day, when it shall be here as it is in Scotland,

where every man of common industry, where even a poor widow, by a little extraordinary exertions, may train up a son to rank in attainments, in influence, in usefulness, with the richest and proudest in the land. And when such privileges of education shall be enjoyed in every district of our territory, there will be no more difficulty in supplying a well instructed ministry for our population.

Regarding the subject in this light, it is with peculiar satisfaction that we notice the progress of Literary Institutions in the distant and more destitute parts of our country. The history of every successive year shows us, how rapidly they are advancing in numbers, in respectability of character, and in the strength of their hold on the interest and affections of the public. And, in this connexion, we cannot help remarking with pain, that the main reason why these infant and rising Institutions do not advance far more rapidly to the rank of usefulness in which it cannot be doubted they will ultimately find their place, seems to be the difficulty of obtaining men in all respects properly qualified to manage their concerns. But it is at the same time encouraging to observe, that no inconsiderable number of those, who annually go forth from our highest seats of learning, are speedily employed in superintending the education of others,—some of them even in the remotest parts of the Union.

3. The first establishment of Theological Seminaries was an important era in the history of the American churches. The superiority of these seminaries over the former system of ministerial education, the advantage of experienced instructors in all the departments of Theological study, the impulse which the student receives from being associated with a crowd of his equals, all aiming at the same high rank of usefulness, and the preparation which he thus makes for future co-operation with them in every high design, cannot be here particularly considered. It will be enough to say that, while the experience of every year is showing, how admirably they are calculated, at once to increase the number of ministers, and to raise the standard of their attainments, the rapidity with which they are multiplying and growing in favor with the Christian public, affords a confident assurance, that the time will come when they shall send forth thoroughly educated ministers, not only to supply the millions of our fellow citizens, but to carry the tidings of salvation and the institutions of religion to all the dark and desolate kingdoms of the world.

In the year 1815, when this society was organized, there were only four Theological Seminaries in the country. Since that

period, nine others have been established, and two of the four which then existed, have been united: so that the whole number is now twelve. Of these, some have been generously endowed by benevolent individuals, whom God has raised up for that purpose, and whose names the church will ever delight to honor. Others are still in infancy; and some in very poverty. But even these are sending forth, over the comparatively destitute regions in which most of them are situated, a radiance "like the morning light that shineth more and more unto the perfect day." Every year, as it adds to the resources of the communities with which they are respectively connected, adds something to their strength. And they are continually gaining something by the reaction of their own ever growing influence. As the Seminary at Auburn, for example, fixes its students in that great and flourishing district which it is designed to bless, it will wax stronger and stronger; new sources of power will be opened, as well as new channels of operation. For, in the present condition of our country, you have only to increase the number of well instructed and pious ministers, and you increase the number of churches, and the number of intelligent Christians, and, by consequence, all the moral resources of the region where you place them. And in this aspect, even the least and weakest of these institutions swells to an importance not easily estimated. It is a seedling of the tree of life. Its roots shall strike downward, and its branches shall shoot upward, till at last its leaves shall be for the healing of the nations. Such ever has been, and such ever will be, the progress of the church in all its departments. "Whereunto," said its Founder, "shall we liken the kingdom of God? or with what comparison shall we compare it? It is like a grain of mustard seed; which, indeed, is the least of all seeds; but when it is grown, is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof."

4. But these varied efforts for the attainment of the object at which we are aiming, become far more interesting to our affections, and far more animating to our hopes, when we reflect, that *the Spirit of Improvement*, of which they are at once the effect and the evidence, has pervaded every considerable denomination of Christians. If those numerous and powerful sects, who, acting on the wise principle that an uneducated ministry is better than none, have occupied, and are still going forth to occupy, vast tracts of our newly settled territory, had risen up, at the commencement of effort for the promotion of our object, and embodied themselves as

the firm advocates of illiteracy, and the open enemies of improvement, our cause would have been well nigh desperate. For long and fearful would have been the struggle required, whether to eject such opposers from the territory they had won, or to make them co-workers in the efforts which they feared. But God has placed no such conflict before us. There is no denomination of Christians arrayed against the attainment of our purpose. The only controversy respecting it would seem to be, which sect shall be foremost in its efforts. Our Society, it is true, was established on broad and liberal principles. As it assumed a national appellation, so it has sought to *deserve* that appellation, by maintaining a truly national character, equally remote from locality of operation and sectarianism of purpose. And the Directors can now see no reason, either to repent of their proceedings, or to deviate from their course. For, as they trust that the liberality of their principles has heretofore given to their efforts some degree of influence, and some degree of favor, with Christians of every designation, so they would hope, that an adherence to the same principles in future, will give them a high and honorable rank of usefulness. At the same time, they do rejoice, and will rejoice, in all these separate efforts, so far as they are contributing to the accomplishment of the great object of furnishing to our population a competent number of pious and well educated ministers. They see, in these multiplied exertions, an encouraging indication that their expectation will not be deceitful, or their labor in vain.

It cannot then be deemed extravagant to say, that the combination of causes now in operation does promise ultimately to relieve the wants of this people. The eighty thousand ministers who will be needed, seventy-five years hence, to supply the eighty millions of souls that will then occupy this country, are not all to be educated here in New England. The process of supply must be, at once, more economical, and more effectual. The ministers to be furnished, must be trained up on the spot where they are needed, in the midst of the people whose characters they are to form, and whose affections they must secure. For this purpose, a thousand halls of science, and a hundred schools of sacred learning, must be erected, in the various districts of that vast territory that will then be echoing with the tumult of population. And these institutions can be planted and fostered, by the efforts of a few well educated ministers:—we mean, a few when compared with the prospective, or even the immediate, necessities of our country. Our meaning may be illustrated by a specific example. In the state of

Illinois, as in all our recent states and territories, a liberal provision has been made, by the wise policy of our General Government, for the support of schools and institutions of learning. But experience, abundant and sad experience, has shown, that without the co-operation of an enlightened and zealous Christian ministry, such provision is made to little purpose; and the state of Illinois is supposed to contain, at present, not more than three or four clergymen of liberal education; and these, even supposing their attainments to be of the highest order, are too few to form the character of the state, or even to call forth and sustain the energies of its people in behalf of any object whatever. Three or four ministers, scattered over a wide country, can never establish a college, or even a school, to educate their successors, much less to train up helpers for themselves. Yet it does not follow that all the successors, or even that all the coadjutors, of these men must be educated here by the charity of the churches. If you will send forth to Illinois only twenty missionaries properly qualified by the graces of piety and the attainments of education, the difficulty is removed; academies and colleges can be organized, and they can be made to flourish. And when this is done, what insuperable obstacle will there be to prevent the regular supply of a competent ministry? Let the same process be repeated, in all our destitute states and territories; and why may not the same result be expected? The progress which Ohio is now so rapidly making in moral and intellectual improvement, evinces that such calculations are not chimerical.

After these lengthened extracts, we have room only for the concluding paragraph in the Report.

Our nation has declared, that conscience is not a subject of human legislation, that religion is a matter between man and his Maker, and that the truth of God can be supported by its own inherent energy. As freemen and as Christians, we believe this declaration to be true. We believe that the religion of the cross can be supported by its own power; and that, by the same power, it will finally be extended to the ends of the earth. But it is not the mere name of Christianity that can do this. It is not a creed, a confession, an abstract conception, of the Christian system.—Christianity is nothing, but as it is embodied in living Christians. The power of Christianity to support and propagate itself, is only the power of the individual men whose hearts are glowing with that faith and love and zeal which the cross of

Christ inspires. And therefore it is that we call on our fellow Christians of this generation to show before the world, that the avowment of our constitution is true; and that, as a nation of Christians must and will be free, so a nation of freemen may be, of all nations, most thoroughly subjected to the ennobling and purifying influence of true religion. We set up no banner of a sect. We blow the trumpet in Zion, and summon all who love our Lord Jesus Christ, whatever the titles they assume, or the badges they wear, to "come up to the help of the Lord against the mighty."

CONCERT OF PRAYER OF SABBATH-SCHOOL TEACHERS.

THE Board of Managers of the American Sunday-School Union, at a meeting early in the autumn, passed the following resolution:

"That the Board of Managers of the American Sunday School Union, recommend the Second Monday in every month to be observed, by the Coconductors of Sunday Schools, as a Concert of Prayer."

Speaking on this subject, a writer in the American Sunday-School Magazine says:

The mere consideration, that ONE HUNDRED THOUSAND TEACHERS, in every part of the Christian world, together with many other friends to the institutions, are assembled at a particular hour to lift up their joint desires to God, for a blessing to rest upon them and the children of their care, would animate, and strengthen, and give life and ardor to all the faithful. And what blessing might they not expect? Would not a God of love look down from heaven and bear and answer their supplications, by giving them more union of spirit,—more grace and strength to discharge their duty,—and by crowning their labors with greater success.

SABBATH SCHOOLS.

FROM the American Sunday-School Magazine, we gather a few notices respecting Sabbath Schools in this country.

American Sunday-School Union.

The number of Schools in this connexion is 723; the number of Teachers, 7,500; and the number of Scholars 49,619.

New York Male Sunday-School Union.

It appears from the Eighth Report, that there are in the 53 schools, about 120 colored men, about 600 colored, and 2,223 white boys, and 540 girls;—the total of scholars being 3,489; of whom it also appears that about 800 read the Bible.—In 24 schools, 178 teachers have, since their connexion with these institutions, made a public profession of religion.

mon, and now they all attend upon his ministry."

These revivals are attributed to the establishment of Bible and Missionary Societies; and the work of conversion has been so rapid, especially among students in the Universities, that scores of pious youths are burning with ardor to be employed in missionary labors in any part of the globe.

The two ministers, who are very serious, well informed persons who related the above facts, are about to visit Poland, in the service of the London Society for the Conversion of the Jews.

TONGA ISLANDS.

THE same ship (the Duff,) which carried out the first missionaries to the Southern Pacific, more than twenty-five years ago, landed nine of the number at Tongataboo, or *the sacred Tonga*, one of the group of islands, which captain Cook had called the *Friendly Isles*. By this name they have been generally known in geographies and maps. These nine missionaries were unmarried; the members of the mission, who were married, having been left at Otaheite. Within a short time a war broke out among the chiefs, and the missionaries were reduced to the greatest distress. One of them had apostatized and become a heathen; three were killed by the barbarous natives, and may justly be called martyrs; and the remaining five were delivered from their perilous condition by the unexpected arrival of an English vessel. The history of these transactions is exceedingly interesting, and may perhaps hereafter be laid before the readers of the *Missionary Herald*.

From late publications it appears, that the Wesleyan Methodists have recently commenced a mission on these savage islands. The following journal is taken from the London Methodist Magazine for August last. It would seem from an introductory notice, that the mission consisted of one preacher, (the writer of the journal,) and two artisans. Singleton appears to be a runaway Englishman, who had previously been settled on the island.

The simplicity of the narrative, and the Christian heroism of these soldiers of the cross, will not fail to be observed.

Jan. 23d, 1823.—Yesterday I sent Singleton, with the boat and a crew of natives, to the Beu, to bring home a large trypot which I had purchased of Taofa, the chief of that place. I was over-persuaded by Singleton, at the time the bargain was made, to deliver the article of barter, by way of payment, before the trypot was brought home; the consequence is, Taofa totally refuses to let the trypot be

taken away. This is the honor and honesty of a Tonga chief, to whom I have made many handsome presents. The deceit and treachery of all the chiefs, who promised us their protection at our arrival, become more manifest every day. Notwithstanding this, we evidently see the providence of God delivering us from the Gentiles to whom he hath sent us.

Jan. 27.—This morning all our men, with their chiefs, set out for Foon, bent upon slaughter and blood. Paloo wished to borrow our boat, and, because we refused to let him have it, they have gone away in great wrath. Enoa is twenty miles off, and we knew not when they would return; and the boat was every day in demand to procure timber and fuel. Paloo ordered his men to desist from barking some cocoa nut trees, which we had agreed with him to prepare as beams for the mission house, and for which, according to the Tonga fashion, he had received payment beforehand. He has lately buried a sister, and it is the custom of these islanders, during the time of mourning, to present very large gifts to the surviving relations: but we endeavor to pay no attention to this, or any other of their heathenish customs. The more I see of pagans, the more I am convinced of their depravity and danger. Were there no providence in whom to repose confidence, I would not, at this time, give much for our lives; but I am unmoved.

Jan. 28.—Foonage (Paloo's wife) is sick, and her friends are very attentively performing *Aeo* for her. This ceremony consists in going to the man who is said to be possessed by the Atua, (or god,) and offering him a present of an axe, or a child's finger; leaving him to do his best. It is remarkable that the principal Atuas of Tonga are the still born children, which came into the world many years ago.

Jan. 31.—Paloo is at Enoa, invading and destroying the natives there: he sent us a message yesterday for some calico, which we had agreed to let him have as payment for thatching the mission house with the leaves of the sugar cane. If we send it, the work will not be done, and in a little time we may expect him to enter our hut, and take thence all that we have. Thus he seems to seek occasion against us; but we resolve to teach him honesty by our own conduct, and leave the event to God.

Feb. 1.—I opened a scene to poor Singleton, which I was happy to see affect him considerably. I endeavored to bring to his recollection the solemn ordinance and vows of his baptism, and his assent to the truths of divine revelation. I compared these things with his past conduct in these islands, abandoning the Christian religion, with the manners of an Englishman, and bowing down to the miserable Atuas of the heathen; reducing himself, in every respect, to a level with the most degraded savages; living to this day in adultery, and committing murder with his musket, whenever a war excited him thereto: and I also reminded him of the awful account which he would be called upon to give of his base infidelity before the judgment seat of Christ. To this I added the remembrance

of his having left one wife and taken another, whenever his inclinations prompted him to it; leaving his children entirely uninstructed, to run wild upon another island, while he lived with a Christian people, and held a Bible in his hand. I concluded by telling him, that he must now decide whether he would be a civilized Christian, or a barbarous pagan; and that it was absolutely necessary for him to put away his sin, in order to obtain repentance and faith in Christ, whereby alone he could be saved. I told him, moreover, that it was useless for him to think of trifling between the heathen and us. The two characters were irreconcilable; he must give up his former courses, however much the natives might ridicule him for so doing; and he had better take up his cross at once, and interpret my religious addresses to them; in which case he might expect the blessing of God upon himself and his labors; but, if he declined compliance with the demands of God's word, which I had opened and applied to him, I could view him in no other light than as a lost soul. Having spoken about an hour to this purpose, and given him some of Mr. Wesley's Sermons, I commended him to God, and left him to his own reflections.

Feb. 6.—Nothing can be more uncertain than the life and circumstances of a Christian missionary among savages. A little while ago, Paloo and all the people around us thought it an honor to be kind and affectionate towards us. But the scene is now totally changed; they seem to have forgotten their first impressions and promises, and only seek how they may insult and injure us. Some of the mission property Paloo has taken away by treachery, and some by violence; leaving us with the graves of our predecessors before our eyes, to conjecture how these things will end. Thus, when the Lyconians saw the apostle Paul beat the lame man, they said he was the god Mercury: but when the persecuting Jews from Antioch and Iconium persuaded them that he was an impostor, they endeavored to stone him to death!

Feb. 7.—The warriors are this day returned from Eooa. Paloo and Taofa brought into our house about thirty men; and, among the rest, a chief from Eooa, who, a few months ago, killed a boat's crew belonging to an English whaler. These unfortunate men were sent ashore for water, and afterwards could not be got off, nor had they an opportunity of escaping. For about six weeks, Moholamo, the chief who detained them, used them very kindly; and then, leading them to the edge of the cliffs, threw them down headlong, and dashed them to pieces. It is not easy to form a conjecture what his motive could be for such most savage conduct. When I saw this monster, my blood ran cold; and I could not help frowning upon him, at which he seemed disconcerted, appearing, as he did, in the character of a captive.

Feb. 12.—I am constantly employed in acquiring the native tongue: but the sounds run so much upon the vowels, that it is very difficult to distinguish the words as they drop from the lips of the natives. I find plenty of words expressive of impure ideas; but the language proves very insufficient to express the sense of the New Testament.

A cough prevails pretty generally among the natives, which they attribute to our coming among them; and it has recently been proposed, as a remedy for the complaint, to murder us and share out our property. What a sacred security does Christianity throw round the mortal body! But in this group of islands, the life of a dog and the life of a man are held by the same tenure:—Only God says, "Fear not, ye are of more value than many sparrows."

So concealed are these Indians of their strength and military prowess, that the chiefs, when collected with their forces at Eooa, asked Singleton, if King George could show such a set of warriors? Their army consisted of about two thousand men.

Every day's experience tends to convince us, that these savages are not so much in love with us, as with our property. They are not to be restrained within bounds, while we retain so many good things, of which they know they can possess themselves, if they use their power. Paloo rather grows worse; and Satan seems to buckle on his full armor in defence of his invaded dominions. Hitherto the Lord hath helped us, and we trust he will still deliver.

March 27.—This day we removed from Tatataua-tonga to Cukevernal, where we have built a rough mission house, of timber and small canes. Poor Singleton had his choice to quit his native women or us; he chose the latter; and we have abandoned him as incorrigible. We are all making pretty good progress in the language; and I believe the power of godliness is increasing among us, inasmuch that we are full of hope for the salvation of the heathen. The arrival of the St. Michael would now be very acceptable to us, several articles of our household necessities being expended, and we have neither sugar nor soap. I have scarcely a hat or a shoe to put on; but, blessed be God, we are both contented and happy.

April 24.—Yesterday Paloo and Oheela came to us, lamenting that so many thefts should have been committed on our property. The natives have stolen several garments from our lines, while hanging out to dry, besides spades, saws, and various carpenter's tools, inasmuch that we began to talk of going away from under the protection of Paloo. He appeared much afflicted at our loss, and at the wickedness of the people; and then went among them, and declared that if he caught any of them having stolen goods, he would make them come and be the slaves of the white people for ever. Both Paloo and Oheela said, if we went away they would go with us. This event has encouraged us: we think very little of losing the property which they have stolen, in comparison of having the chiefs firm on our side.

April 28.—There are on Tonga nineteen towns, and three sacred places. It is at one of these latter that we reside. I think there are not less than seven hundred souls in this village. The large town of Hoey is only one mile to the east, and the towns Holonga and Vinee are about a mile and a half to the west. Beside these, there are Talafoo, Tooney, and Toamoto, from six to seven miles hence;

these are all within the reach of the missionary at Cokerenal. This station may embrace, in round numbers, 4,000 souls. Another station, exceedingly convenient for a missionary, is the Bea, which is very populous, and in its vicinity are the following towns, viz., Ootooolow, Colofow, Navi, Howma, Noogoo Noogoo, and Hoorey. The next district proper for a mission station is Hecheefoo, a very large town, adjacent to which are Tahafa, Fague, Newcaloffa, and Vado: the people are very numerous on that side, and it would constitute the most compact station on the island. It was here that the missionaries, twenty-five years ago, erected their master's standard. At each of these three stations there should be two missionaries, which I think would be a number sufficient to afford instruction to the whole of Tonga,

and some small islands contiguous to it. The beautiful and fertile island of Eooa lies about twelve miles east of Tonga, and would be a fine station for two Missionaries. The islands called Hapie are some of them thirty, and others fifty miles from Tonga, and, being many in number, would probably require full as many instructors. That large and fine group of islands, called by the natives Wavow, is still further northward, and would constitute a larger station than either Tonga or Hapie; these all speak the same language; the Wavow natives hold intercourse with the natives of Samoa, or Navigator's Islands; and the Tonga people sometimes go as far as the Feejee Isles. But the natives both of Samoa and Feejee speak a dialect not easily understood by the Tongese.

Miscellaneous.

LETTER OF CAUTION TO THOSE WHO EXPECT TO BECOME MISSIONARIES.

(Continued from vol. xx, p. 383.)

Thirdly, Consider the *qualifications* necessary for the work. As the work of a Christian missionary is no common work, whether we consider its importance or its difficulties, so it requires no common qualifications. An absurd idea has very generally prevailed, that a man who is not fit to be a minister at home, may yet be a useful missionary abroad; just as if it was an easier matter, and required fewer qualifications in a commander, to carry war into the territories of a powerful and insidious enemy, to detect his stratagems, to vanquish him in the field of battle, to storm his fortresses, and towns, and cities, and to subdue the whole country, than to maintain the authority of his sovereign in his own dominions, where it had been long established, and where all was peace and quietness. It is not uncommon for persons whose qualifications are obviously of a very inferior order, to imagine that, though they are not fitted for the higher duties of a missionary, they may yet be useful in some department of a mission. With a show of humility, they profess that if they might only be employed in the work, they would be content to be "hewers of wood, and drawers of water, for the house of the Lord." Such individuals, however, will generally find, that they may glorify God much more effectually by remaining in that situation for which he has qualified them, and by faithfully and diligently performing its duties, than by pushing themselves into an office to which he never called them. By abandoning that sphere in which they were naturally destined to move, they may not only fail in the performance of those higher and more arduous duties which their new situation requires, but they may lose those opportunities of glorifying God which they might have enjoyed in that situation of life for which they actually were qualified. In consequence of their unfitness for the work, they may even injure the cause they sought to promote, and

dishonor him whom they wished to glorify.*

* "We know the difficulties," say the editors of the Church Missionary Register, "under which the different societies labor in their judgment of candidates. Where there are apparent integrity, and piety, and zeal, there is yet sometimes an absence of decided *missionary talent*: and where there are talent, and even sincerity, there is too often a want of the *missionary soul*: there is not seldom a moderate portion of various missionary virtues, which together form a character that you cannot disapprove, and are reluctant to reject; but there is an absence of those decided and positive *missionary gifts and graces*, which would lead you to send such a one forth with confidence and joy.

"It may be beneficial to trace the operations of a mind of this description, in offering itself to the missionary service. An honest zeal springs up in a man, newly awakened to feel his own obligations to redeeming mercy, to communicate the knowledge of salvation to others. Missionary sermons, or meetings, or publications, awaken his attention to the awful state of the heathen world,—he offers himself to this service,—he persuades himself that he is sincere, and he really is sincere,—prudent counsellors advise him to much prayer, self-examination, and a diligent study of the missionary work, and its difficulties, with his own fitness for the labor; and they give him faithful intimations of their own judgment respecting him: these may happen to be somewhat humbling, and he receives a little check in his view of himself; but he goes to his preparatory work under the strong bias of new-kindled zeal, with little real self-suspicion, and with little actual discernment of motives; and his conclusions are, of course, favorable to his wishes,—he perseveres, and prevails, and at length sets forth on his high errand, not to teach, alas! so much as to learn!—to learn that he has deceived himself, and misled others; that he is not sufficiently dead to the world; that he is unreasonably careful about his conveniences and comforts; that he cannot deny his whole self; that he cannot, in lowliness of mind, esteem others better than himself; that he cannot keep his eye off his own things, to look with kind consideration and strict impartiality on the things of others; that he cannot lie at the feet of his Master, and at the feet of his brethren for his Master's sake—he learns somewhat of these painful lessons before he reaches the heathen shores; and when he enters on his work, still he has much to learn, before he can effectually teach:—he counted little, in theory and at home, of privations, and difficulties, and opposition, and enmity, and strange manners, and new modes of thinking, and prejudices, and dulness, and disappointments: he reads of all these, and thought lightly of them; but he has now to learn that he is come to this arduous work inadequately prepared; that, as he knew but little of himself, so he knows but little of those among whom he is to live; that he wants that good

It is impossible, in the compass of a letter, to delineate particularly the qualifications, which enter into the character of a Christian missionary: all we can attempt, is only a hasty sketch; but, slight as it is, we trust it may afford you some assistance in ascertaining your own fitness for the work.

1st. Examine yourself as to your *piety*. Have you adopted the profession of Christianity just as you have followed the other customs of your country, without much inquiry into its evidences, without a serious examination of its principles, without a heartfelt sense of its importance, without a personal application of its sacred truths to your own situation and circumstances? Or is your religion the fruit of much solemn consideration? Have you been convinced of your guilt? Have you felt your depravity? Have you seen your misery? Have you, from a sense of your utter ruin and helplessness, renounced all confidence in your own righteousness as the ground of your justification before God? Do you trust for salvation simply to the obedience, the sufferings, and the death of Christ? Though sensible that you cannot be justified by your good works, do you feel your obligations to holy obedience, and do you, in your heart and life, bring forth the fruits of righteousness, to the praise and the glory of God?

It is necessary, however, that you inquire, not only as to the *reality*, but as to the *degree* of your piety. An ordinary measure of grace is not enough for a Christian missionary; he would require to be eminent for personal religion. "We should injure many," says Melville Horne, "by questioning their piety, who yet are not possessed of that vigorous and steadfast faith, that joyous hope, and that fervent love, which are absolutely necessary to support a man under all the sacrifices, dangers, hardships, and discouragements, of a missionary warfare. The tree that is green, flourishing, and fruitful, while it stands in a rich soil, and is sheltered by a surrounding wood, may wither and die, or be torn up by the roots, if removed to a heath, where it enjoys none of the same advantages. It is not impossible that a man whose piety would have saved himself and his neighbor in Britain, may in a heathen country lose his own soul, and become a stumbling-block to others. This is an awful consideration; and, if attended to, would prevent all rashness, either in engaging ourselves, or in persuading others to engage, in missions."

second, that intelligence, that self-command, that unwearied patience, that condescending kindness, and that knowledge of the heart, which are absolutely requisite to the full discharge of his high calling. And well will it be for him, if he discern this; and if, feeling his own deficiencies, he go humbly to his heavenly Master, and diligently learn, that he may be enabled well to occupy such talents as may have been entrusted to him in teaching others. The wisest and best of our missionaries must learn in this way: but they know this; and their good sense, and their diligent study of their own hearts, and of mankind, have prepared them to learn with rapidity, when on heathen ground, the best methods of commending their message to the men among whom they are to live; while others will give way to discontent, and peevishness, and selfishness, and will grow listless, and, ultimately, unless divine mercy arrest their progress, utterly unprofitable in the great work which they have undertaken."—*Lon. Mus. Reg.*

While you examine the *measure* of your piety, consider also what has been its *duration*. It is one of the qualifications, according to the Apostle Paul, of a Christian minister, and consequently it must be much more so of a Christian missionary, that he should not be "a new convert, lest being lifted up with pride, he fall into the condemnation of the Devil." Time, in fact, is generally necessary to bring the graces of the Christian character to maturity, as well as to prove their reality. Until a man's piety has been some time tried, no great dependence can be placed on his steadfastness.

2dly. Examine yourself as to your *zeal*. This is a qualification inferior only to piety, and is, in a considerable degree, its inseparable attendant. He, who does not feel a passion for missions,—whose soul does not glow with desire for the conversion of the heathen,—is unfit to engage in this arduous work. The Christian missionary will meet with much to quench his zeal, and unless it burn with a pure and ardent flame, and is constantly fed with heavenly oil, it will probably soon be extinguished. There is a zeal which delights in display; which shows itself in talking; which takes pleasure in figuring before the public eye; which proclaims its own activity when there has been none to witness it; which carries on its operations by its own wisdom and in its own strength; which, to exalt itself, breaks forth in exclamations against the lukewarmness of others; which, in short, is all show, and noise, and bustle: but such zeal, to say the least of it, is of a very suspicious character, and often proceeds from no higher principle than the spirit of vanity and the love of human applause. There is, on the other hand, a zeal which consists in deep concern for the glory of God, and in tender compassion for immortal souls; which would exert itself in promoting these objects, though unknown and unseen by the whole world, and even though it were to be followed, not with the honor and applause, but with the contempt and persecution of mankind; which attempts to accomplish its end as much by humble prayer as by personal exertion; and which, in fact, relies more for success on the divine blessing than on the utmost efforts of human agency. What, then, is the character of your zeal? To which of these descriptions does it most correspond? "When there is evidently a mixture of ingredients, we must discover by a moral analysis what may be referred to nature and what to grace; and determine on a man's qualifications in this respect as there is a larger share of valuable bullion or of base alloy."

3dly. Examine yourself as to your *temper*. Few have any idea how essential a constituent this is of the character of a missionary: many imagine if he is pious and zealous, his temper is a matter of no great consequence. In Christian countries, ministers have commonly their own separate charges, in which each may labor without the control or interference of another; but in heathen lands, missionaries are associated in the prosecution of one common object; and have to labor in concert, or they labor in vain. Hence arises the peculiar importance of their possessing a good

natural temper, and of its being thoroughly under the influence of Christian principle. It might, indeed, be supposed, that men who had left their friends and country for the sake of CHRIST, would be so engrossed with the grand object to which they had devoted their lives, that every consideration of a personal and of a temporal nature would be swallowed up in concern for the extension of the Redeemer's kingdom, and the salvation of immortal souls: but, alas! a base jealousy of the talents, the worth, the influence, and the usefulness of their brethren; an unhallowed strife which of them shall be the greatest; a diversity of sentiment as to the minor points of theology; the overbearing disposition of some who will never be satisfied unless they have every thing in their own way; the unyielding spirit of others, who will adopt no plans, however wise and excellent, unless they emanate from themselves, or, at least, if they are proposed by particular individuals in the mission; these and a thousand other circumstances connected with the temper of missionaries, have sown the seeds of disunion among them, and blasted all their labors. Such circumstances, which have been but too common occurrences in the history of missions, illustrate most strikingly the importance of the temper of a Christian missionary, and show the fallacy of the idea that this is comparatively but a small matter. Let us then intreat you to investigate particularly your own character in this respect.

Are you of an *affectionate* temper? Have you a heart disposed to form attachments, and are you not only warm, but steady, in the attachments you form? Or are you of a cold temperament, little disposed to friendship, and not likely to be united to your fellow-missionaries by the ties of love?

Are you of a *gentle* temper? Are you mild in your dispositions, and conciliatory in your manners? Are you likely by this means to win the affections both of your fellow-missionaries and of the heathen? Or has your mind been cast in a rougher mould? Is there something harsh, uncultivated, and forbidding, in your character? Instead of attracting, are you apt to repel, the affections of others?

Are you of an *humble* temper? Are you lowly in your own eyes? Are you disposed to esteem others better than yourself? Are you ready to condescend to men of low estate? Have you a deep sense of your own insufficiency for the work before you? Or have you a high opinion of your own talents and acquirements, of your piety, and zeal, and other endowments? Do you think they will entitle you to a principal place among your fellow-missionaries? Will you not be content unless you are a leading man among them? Are you ambitious of associating with those who are your superiors in character, rank, and influence? Will you be ready to despise a fellow-missionary, merely because he is not your equal in talents and acquirements, while, perhaps he is your superior in piety and zeal? Are you apt to be overbearing to your equals and inferiors? Will you not be content unless they submit to your views and wishes?

Are you of a *charitable* temper? Are you disposed to put the best construction on the

words and actions of your fellow-men? Is it with reluctance that you view in an unfavorable light the conduct of others, and only when the force of evidence compels you? Does it afford you much more pleasure when you can think well of them? And when you cannot remain blind to their faults, are you ready to make those allowances for them which the circumstances of the case will admit? Are you disposed to throw over them the mantle of love, and not to speak of them without necessity? Or are you disposed to view the conduct of others with suspicion? Does it afford you a secret pleasure to discover their imperfections and errors; and even when their conduct is laudable, are you apt to ascribe it to unworthy motives? Is evil speaking a practice in which you indulge? Are you ready to listen to unfavorable reports of others, and in your turn to contribute to their further circulation?

Are you of a *meek* temper? Have you learned to govern your angry passions? Can you receive with patience and gratitude the reproofs of a friend? Can you bear with calmness and equanimity the unmerited reflections, the abusive language, and the provoking conduct, of others? Or are you of an irritable turn of mind? Are you hasty in your spirit to be angry? Are you ready to be carried away by the violence of passion? Are you apt to speak unadvisedly with your lips?

Are you of a *forbearing* temper? Have you learned to make scriptural and rational distinctions as to the relative importance of different parts of divine truth? Are you disposed to live in peace and harmony with those who differ from you as to the non-essentials of religion? Do you feel it to be of more importance to maintain the "unity of the spirit in the bond of love," than to contend about the inferior "matters of the law?" Or do you feel a *bigoted* attachment to all your opinions in religion, and especially to those which are peculiar to yourself, or to that section of the Church of CHRIST with which you are connected? Are you a zealot for them? Are you disposed to think a man unfit for Christian communion with you unless he adopt your creed in all its extent?

Have you learned not only to exercise forbearance with your fellow-Christians as to those minor points in which you differ from them: but do you think, after considering the character of your own mind, and your conduct in similar circumstances, that you will be disposed to bear with your fellow-missionaries when they differ in opinion with you as to the particular plans to be pursued in the prosecution of the mission? Will you be ready to yield up your views to the majority, unless when conscience will not permit you to do so? Will you be prepared to co-operate with them in carrying the measures they propose into effect, even though they should not seem to you the best which might have been adopted? Or will you be disposed to do little unless the measures proposed meet with your entire approbation? Are you of a stiff, unyielding disposition? Are you apt to indulge in scrupulosity about little matters?

Will you be disposed to exercise forbearance, not only as to the sentiments, but as to

the frailties of your fellow-missionaries? Have you learned to lay your account with finding imperfections in the best of men? Are you prepared to make due allowances for their faults, and to love them on account of their excellencies, notwithstanding the defects which cleave to them? Or are the faults of their character ever apt to preponderate in your eye, and to conceal from you their virtues? Are you apt to deny them every excellence on account of the imperfections you see in them?

Are you of a *peaceable* temper? Are you disposed to live in harmony with others? Have you a dread of dissension? Are you ready to make every sacrifice for the sake of peace, except the interests of truth and holiness? Or are you apt to be quarrelsome? Are you ready to take offence? Are you hard to be won when once offended? Is it long before you forget injuries? Are you backward to forgive them?

Are you of a *disinterested* temper? Are you ready to look not merely on your own things, but also on the things of others? Are you disposed to sacrifice your own ease and comfort to the welfare of others? Do you think you are prepared to make such sacrifices on account of your fellow-missionaries as well as of the heathen? Or are you of a selfish disposition? Are you ready to make the ease and comfort of others bend to your interest? Are you disposed to place the heaviest burdens on the shoulders of others, while you choose for yourself such as are lighter and more agreeable?

Such are a few of the points to which we have to request your attention relative to your temper. We might have enumerated many others, but as we can attempt only a hasty sketch, we must leave these to your own investigation.

American Board of Missions.

MISSION IN CEYLON.

Outpouring of the Holy Spirit.

SEVERAL letters and journals, from the missionaries in Ceylon, came to hand after the preceding matter was in type. It was expected, that an account of the awakening among the children of the Boarding Schools, of which mention was made at p. 341 of the last volume, would be found in them.

The only notice, however, of this work of grace, contained in the letters received by the Corresponding Secretary, is in one from Mr. Meigs. He says:

"I should be very happy to fill up the remainder of this sheet with an account of what God is doing for us, and for this people, at the present time. But as an account of it will shortly be sent to the Committee, in a joint letter, I am unwilling to anticipate that. I will, therefore, only mention the fact, that there is a *Revival of Religion at all our Stations*, and also one commencing among the native Christians in the town of Jaffna. It is principally, though not entirely, confined to our Charity Boarding Schools, and com-

menced soon after a season of special fasting and prayer. Not unto us, but unto God, be all the praise."

As there is some uncertainty whether the joint letter, mentioned by Mr. Meigs, will arrive soon, and as there is a strong desire in the community to know more than we have hitherto been able to communicate, respecting the recent successes in the Ceylon mission, we shall avail ourselves of a letter addressed by Mr. Winslow to friends in this city. It will not materially diminish the interest of the more ample account, yet to be received.

Nothing remarkable was noticed, either among the youth of the schools, or among the missionaries, until the middle of January 1824; excepting that, during the season of fasting, humiliation and prayer, in the latter part of December, of which mention is made by Mr. Meigs, there was an unusual degree of feeling among those, who were present at the religious solemnities of the occasion.

Tillipally.

On the 18th of January, near the close of the morning service at *Tillipally*, Mr. Woodward observed some of the boys to be peculiarly affected by what was said. Thus encouraged, he appointed another meeting for them in the afternoon, and another in the evening. The next day, being unwell, he sent for Mr. Winslow, who repaired to *Tillipally* in the afternoon, and found seven or eight of the boys manifesting much anxious concern for their spiritual welfare, and others more or less serious. Most of them belonged to the Boarding School. They were assembled together for religious services, when he arrived, and the Spirit of God seemed evidently present.

The disposition to serious and anxious inquiry continued to increase, till all the members of the school, (about 40 in number,) the domestics of the family, and two or three schoolmasters, were among the inquirers. The result was, that most of the older boys and two girls gave pleasing evidence of a change of character. On the 24th of March, when Mr. Winslow wrote, the revival in that place still continued to prevail.

Ooderville.

Mr. Winslow returned to *Ooderville* impressed with the importance of looking for a similar blessing on his own station. And a similar blessing was granted. In dispensing the word of life, on the next Sabbath, he was himself favored with a remarkable tenderness and fervency of spirit. The effect of his preaching upon his hearers, he thus describes.

"Some were much affected, and tears began to flow from those unused to weep. The impression continued through the other meetings of the day, and, at evening, I found that a number of the girls in the Female Central School here, were convinced of their sinfulness and need of salvation by Jesus Christ. Meetings for inquiry into the state of individuals followed, and the Lord graciously caused the work to proceed, until no one the school remained wholly unaffected."

Batticotta.

After giving the above notice of the very hopeful beginnings of a work of grace at Oodooville, Mr. W. passes to *Batticotta*, where the Central School, or Mission College, is established.

The monthly prayer-meeting was held at this place on the 2d of February, at which most of the missionaries of Jaffna district, together with J. N. Mooyart, Esq. and some others, were present. Mr. W. observes:

"It was a day ever to be remembered. The promising appearances around us gave new feeling and hope to all. The forenoon was occupied in relating, as usual, whatever of particular interest had occurred at our different stations; but a new spirit prevailed: and we had scarcely assembled in the afternoon, and sung a hymn, when the Holy Spirit seemed to fill all the place where we were together. The brother, who was leading in prayer, was so much overwhelmed with a sense of the divine presence, that he could scarcely proceed. The same influence was felt by all; and the afternoon was spent in prayer, interrupted only by a few passages read from the Scriptures, and by singing and weeping. The next morning also was set apart for special prayer, and was a precious season."

Manepy.

The next Sabbath was a new day at *Manepy*. The holy Supper was celebrated, and an adult man baptized and admitted to the church. The serious lads from Tillipally, and the girls from Oodooville, were there; also Mr. and Mrs. Winslow. Mr. W. adds:

"During the sermon and ordinances, the Spirit of God was evidently present; and when, in the afternoon, the children and youth of the Boarding Schools of that and the other stations came together, an affecting scene was exhibited. Many were in tears. More than 30 expressed a desire to forsake all for Christ. The Lord has since carried on the work, till, in a school consisting of about 45 boys, many of whom are young, nearly half *profess* themselves to be the Lord's."

Panditeripo.

"But a more remarkable visitation was yet to be experienced. This was at *Panditeripo*. There had been some previous attention at that station. But, on the 12th of February, while Mr. and Mrs. Soudder were absent, and after the boys had gone to their room, and were about to lie down to sleep, Whelpley (a native member of the church,) was induced to exhort them most earnestly to flee from the wrath to come. They were roused, and could not sleep. By little companies they went out into the garden to pray, and the voice of supplication was soon heard in every quarter. It waxed louder and louder, each one, or each company praying and weeping as though all were alone. More than 30 were thus engaged in a small garden. The cry was, 'What shall I do to be saved?' and, 'Lord, send thy Spirit.' In about an hour, Dr. Soudder returned, and, after waiting a while, rang the bell for the boys to come in.

They came, and, with weeping, proposed to him the inquiry, 'What shall we do to be saved?' The next day I saw them. They seemed to be earnestly seeking for the salvation of their souls. More than 20, at that place, now indulge the hope, that they have obtained the forgiveness of their sins. And the Lord is still there.

Central School at Batticotta.

"There had yet been, however, no uncommon attention in the Central School at Batticotta, in which our feelings were much interested. Prayer was made, and had been made, almost without ceasing, for that school; and, in two or three instances, some little meetings, held for this purpose, experienced very sensible tokens of the divine influence, and continued in supplication through a great part of the night."

At length several of the serious lads at Tillipally, where the revival of religion commenced, visited this Seminary, and conversed with the youths there, with good effect. The Sabbath following, a serious influence on the minds of the scholars, was manifest. The next Tuesday, most of the missionaries were there, with their wives. A meeting, held on the evening of that day, was deeply interesting. About ten of the youths expressed a determination to forsake all for Christ, and scarcely one in the school was altogether unmoved. The good work in this school continued, at the time Mr. W. wrote. He remarks;

"The next Thursday was our quarterly meeting and communion, and was such a day as we have never had before. The sermon was from the text, *Bring ye all the tithes into my store house*, &c.

Jaffna.

"Since then an awakening has commenced in Jaffna, where we have all been, and attended meetings more or less; and the prospects there are still very encouraging.

"Last week we had a most reviving season of prayer there, in the house of J. N. Mooyart, Esq., who had called together all his Christian friends to take leave of them; he being about to remove to the southern part of the island."

Mr. Winslow states, that the number at the different stations, who have hopefully experienced a change of heart, is about eighty; but that, as many of them are young, hope should be indulged with trembling.

AUXILIARY SOCIETIES.

CONNECTICUT. New London County.—*Auxiliary Society of Norwich and Vicinity.* Organized May 25th, 1812; modified according to the plan recommended by the Committee. The officers for the present year are,

Rev. Joseph Strong, D. D. President.	
Rev. Samuel Nott,	} V. Presidents.
Rev. Levi Nelson,	
Francis A. Perkins, Secretary.	
Henry Strong, Esq. Treasurer.	
George L. Perkins, Auditor.	

This Aux. Soc. comprises the Associations in Norwich, Preston, North Stonington, Griswold, Lisbon, (Hanover and Newent Eccl. Societies,) Franklin, Lebanon, (Eccl. Soc.) Bozrah, and Montville.

Auxiliary Society of New London and Vicinity.

Formed Nov. 16th, 1824. Officers:—

Kirkby Dalrymple, Esq. President.
 Rev. Isa Hart, } V. Presidents.
 Rev. Abel McEwen,
 Rev. Timothy Tuttle,
 Rev. John R. St. John,
 Ebenezer Learned, Secretary.
 Lyman Allen, Treasurer.

This Aux. Soc. includes the Associations in New London, 1st and 2d Eccl. Soc. in Groton, Stonington, and East Lyme.

Auxiliary Society of Colchester and Vicinity.

Formed Dec. 6, 1824.

Rev. Salmon Cone, Colchester, President.
 Rev. Eli Hyde, Salem. } V. Presidents.
 Rev. Ernestus Ripley, Goshen,
 Rev. Daniel Waldo, Exeter,
 Rev. Jacob Seales, W. Chester,
 Francis Vose, Colchester, Secretary.
 Wm. F. Turner, Colchester, Treasurer.
 Bela Robbins, W. Chester. Samuel Dolbeare, jun.
 Salem, Eliphalet Abel, Exeter, Peleg Thomas, jun.
 Esq. Goshen, Exec. Committee.

FORMATION OF ASSOCIATIONS.

MASSACHUSETTS. *Suffolk Co.* Boston. Old South Gent. Assn. Rev. Benjamin B. Wisner, Pres. Samuel H. Walley, Esq. and Edward Phillips, Esq. V. Pres. Headford Sumner, Esq. Sec. John Kent, Treas. 1 coll. Formed Dec. 20.—Lad. Assn. prev. formed. Park Street Gent. Assn. Hon. George Odiorne, Pres. John W. Langdon, Esq. and Col. Joseph Jenkins, V. Pres. Horatio M. Willis, Esq. Sec. Wm. T. Eustis, Treas. 8 coll. Formed Dec. 31.—Lad. Assn. prev. formed.

Union Gent. Assn. Rev. Samuel Green, Pres. William Ropes, Esq. and Isaac McLeish, Esq. V. Pres. Genard Hallock, Sec. Hardy Ropes, Esq. Treas. 6 coll. Formed Dec. 23.—Lad. Assn. prev. formed.

Middlesex Co. Ashby. Gent. Assn. Rev. John M. Putnam, Pres. Dea. Asa Walker, V. Pres. Ezekiel Colman, Sec. Noah Start, Treas. 4 coll.—Lad. Assn. Mrs. John Manning, Pres. Mrs. J. M. Putnam, V. Pres. Mrs. Joseph Kendall, Sec. Mrs. Ezekiel Colman, Treas. 6 coll. Formed Nov. 22.

Worcester Co. Winchendon. Gent. Assn. Rev. Eber L. Clark, Pres. Daniel Henshaw, Esq. V. Pres. Dr. James Fuller, Sec. Dea. Reuben Hyde, Treas. 9 coll.—Lad. Assn. Mrs. Sarah Pilberry, Pres. Mrs. Phineas Whitney, V. Pres. Mrs. E. L. Clark, Sec. Miss Prudence Hyde, Treas. 9 coll. Formed Nov. 20. Phillips. Gent. Assn. Rev. Joseph Chickering, Pres. Col. Ignatius Golding, V. Pres. Oliver Pomeroy, Esq. Sec. Abel White, Treas. 3 coll. Formed Dec. 6. Westminster. Gent. Assn. Rev. Cyrus Mann, Pres. John Murdoch, V. Pres. Ezra Wood, Sec. Capt. Nathan Whitney, Treas. 9 coll.—Lad. Assn. Mrs. Miler, Pres. Mrs. Nathan Whitney, V. Pres. Miss Myra Wood, Sec. Miss Patty Doty, Treas. 12 coll. Formed Dec. 9.

Ashburnham. Gent. Assn. Rev. George Perkins, Pres. William Strarans, V. Pres. Dea. Samuel Ward, Sec. Dea. Sherebiah Hunt, Treas. 7 coll.—Lad. Assn. Mrs. Joseph Jewett, Pres. Mrs. Samuel Ward, V. Pres. Mrs. Mary Coolidge, Sec. and Treas. 6 coll. Formed Dec. 14.

Hampden Co. Monson. Lad. Assn. Mrs. Simeon Cohen, Pres. Mrs. I. H. Brown, V. Pres. Mrs. Rufus Flynt, Sec. Mrs. Abraham Haskell, Treas. 6 coll. Formed Nov. 2.

Blanford. Gent. Assn. Rev. Dorus Clark, Pres. Dr. Eli Hall, V. Pres. Jastus Boies, Sec. Dea. John H. W. Atkins, Treas. 8 coll. Formed Nov. 19.—Lad. Assn. prev. formed.

Tolland. Gent. Assn. Rev. Roger Harrison, Pres. Dea. Warren Gates, V. Pres. Volorus Palmer, Sec. Maj. Marvin Moore, Treas. 3 coll. Formed Nov. 23.—Lad. Assn. Mrs. Roger Harrison, Pres. Mrs. Marvin Moore, V. Pres. Miss Marilla Moore, Sec. Mrs. Philo Smith, Treas. 5 coll. Formed Nov. 23.

Middle Granville. Gent. Assn. Rev. Joel Baker, Pres. Ezekiah Robinson, Esq. V. Pres. Capt. Joel Parsons, Sec. Noah Cooley, Treas. 5 coll. Formed Nov. 24.—Lad. Assn. prev. formed.

West Springfield. (1st par.) Gent. Assn. prev. formed.

Second par. (Agriculture.) Gent. Assn. Rev. Reuben & Hazen, Pres. Dea. Biddad Fowler, V. Pres. Calvin Ripley, Sec. Dea. Timothy Allen, Treas. 4 coll.—Lad. Assn. Mrs. Reuben S. Hazen, Pres. Mrs. Biddad

Fowler, V. Pres. Miss Cynthia Norton, Sec. Mrs. Timothy Allen, Treas. 5 coll. Formed Nov. 23.

Fourth par. (Feeding hills.) Gent. Assn. Rev. Reuben S. Hazen, Pres. Rowland Burbank, Esq. V. Pres. Col. Christopher Burbank, Sec. Reuben Smith, Treas. 3 coll.—Lad. Assn. Mrs. Samuel Palmer, Pres. Mrs. Alfred Fowler, V. Pres. Mrs. Rowland Burbank, Sec. Mrs. Israel Kellogg, Treas. 7 coll. Formed Dec. 7.

Granville. Gent. Assn. Asa Seymour, Esq. Pres. Col. James Barlow, V. Pres. James Cooley, Esq. Sec. Wm. B. Cooley, Treas. 6 coll. Formed Dec. 5.—Lad. Assn. prev. formed.

Southwick. Gent. Assn. Rev. Calvin Foot, Pres. Hon. John Mills, V. Pres. Dr. Levi W. Humphrey, Sec. Dea. Truman Gillet, Treas. 6 coll.—Lad. Assn. Mrs. Calvin Foot, Pres. Mrs. Saul Fowler, V. Pres. Mrs. Charles Bingham, Sec. Mrs. John Mills, Treas. 7 coll. Formed Dec. 6.

Palmer. Lad. Assn. Mrs. Hannah Smith, Pres. Mrs. Benjamin Converse, V. Pres. Mrs. Denny Durant, Sec. Mrs. Lebbeus Chapin, Treas. 9 coll. Formed Dec. 15.

CONNECTICUT. *New London County.* New London. Gent. Assn. Kirkby Dalrymple, Esq. Pres. Wm. P. Cleveland, Esq. V. Pres. Ebenezer Learned, Esq. Sec. Lyman Allen, Treas.—Lad. Assn. Mrs. Abel McEwen, Pres. Mrs. Hannah Saltonstall, V. Pres. Miss Mary Coit, Sec. Miss Lucy A. Woodbridge, Treas. Formed Nov. 16th.

Groton. (1st Eccl. Soc.) Gent. Assn. Rev. Timothy Tuttle, Pres. Elisha Chester, V. Pres. Edwin Chester, Sec. Rufus Avery, Treas. 4 coll.—Lad. Assn. Mrs. Elisha Chester, Pres. Mrs. Giles Chester, V. Pres. Mrs. Edwin Chester, Sec. Miss Catharine Fish, Treas. 4 coll. Formed Nov. 17th.

Groton. (2nd Eccl. Soc.) Gent. Assn. Rev. Timothy Tuttle, Pres. Ebenezer Avery, Esq. V. Pres. Warren Williams, Sec. Seth Williams, Treas. 6 coll.—Lad. Assn. Mrs. Timothy Tuttle, Pres. Mrs. Ebenezer Avery, V. Pres. Mrs. Russell Gallup, Sec. Mrs. Warren Williams, Treas. 6 coll. Formed Nov. 18th.

Preston. (1st Eccl. Soc.) Gent. Assn. Rev. John Hyde, Pres. Joshua Barstow, V. Pres. Ezra Smith, Sec. Charles Meech, Treas. 6 coll.—Lad. Assn. Mrs. John Hyde, Pres. Miss Rebecca Tracy, V. Pres. Miss Julia Smith, Sec. Mrs. Eleazar Downing, Treas. 6 coll. Formed Nov. 19th.

Stonington. Gent. Assn. Mr. Elisha Faxon, Pres. William Woodbridge, Esq. and Alexander G. Smith, Esq. V. Pres. George Hubbard, Esq. Sec. David C. Smith, Esq. Treas. 14 coll.—Lad. Assn. Mrs. Ira Hart, Pres. Mrs. George Hubbard, Mrs. Sarah Palmer, & Mrs. Ebenezer Denison, V. Pres. Mrs. Harriet Swan, Sec. Mrs. Fanny Swan, Treas. 15 coll. Formed Nov. 21st.

MAINE. *Cumberland Co.* Portland. Gent. Assn. Rev. Edward Payson, D. D. Pres. Hon. Wm. Preble, V. Pres. John How, Sec. Richard Cobb, Esq. Treas. 12 coll.—Lad. Assn. Mrs. Edward Payson, Pres. Mrs. Ednah Polson, V. Pres. Mrs. Reuben Mitchell, Sec. Mrs. Eliphalet Greele, Treas. 10 coll. Formed Nov. 15.

North Yarmouth. 1st par. Gent. Assn. Rev. Asa Cummings, Pres. Dea. Jacob Mitchell, V. Pres. Philip Eastman, Esq. Sec. John Webster, Esq. Treas. 6 coll.—Lad. Assn. Mrs. Asa Cummings, Pres. Miss Olive Gray, V. Pres. Miss Phoebe Mitchell, Sec. Mrs. Jacob Mitchell, Treas. 5 coll. Formed Nov. 16.

Second Parish. Gent. Assn. Rev. Caleb Hobart, Pres. Dea. Wm. Hamilton, V. Pres. Samuel Sweetser, Sec. Dea. Jacob Hayes, Treas. 5 coll.—Lad. Assn. Mrs. Jacob Chase, Pres. Mrs. Wm. Sweetser, V. Pres. Mrs. Sarah King, Sec. Mrs. David Parsons, Treas. 5 coll. Formed Nov. 13.

Cumberland. Gent. Assn. Rev. Samuel Stone, Pres. Dea. Salathiel Sweetser, V. Pres. Charles Kent, Sec. Capt. Bezai Blanchard, Treas. 5 coll.—Lad. Assn. Mrs. Samuel Stone, Pres. Miss Jane Blanchard, V. Pres. Mrs. Salathiel Sweetser, Sec. Miss Rachel Fisher, Treas. 5 coll. Formed Nov. 17.

Freeport. Gent. Assn. Doct. John A. Hyde, Pres. Dea. Moses Soule, V. Pres. Cornelius Dillingham, Esq. Sec. Simeon Pratt, Treas. 7 coll.—Lad. Assn. Mrs. Enos Merrill, Pres. Miss Sarah Hawes, V. Pres. Miss Sarah Ann Hyde, Sec. Miss Mary A. Hyde, Treas. 4 coll. Formed Nov. 10.

Brunswick. Gent. Assn. Rev. William Allen, D. D. Pres. Rev. Asa Mearl, V. Pres. Peter O. Alden, Esq. Sec. Maj. Noah Hinkley, Treas. 5 coll.—Lad. Assn. Mrs. Abner Bourne, Pres. Mrs. John Dunlap, V. Pres. Mrs. Ebenezer Everett, Sec. Mrs. Eunice Buss, Treas. 4 coll. Formed Nov. 22.

Bowdoin College, (Brunswick.) Gent. Assn. George

Trask, Pres. Jonathan M. Rowland, V. Pres. Joseph Sherman, Sec. and Treas. Formed Nov. 22.

Lincoln, Co. Woolwich. Gent. Asso. Rev. Jonathan Adams, Pres. Doct. Cleveland Buck, V. Pres. Benjamin F. Tallman, Sec. Win. W. Jenkins, Treas. 4 coll.—Lad. Asso. Mrs. Jonathan Adams, Pres. Miss Rachel Prible, V. Pres. Miss Jane Farnham, Sec. Mrs. Mary White, Treas. 4 coll. Formed Nov. 30.

Wiscasset. Gent. Asso. Rev. Hezekiah Packard, D. D. Pres. Francis Cook, Esq. V. Pres. Warren Rice, Esq. Treas. Nathaniel Coffin, Esq. Sec. Formed in 1816.—Lad. Asso. Mrs. Nathaniel Coffin, Pres. Mrs. Samuel Miller, V. Pres. Mrs. Silas Payson, Sec. Mrs. Isaac Coffin, Treas. 3 coll. Formed Dec. 9.

Alna. Gent. Asso. Rev. Samuel Johnson, Pres. Josiah Stebbins, Esq. V. Pres. Jeremiah Pearson, Esq. Sec. Dea. Ezekiel Averell, Treas. 5 coll.—Lad. Asso. Mrs. Elisha Ford, Pres. Mrs. James Child, V. Pres. Miss Laura A. Stebbins, Sec. Mrs. Samuel Johnson, Treas. 5 coll. Formed Dec. 2.

Bristol. Gent. Asso. Rev. Nathaniel Chapman, Pres. Capt. James Drummond, V. Pres. Doct. Joseph

Washburn, Sec. Rev. Nathaniel Chapman, Treas. 4 coll. Formed Dec. 6.

Boothbay. Gent. Asso. Rev. Isaac Weston, Pres. David Kennington, V. Pres. Doct. Ebenezer Wells, Sec. Lewis Thorp, Esq. Treas. 4 coll.—Lad. Asso. Mrs. Martha Emmons, Pres. Mrs. John M. McFarland, V. Pres. Mrs. Isaac Weston, Sec. Mrs. Edmund Wilson, Treas. 3 coll. Formed Dec. 9.

Edgecomb. Gent. Asso. Rev. Daniel Kendrick, Pres. Joseph Sherman, V. Pres.—Rufus Sewall, Esq. Sec. Azariah Baker, Treas. 5 coll.—Lad. Asso. Mrs. Daniel Kendrick, Pres. Mrs. Jos. Sherman, V. Pres. Miss Mary Spooner, Sec. Miss Azubah Gove, Treas. 3 coll. Dec. 10.

New-Castle. Gent. Asso. Rev. Jotham Sewall, jun. Pres. Dea. Luther Webb, V. Pres. Ebenezer D. Robinson, Esq. Sec. David Dodge, Treas. 3 coll.—Lad. Asso. Mrs. Jotham Sewall, Pres. Mrs. Isaac Dodge, V. Pres. Miss Lucy Ann Farley, Sec. Miss Mary Little, Treas. 4 coll. Formed Dec. 12.

NEW-YORK. Oneida Co. Utica. Lad. Asso. Mrs. S. C. Aikin, Pres. Mrs. Erastus Clark, V. Pres. Mrs. Thomas Hastings, Sec. Mrs. John Williams, Treas. 4 coll. Formed Sept. 1, 1834.

Donations

FROM NOVEMBER 18TH, TO DECEMBER 20TH, INCLUSIVE.

The first of the following divisions includes those Auxiliary Societies, which are known to be modelled on the plan given in the *Missionary Herald*, vol. xix, p. 366, or on some plan which is strongly analogous to that. The remaining divisions contain the donations from all other societies, and from individuals. The reason for this arrangement, will be obvious to the reader. It will facilitate a reference, in the case of these societies. It will exhibit, in one view, the comparative amount of the receipts of the Board, from Societies thus constituted. It will show the progress, which is made in assimilating the various Missionary Societies in connexion with the Board, to that model, which has been proved, in Great Britain, and lately in this country, to have peculiar excellencies. And lastly, it will promote, to some extent at least, the adoption of this system, a thing which is, by many friends of missions, as well as by the Committee, greatly desired.—Gent. stands for Gentlemen's Association; and Lad. for Ladies' Association.

I. AUXILIARY SOCIETIES.

Harford co. Ct.	Aux. so. J. R. Wood-bridge, Esq. Tr.	
East Harford, Chh. and so.	\$57 00	
Glastenbury, Boys' so.	1 14	
Wintonbury, Indiv.	4 91—73 05	
Middlesex co. Ct. Aux. so. in eccles. asso.		
C. Not. Esq. Tr.		
East Haddam, Gent. Asso. 36 00		
La. Asso.	33 67	
Hadlyme, do.	8 88 Ind. 4 00	
Lynn, (1st. so.) 1st sch. dia.	21 52 La. 42 50	
North Lyme, Gent.	2 06 La. 15 07—165 20	
Northampton and neighb. towns, Ms.		
Aux. so. Dea. E. S. Phelps, Tr.		
Amherst, 2d par. Fem. so. for Nathan Perkins in Ceylon,	12 00	
Chesterfield, Gent.	21 75 La. 15 79	
Cumington, For. mis. so. 9 80 Fem.		
so. for pro. knowl.	8 81	
Goshen, Mon. con.	4 17 Ind. 5 00	
Hatfield, Gent.	11 00 La. 14 00	
Mon. con.	2 00 Fem.	
benev. so.	11 76	
Middlefield, Gent.	27 00	
Northampton, Coll.	100 60	
Plainfield, Gent.	12 11 La. 17 06	
Southampton, Coll.	18 43	
South Hadley, Contrib. at an. meet.	17 68	
Sunderland, Coll.	27 00 m. f. 5 23	
Unknown, Indiv. for the Jews,	1 38	
West Hampton, Gent.	15 50 La.	
(of which for Enoch Hale in Ceylon, 12)	15 88	
Whately, Indiv.	1 93 La. 10 00	
Williamsburgh, Gent.	19 37 La. 9 30	
Worthington, Gent.	11 00	
	\$434 16	
Deduct expenses,	\$10 06—414 06	

Palatine miss. so. Ms. Dr. E. Alden, Tr.	
Abington, 1st par. Fem. benev. so.	20 00
Braintree, Rev. R. S. Storms,	20 00
Middleborough, 2d par.	1 00
N. Bridgewater, By directors,	50 00
Plymouth, For. miss. so.	26 00

Randolph, 2d par. Young men's aux. so. 25 50	
Weymouth, 2d par. Fem. pray. so.	6 41—187 98
Tolland co. Ct. Aux. so. Judge Barnes, Tr.	108 00

Total from the above Auxiliary Societies, \$918 98

II. VARIOUS COLLECTIONS AND DONATIONS.

Abington, Ms. Fem. benev. so. of 1st par. Miss M. Howe, Tr.	\$21 00
Abington and Bridgewater, Ms. Calvin. so. for ed. bea. chil. by Mr. J. Henry, Tr.	21 35
Alabama, Mr. Streeter, rec'd at Hightower,	1 00
Albany, N. Y. Fem. so. for schools in Bombay, by Mrs. M. A. Willard,	50 00
Andover, Ms. A sum. friend in N. par. by Rev. I. W. Putnam, 5; a lady in Washington city, for "Barley Wood," 1 50; indiv. for do. 75c.	7 25
Ashford, Ct. La. cent. so. in 1st so. Mrs. T. Palmer, Tr.	0 00
Bath, Me. Fem. bea. sch. so. in N. par. for Nancy Ellingwood in Ceylon, 50; mon. con. in N. & S. par. 22.60; by Rev. J. W. Ellingwood,	42 60
Bedford, Ms. Mon. con. in Rev. Mr. Stearns' par. by Mr. E. Bacon,	30 23
Belcherstown, Ms. Coll. in cong. by Mr. J. Dwight,	20 75
Bennington, Vt. Mon. con. by Rev. A. Peters,	20 00
Benson, Vt. For. mis. so. Mr. J. Parkhill, Tr.	20 00
Berlin, Ms. Fem. cent. so. Mrs. Z. Fay, Tr.	12 00
Bethel, N. Y. Mon. con. in Rev. Mr. Hurd's chh. by Rev. A. D. Eddy,	10 00
Beverly, Ms. Juv. Bramer so. by Miss M. Lamson, Tr. 14; Fem. wea. miss. so. Mrs. A. Lovett, Tr. 41.10;	55 15
Beccarven, (E. so.) N. H. Coll. on Thanksg. day, for Samuel Wood in Ceylon, 13.12; mon. con. 1.70; m. f. 4.33; by Rev. Dr. S. Wood,	10 04
Boston, Ms. United mon. con. for Pal. miss.	58 25
A few lad. to constitute Gen. LA FAYETTE an Honorary Member of the Board,	100 00
Lad. c. box, 2.15; av. of jewelry, 3.10; av. of a sale, by Mr. A. Ward, 7.50; coll. in catch. sch. on Sunday evening, for Indian chil. at Dwight, 2;	14 75
Bradford, Ms. An aged lad, for west. miss. 10;	

gent. asso. for hen. chil. 6; by J. Kimball, Jr. Esq.	16 00	Leominster, Ms. Mrs. Susan Allen (deceased) by Miss J. Allen,	4 00
Brackville, U. C. Fem. benev. so. 18; a fem. friend, 5; by H. James, Esq.	23 00	Leverett, Ms. Fem. so. by Rev. J. Culburn,	9 83
Brunswick & Topsham, Me. La. for the Tappan Brunswick fem. school in Ceylon, by Rev. P. v. Allen,	30 00	Lewis, N. Y. Essex co. Juv. ed. so. for Mayhew, by D. Sykes, Esq.	15 00
Byfield, Ms. Young la. read. so. for wes. miss. 32,97; cent. so. 10,03; by Miss S. W. Dole, Tr.	43 00	Longmeadow, Ms. Fem. miss. asso. Miss E. Cooley, Tr.	30 50
Cambridge, N. Y. Contrib. in Rev. Mr. Prime's so. by Rev. A. Crane,	13 07	Ludlow, Ms. Mary R. Bacon, a little girl, on her death bed, for hen. chil. 1; cent. so. 12,38; by Maria Wetherbee, Tr.	13 38
Cantonbury, N. H. Mon. con. in Rev. Mr. Patrick's so. by Mr. R. Taylor,	10 28	Maha, (Isl. of) Friends for Pal. miss.	23 89
Cantonbury, Ct. Mon. con. by Rev. T. J. Mudduck,	17 00	Mansfield, (S. so.) Ct. Newell so. Mrs. S. Atwood, Tr. 26; mon. con. 24,30; Mrs. E. D. 1; Mr. M. D. 1,50; Mr. P. B. m. L. 1,20; by Rev. A. S. Atwood,	54 00
Catskill, N. Y. Dutch reform. chh. for Bombay chapel, by Rev. Dr. Porter,	4 77	Marblehead, Ms. Mon. con. in Rev. Mr. Dana's chh.	14 00
Chetsumford, Ms. Hen. sch. so. by Mrs. L. Byam, Tr. for Mayhew,	13 00	Marshfield, Ms. Mr. A. Ames, by Mr. D. Noyes,	5 00
Climax, N. Y. Prem. fr. schol. in eab. sch. 3,66; Theol. so. of Hamilton College. 4; m. box on College hill, 3; a mother's thank. off. 5; by Dea. A. Thomas,	15 06	Mattapoisett, Ms. Fem. mite so. for wes. miss. by Eliza Le Baron, Tr.	20 00
Cooperstown, N. Y. Mon. con. in presb. chh. by Mr. G. Pomeroy,	15 00	Mayfield, N. Y. Miss S. H. Bartlett, by Rev. E. Yale,	25
Cornish, N. H. Fem. for miss. so. Mrs. H. Rowell, Tr.	10 75	Millbury, Ms. Mr. E. Whiting, by Mr. E. Forbes,	5 00
Cassacke, N. Y. La. 3d pay. for Gilbert R. Livingston in Ceylon, by Rev. Dr. Porter,	20 00	Milton, Pa. Fem. miss. so. Mrs. A. Hepburn, Sec.	15 00
Crayden, N. H. A poor widow's mite,	20	Montgomery, Vt. J. Johnson, for Pal. miss. by H. James, Esq.	3 80
Cumington, Ms. A fem. friend by Mr. W. A. Hallock,	5 00	Mount Arrarat, Pa. Mrs. M. Tyler, by Rev. S. Whitelsey,	3 04
Davenport, N. Y. A friend, by Mr. G. Pomeroy,	1 00	Mount Vernon, N. H. Mrs. Prentiss, 1; Miss S. Cheever, 1;	2 00
Deerfield, (S. par.) Mr. A. Williams, by Rev. B. Rice,	5 00	Nelson, N. H. Widow M. Richardson for wes. miss. 1; for the Jews, 1; m. f. 2,25; av. of a sheep, 1,25; c. box, 2,67; by Rev. G. Newell,	8 07
Dunbarton, N. H. J. Buntton, part av. of sheep, 1,00; a fem. friend, 5;	3 00	Newark, N. J. Fem. mite so. for ed. hen. chil. in India, by Sarah E. Day, Tr.	37 00
Durham, Ct. A friend, 2d pay. of int. on a note for 50;	3 00	Newburyport, Ms. First fem. Jews so. for Pal. miss. by Louisa L. Tracy, Tr. 16; fem. mite so. for wes. miss. by M. C. Greenleaf, Tr. 35,33;	51 25
Durham, N. H. Mon. con. by Rev. F. Burt,	21 68	New Haven, Ct. R. H. Salter, 76c. Dr. S. Salter, 1; mon. con. in Yale College, 12, Mrs. S. Austin, for Daniel D. Austin at the Sandw. Isl. 30; by T. Dwight, Esq.	43 75
Dwight, Ark. Ter. Found in box of clothing, 1,20; a fem. friend, 5;	6 20	New Ipswich, N. H. Mr. J. Stearns, 2; unknown, 2; by Mr. Barbour,	2 80
East Greenwich, R. I. Mon. con. by Miss A. M. Greene,	5 00	New London, Ct. Sew. so. 35; fem. eab. sch. chil. 2; by Mrs. F. Smith, Tr.	37 00
East Sudbury, Ms. Fem. char. so. by Rev. J. B. Wright,	12 00	New Providence, N. J. Rev. E. Riggs for David Riggs in Ceylon, 20; fem. juv. so. for ed. hen. chil. 12; by Mr. J. P. Haven,	32 00
Fairfax, Vt. J. Southward, by H. James, Esq.	1 00	Newton, Ms. Mon. con. in E. par. for Ann Homer at Elliot, by Mr. W. Jackson,	15 00
Fairfield co. Ct. For. miss. so. by T. Dwight, Esq.	42 00	New-York City, A lady, 2d pay. for Harriet Louisa Lewis in Ceylon, by Mr. J. P. Haven,	12 00
Fitchburg, Ms. Females,	4 80	North Brookfield, Ms. Collec. by W. Walker, Jr. Tr.	4 25
Framingham, Ms. J. Trowbridge, Esq. 5; Mr. L. Warren, 5; for wes. miss.	10 00	Norwalk, Ct. Mr. W. Weeks, av. of potatoes, by W. M. Betts, Esq.	3 00
Genoa, N. Y. Mon. con. in 1st presb. chh. by Mr. W. Bradley,	10 00	Norwich, (ist. so.) Ct. Young la. work so. for Joanna Lathrop in Ceylon, by Fanny L. Lathrop, Sec.	12 00
Granville, N. Y. Juv. hen. sch. so. 70,30; Fem. juv. hen. school so. for Nathaniel Parker in Ceylon 70; by Rev. A. Crane,	146 30	Orange co. N. Y. A fem. friend, 3d pay. for William Trimble at the Sandw. Isl. by Mr. J. P. Haven,	30 00
Greeland, N. Y. Mr. W. Leamin, for Pal. miss. by S. Stillwell, Esq.	2 00	Orleans, Ms. Fem. miss. so. Mrs. M. Johnson, Tr.	40 00
Guilford, Ct. Hen. sch. so. by T. Dwight, Esq.	40 00	Otis, Ms. Mon. con. by Dr. H. Bartlett,	1 80
Haltfax, Ms. Fem. miss. so. Mrs. H. Fuller, Tr.	13 14	Owego, N. Y. Rev. H. I. Lombard,	3 00
Hamp. Chris. Depos. Northampton, Mr. D. S. Whitney, av. agency of Miss Herald, 12,52; West Hampton, Rev. E. Hale, do. 8,78; Southampton, E. Edwards, Jr. do. 4,55; Williamsburg, Rev. H. Lord, do. 4,55; Goshen, Rev. J. Wright, do. 3,33; Chesterfield, Rev. J. Waters, do. 4,22; Norwich, R. Hall, do. 1,95; South Hadley, P. Allen, Esq. do. 5,55; Spencerstown, N. Y. Fem. chor. so. for David Brainerd in Ceylon, 16; Hadley, Ms. m. f. 66,90; Peru, a friend, 4;	132 60	Paris, N. Y. Dr. E. Judd, by Dea. A. Thomas,	7 80
Hartford, Ct. Young la. sewing so.	20 00	Piermont, N. H. Contrib. by Mrs. E. Kingsbury,	9 40
Haverhill, Ms. La. asso. Mrs. S. Gale, Tr.	14 25	Pelham, N. H. Fem. cent. so. by Rev. Dr. J. H. Church,	12 49
Heath, Ms. Contrib. box in chh. for wes. miss. by Mr. D. Rugg,	3 00	Plainfield, Ms. Gent. and la. so. 5th pay. for Moses Hallock in Ceylon, by E. Bates, Tr.	12 00
Hebron, Ct. Capt. Talcott, by T. Dwight, Esq.	10 00	Poultney, Vt. Mr. Howe, 1; Dr. Brownson, 1; by Rev. A. Crane,	2 00
Hingham, Ms. A friend,	50	Princeton, N. J. Mrs. S. Mershon, for Ceylon mission, 2; a friend, for Sandw. Isl. miss. 5; by Mr. J. P. Haven,	7 00
Ithaca, N. Y. Collec. in presb. chh. July 4th by Mr. J. P. Haven,	30 85	Princeton, Ms. Mon. con. in Rev. Mr. Phillips' society,	23 00
Jefferson co. Va. Fem. benev. so. for William Walton at Elliot, by Rev. W. C. Walton,	14 00	Rockaway, N. J. Hen. sch. so. Mrs. E. Jackson, Sec. for For. miss. sch. by J. Jackson, Esq.	24 00
Keene, N. H. Mon. con. by Rev. Z. S. Bartow,	4 00	Sag Harbor, N. Y. Mon. con. 0; H. T. Dering, Esq. 4;	10 00
Kingsborough, (Johnstown) N. Y. Mon. con. Dea. S. Gile, Tr.	24 75	Salem, Ms. W. B. by Rev. B. Emerson, 100; Fem. of Tab. chh. for Samuel Worcester at Brainerd, by Mrs. Cornelius, 30; collec. by the Tab. thanksg. so. for Samuel Worcester and John Norris in Ceylon, by Rev. E. Cosmellus,	
Labanon, N. H. Fem. miss. and Bible so. by Mrs. L. E. Allen, Tr.	17 08		
M. f. by Maj. D. Storrs, 3,80; contrib. on thanksg. day by E. Woods family, 2; by C. Cutler,	5 80		
Lenox, Ms. Fem. cent. so. by Miss A. Walker, Tr. to par. med. for Mayhew,	12 00		

24; mon. con. in new south chh. by Mr. D. Lang, 9,30; fem. so. for ed. hea. chh. for <i>Braven Emerson, Elias Cornelius</i> and <i>Susan Hopkins</i> in Ceylon, by Mrs. Sarah M. Richardson, Tr. 36;	100 30
<i>Salem</i> , N. Y. Contrib. in Rev. Mr. Tombs' so. by Rev. A. Crane,	7 33
<i>Shrewsbury</i> , Ma. A friend,	5 00
<i>South Woodstock</i> , Ct. A fem. friend, for printing tracts in Bombay, by T. B. Chandler, Esq.	15 00
<i>Spencer</i> , Ms. Fem. char. so. Miss L. Morse, Tr. for Dwight,	12 00
<i>St. Petersburg</i> , Russia, J. Veening, Esq. 500 francs, 3d. ann. pay. for support of Rev. J. King, by Hon. W. Gray,	06 25
<i>Sutton</i> , Ms. Mon. con. by Dea. J. Morse, 15,38; la. asso. Miss L. Morse, Tr. 18,05,	33 33
<i>Taunton</i> , Ms. A friend, m. f.	1 00
<i>Thetford</i> , Vt. Agri. evang. so. by W. H. Lathrop, Tr.	25 00
<i>Townshend</i> , Vt. Fem. char. so. 24; mon. con. 12; by Mr. J. Kimball,	36 00
<i>Truro</i> , Ma. Cong. benev. so. Mr. S. Rider, Tr.	11 10
<i>Utica</i> , N. Y. W. Williams, Esq. (of which for <i>Harriet Wells Williams</i> at the Sandw. Isl. 30; and for <i>Julian Williams</i> at Bombay, 30;) by Mr. Seward,	100 00
A thank off. by A. 5,25; la. asso. 55,50; c. box by Mrs. T. Hastings, 5; two chil. E. & E. Clark, 3; by Dea. A. Thomas,	68 75
<i>Vernon Center</i> , N. Y. Mon. con. by S. Clark, Esq.	15 00
<i>Waltham</i> , Ms. H. A. Rand, saved by abs. fr. sugar in tea, for sch. at Brainerd, 1; Miss M. A. Pillsbury, a bal. 50c.	1 50
<i>Waterford</i> , Vt. Farm. and mechan. miss. so. Mr. J. Hale, Tr.	5 32
<i>Waterford</i> , Me. La. for <i>Lincoln Ripley</i> in Ceylon, by Rev. L. Ripley,	5 50
<i>Westborough</i> , Ms. Mon. con. by Rev. E. Rockwood,	23 40
<i>Westfield</i> , Ma. Dr. C. Smith, m. f. by Mr. H. Stiles,	3 00
<i>West Newbury</i> , Ms. Mon. con. by Rev. E. Demond, 8,30; little girls' read. so. to pur. stationary for wea. miss. by Mrs. L. B. Demond, Tr. 7,50;	15 80
<i>Weymouth</i> , Ms. Mon. con. in S. par. by Rev. W. Tyler, 13,72; la. for <i>William Tyler</i> at the Sandw. Isl. by Mrs. A. Loud, 13,33;	27 05
<i>Whately</i> , Ms. Mr. N. Rodgers,	50
<i>Whitestown</i> , N. Y. Cash in box of clothing, 8; av. of ornaments, 9,21; by Dea. A. Thomas,	17 21
<i>Wilmington</i> , Del. Contrib. for a child at Brainerd to be named <i>Ann Bush</i> , by Mrs. A. M. Jones,	15 00
<i>Winchendon</i> , Ms. Young men's so. for <i>Levi Pillsbury</i> and <i>Eber L. Clark</i> in Ceylon, by Mr. D. Henshaw,	20 00
<i>Winchester</i> , N. H. Rev. W. Ely, by Mr. L. Field,	10 00
<i>Woburn</i> , Ms. Cong. so. for wea. miss. by Dea. E. Lawrence,	20 80
<i>Worcester</i> , Ms. Mon. con. in 1st chh. to constitute the Rev. A. B. HULL an honorary member of the Board, by Mr. H. Wheeler,	50 00
<i>Unknown</i> , or purposely concealed by the donors; Income of property devoted for a chris. char. sch. in the vic. of Bombay,	12 01
To aid in founding a char. sch. in Bombay,	20 66

Amount of donations acknowledged in the preceding lists, \$3,828 20.

III. LEGACIES.

<i>Boscawen</i> , N. H. Part of the legacy of the late Mrs. Judith Pearson, dec'd, by Mr. Reuben Taylor,	100 20
<i>Canton</i> , Ct. Part of the legacy of the late Dr. Solomon Everest, (7,325 having been acknowledged previously) by Benj. Ely, Esq. Exr.	100 00
<i>Clinton</i> , N. Y. Miss Dolly Stanton, dec'd, by Dea. A. Thomas,	72 00
<i>Sutton</i> , Ms. Widow Hall, dec'd, by Miss Lucy Morse,	6 00

IV. PERMANENT FUND FOR CORRESPONDING SECRETARY.

Ashfield, Ma. Mr. E. Bardwell, and Mr. C. Cushman, formerly of Goshen, Ms. now assistant

missionaries in the Choctaw nation, part avails of property devoted by them to this purpose; by T. White, Esq. 75 00

V. PERMANENT FUND FOR TREASURER.

Boston, Ma. H. Hill, 100 00

VI. DONATIONS IN CLOTHING, &c.

<i>Athens</i> , Ga. Clothing, &c. fr. Mrs. J. Sibbald, rec'd at Hightower, Cher. na.	3 00
<i>Boscawen</i> , N. H. E. par. clothing coll. by Mr. R. Taylor.	
<i>Carmel</i> , Cher. na. Twelve bush. corn, fr. Alexander and Andrew Sanders, rec'd at Carmel.	
<i>Croyden</i> , N. H. A box, fr. fem. read. so. Miss H. Haven, Tr. for wea. miss.	17 20
<i>East Sudbury</i> , Ma. A bundle, fr. fem. char. so. for wea. miss.	19 00
<i>Hamp. Chris. Depos. Hadley</i> , Ma. 1 pr. shoes, m. f. <i>East Hampton</i> , tracts and pamph. fr. sch. chil. for wea. miss. Peru, a box, fr. Mr. A. Friesel, for Mayhew, 37; <i>East Hampton</i> , 3 pr. socks, fr. fem. benev. so. <i>Worthington</i> , 1 pr. stockings fr. Mrs. Parsons.	
<i>Hillsboro</i> , N. H. A box, fr. fem. benev. so. by Rebecca Andrews, sec.	23 25
<i>Hopkinton</i> , Ms. A bundle, fr. Dorcas so. by Miss E. Fitch,	13 42
<i>Pelham</i> , N. H. Clothing, &c. fr. fem. char. so. by Hannah Church,	9 40
Clothing, fr. Juv. asso. by do.	3 70
<i>Piermont</i> , N. H. A box, fr. fem. benev. so. by Rev. R. Blake,	27 00
<i>Salem</i> , Ms. A box, cont. Scott's bible, &c. fr. Mr. J. B. Lawrence, for Ceylon.	

Committed to the care of Dea. A. Thomas, *Utica*, N. Y.

Whitestown, N. Y. A bush. of onions, fr. two chil. A. and P. Bliss.

Committed to the care of J. R. Woodbridge, Esq. *Hartford*, Ct.

<i>Cornwall</i> , Ct. A box, fr. Mr. J. Everest, for Mrs. Ely, Sandw. Isl.	
<i>Glastenbury</i> , Ct. A box, cont. 45 pr. shoes, fr. D. & N. Hubbard,	52 00
<i>Sandisfield</i> , Ms. A box, fr. Mrs. A. and Mrs. S. Loveland, Miss A. and Miss S. Loveland, and Miss S. Sacket,	27 75
<i>Somers</i> , Ct. 2 boxes, for Dwight,	115 00
<i>Torrington</i> , Ct. A box, fr. ladies in Rev. E. Goodman's par.	
<i>West Hartford</i> , Ct. A box, fr. fem. char. so. for Emmaus,	55 94

Committed to the care of Mr. J. P. Haven, *New-York city*.

C, N. Y. A box, for Dr. Pride,	51 85
<i>Mansfield</i> , Ct. A tierce, for Creek Path,	73 00
<i>Unknown</i> , A small box.	

The following articles are respectfully solicited from Manufacturers and others.

Printing paper to be used in publishing portions of the Scriptures, school-books, tracts, &c. at Bombay, and at the Sandwich Islands.

Writing paper, writing books, blank books, quills slates, &c. for all the missions and mission schools especially for the Sandwiche Islands.

Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, &c.

Filled cloth, and domestic cottons of all kinds.

ERRATA.

It was stated in our last number, p. 369, that Mr. Moseley was a graduate of *Dartmouth College*. This is not correct, he was graduated at *Middlebury College* in the year 1818.

In a few copies of this number, the missions at *Springplace* and *Ococheology*, mentioned on p. 7, were, by mistake, placed under the head of the Episcopal Church. They belong to the *United Brethren*.

THE

MISSIONARY HERALD.

XXI.

FEBRUARY, 1825.

No. 2.

American Board of Foreign Missions.

LETTER FROM THE REV. PLINY FISK
TO THE CORRESPONDING SECRETARY.

(Continued from p. 13.)

DURING my residence at Jerusalem this year, I enjoyed successively the company of several fellow laborers. Mr. Jowett remained with me three weeks. Two days before he left, Mr. Lewis, of the Jews' Society, arrived, and remained with me five weeks. The day before he left, Messrs. King and Bird arrived. Mr. King remained a fortnight, and then went to Jaffa. Mr. Bird continued with me till I left Jerusalem.

Last year we usually spent the Sabbath in reading the Scriptures, and conversing promiscuously with such as came to us. This year we fixed an hour on the Sabbath for public worship in my room, at which time I used to preach in Italian. At first Papas Issa was the only person who joined us. After a few Sabbaths, several others usually attended. My feelings were much interested in this beginning of regular Protestant worship in the Holy City. We will not despise the day of small things, but hope ere long to see greater things than these. I was about commencing an afternoon service in Greek, when an attack of fever obliged me to suspend all my labors.

Circulation of the Scriptures.

Being furnished by the Malta Bible Society with a large supply of the Scriptures in various languages, I set apart one of our rooms as a "Bible Society Room," and endeavored to consecrate it to the Head of the Church, praying that the word of the Lord may go forth from Jerusalem, and be attended by a blessing. For about two months I sold only to such persons as came to my lodgings to purchase. During this period I think I sold about 200 copies. I then sent out my Dragoman to offer the Scriptures for sale at the convents and in the market. The Armenian pilgrims had now become numer-

ous, and among them our books found a rapid sale. We were much encouraged by this success, and by a letter from brother King, informing us of his success in selling the word of God in Arimathea;—but in the midst of this encouragement a formidable and threatening opposition was raised against us.

Arrest and temporary Imprisonment of Messrs. Fisk and Bird.

A brief notice of the events described at length in the following paragraphs, was given at page 245 of our last volume. The narrative is too interesting, in its present form, to be omitted.

Tuesday, Feb. 10th, a little after noon, as I was reading Arabic with Jar Allah and Cesar, Moosa Beg, the head of the police, came into my room, accompanied by eight or ten Turks, most of them armed soldiers. They were all strangers to us, and we had at first no suspicion of their object in visiting us; as soldiers and other Turks had often before called to visit us. We received them civilly, and treated them with pipes and coffee. They pretended to be in search of the Dragoman of the Latin convent; and Moosa Beg went out, and, as I afterwards learned, held a consultation with the Latin priests. Meantime I went from the room where I was studying to another, and a soldier followed me. When I returned, he returned. I went out a second time, and he kept close behind me. This excited strong suspicions that they had come, not for the Latin Dragoman, but for us. Dragoman Joseph came in, and we told him to ask them what they wanted. Their answer was, "Nothing." Moosa Beg returned, and we were abruptly called to go. We asked, *where?*—and were told, to the Governor's. We asked, *why?* and were told, that he wished to see some of our books. No time was given for remonstrance. We were hurried out of our rooms, the keys were taken from us, and the

doors sealed up. We were conducted, however, not to the Governor, but to the Moollah or Judge. As soon as we appeared in his presence, he demanded, "Who are you?" We replied, "English;" using the term, as it is used and understood here, to mean, under English protection. The next question was, "Why do you wear the white turban?" We replied, "It is customary for Englishmen to wear it, when they travel in Turkey." He shook his hand very significantly, and said, "No, no, no; this cannot be done without a firman." I then showed him my firman from the Sultan. On seeing this, he invited us to a seat on the sofa, where he was sitting. After reading the firman, he said, "But this is merely for travelling, and gives you no permission to sell books." Then, holding up a copy of Genesis, which one of the soldiers had brought from our rooms, he said, "These books are neither Mussulman, nor Jewish, nor Christian, and nobody will receive or read them;"—and threw the book contemptuously on the floor. We replied, "The books that we distribute are the Law, the Psalms, the Prophets, and the Gospel; such as Christians have always received as their Holy Books." His reply deserves to be remembered, "*The Latins say these are not Christian books.*" Very little else was said, and we were sent away to the Mootselim, with information that we should be kept in confinement, until the matter could be referred to the Pasha at Damascus, and an answer received.

The Governor received us a little more civilly than the Judge. He read the firman, and inquired about the books. We gave him the same account of the matter, that we had given to the Judge, and he replied, "*The Latins say, that these are neither Mussulman, Jewish, nor Christian books.*" In the mean time Moosa Beg sent a crier into the market, and to the doors of the converts, prohibiting all persons from purchasing books of us, and ordering all who had any of our books to deliver them up to the Judge. The Governor said, on reading our firman that he could not imprison Englishmen, who had such a firman from the Sultan, and gave orders that we should be lodged in the Latin convent, till the matter was settled. We were accordingly conducted up the *via dolorosa*, till we came near the convent, when we met the Latin Dragoman, and he told the Turks, our conductors, that we could not be received there. We were consequently kept in waiting, while a messenger was sent to the Governor for further orders. He returned, and we were told that we were to go to our own rooms to lodge. On entering our room, however, the Turks began to take

an inventory of our trunks, books, and other things. They rudely examined our letters, and private papers, and took brother Bird out of his room by force, while they opened his trunk, containing his papers and money. From my secretary they took several letters and papers in English and Arabic, which they carried off. At last we were told that we must return to the Governor's house to sleep. Soon after our arrival there, we were conducted to a lower room, which serves as barracks for soldiers. There we spent the evening with twenty or thirty soldiers about us, who were smoking and playing at chess, and expected to sleep on the ground among them. In the course of the evening, however, the Governor sent for Joseph, and, after making a variety of inquiries, told him that we should go next day to the principal Greek convent, and lodge there till the affair was settled. About 10 o'clock we were sent for. On our entering the Governor's room, he saluted us with uncommon civility, invited us to a seat near him, and ordered coffee for us. He then put the question again, "What books are these that you distribute?" I answered, as before, "The Law, the Psalms, the Prophets and the Gospel." "But why do you bring so many of them into this country?" "Because Christians here have no printing presses, and when they want the Scriptures, they are obliged to write them out with great labor; whereas we are able easily to supply them with printed copies." "But why do you bring books in Arabic?" "Because many Christians can read no other language?" Then turning to one of his attendants he observed, "That is what I said." Then came the difficult question. "Why do you give them to Mussulmans?" We replied, "It is not our wish to do any thing in secret, nor to distribute books in this country, which we are not willing that you should all read; nor do we consider it unlawful for Mussulmans to read Christian books. If Mussulmans wish to read our books, and learn what we believe, we are always ready to give them an opportunity." He said that was all very well, begged us not to be offended, told us he had no knowledge of the affair when we were arrested, but the whole was done by the Judge; and added, "You will lodge here with my nephew to night, and tomorrow return to your rooms. His nephew, Hossin Beg, conducted us to his room, insisted on my taking his own seat in the corner of the sofa, which is the place of honor, ordered sherbet, pipes, coffee, and a supper, and said, as many as twenty or thirty times, "Excuse us." "Be not offended with us."

After supper we entered into a free con-

versation about the Arabic language, and then about the Bible and the Koran, and Christ, and Mohammed. I was struck with the remark, as coming from him at that time and place, "This house is the place where our Lord Jesus was condemned." It was even so; and we had the unmerited honor of being arraigned for the word of God, and for the testimony of Jesus, in the palace of the Governor, which now occupies the ground where the palace of Pilate stood. I said to myself, "It is enough for the disciple that he be as his Master, and the servant as his Lord." If our Redeemer was condemned to death for our sakes, it is but a small matter that we should suffer a short confinement for his name's sake. Knowing, as we did, the character of the men in whose hands we were, it was impossible that the mind should not be busy, during the afternoon and evening, in thinking what might be the result of all this. We knew that Greeks, priests as well as others, and Jews, some of whom were Europeans, and had passports and firmans, had been put in prison and in chains, on the most frivolous pretences, until they paid large sums of money to their oppressors. It was at least possible that we might receive the same treatment, and have the same demands made upon us. We knew that Turks are accustomed to inflict corporal punishment, in order to extort money, or some confession, which they wish to obtain; and the question naturally occurred, "Are we ready to glorify our Lord by bodily suffering?" What effect the *certainty* of suffering would have had on our minds I cannot say; but the *probability* of it did not greatly agitate us. What we most seriously feared, was, that we should be either ordered to leave Jerusalem, or prohibited from distributing the Holy Scriptures. The events of the evening had a little brightened our prospects, though we felt by no means certain, that what had been promised us would be fulfilled. We however commended ourselves and our cause to the divine protection, and slept quietly.

We had reason to expect, from what had been said to us in the evening, that we should be allowed to return to our rooms in the morning without further delay; but the forenoon passed away without permission to go. We read 2 Cor. 6:1—10, to each other with much interest, and endeavored in patience to possess our souls. Some hints had been given to Joseph the preceding evening, that a present from us would not come amiss; but we took no notice of these hints. Moosa Beg and Hosein Beg now told Joseph, that, as we were Englishmen, the Governor could not

take money from us, but that a present of some valuable article would be expected from us for the Governor, and a small sum of money, say twenty dollars, for themselves. Instead of giving an answer to this, we told Joseph to ask whether we could distribute the Scriptures as formerly. The answer was, "Certainly;—nobody can say a word on the subject after what has happened." They added that, as to the twenty dollars for themselves, it was not necessary, but any small sum, whatever we pleased to give. We next sent to know, what proclamation the crier had made in the streets and at the convents concerning our books. The answer was, that he had merely prohibited Mussulmans from receiving them, but had said nothing about Christians. We doubted the truth of this at the time, and learned afterwards that it was totally false. The proclamation was, that *whoever* had received books from the English must deliver them up to the Judge; and that nobody could hereafter receive any from them, on penalty of imprisonment; and that these were books which might not be read, either in the mosque, or in the synagogue, or the church, or any where else. After a little further delay we were conducted to our rooms. Mr. Bird's room and mine were given up to us. The Bible Society's Room they had not discovered the day before. They now examined this, and sealed it up; and said that this, and Mr. King's room, in which they found me the day before, must remain for the present sealed up. After waiting a while to receive some present, but finding they were not to receive any thing, they went away in very ill humor. They probably thought it hard that they must insult us, search our rooms, trunks and secretaries, seal up and open, once and again, all our doors, conduct us to the Judge and the Governor, and keep us twenty-four hours in custody, and not be paid for all this trouble. It is probably the first time that they have done all this for nothing, for the poor Greeks and Jews always have to pay dearly for being insulted and abused.

Sympathies of Friends in Jerusalem.

Soon after the Turks left us, I received a note from Cesar, which he had written to send to me at the Governor's, of which the following is a translation.

"Your absence, my very dear master, brings to my soul much affliction and melancholy. But, as I cannot come personally, according to my desire, I pray you, from a distance, to be of good courage and fear not, for God is with you, and

will soon deliver you from the hands of the enemies.

"Much salutation to Mr. Bird.

Your afflicted scholar, C—.

"Remember the saying of the Apostle, who says, 'All that will live godly in Christ Jesus shall suffer persecution.'"

Papas Issa called, and, with a countenance expressive of the deepest interest and anxiety, said, he could not sleep the whole night. He knew not the cause of what had happened, and could think of nothing, unless a war had commenced between Turkey and England. In the night his little boy, who comes to me to recite lessons in the Scriptures, began to talk about us, and asked where we could say our prayers, while we were among the Turks. His Father told him he must pray for us; and he immediately arose, and began to repeat a prayer, which he had learned.

Cesar called and took our hands in a most tender and sympathetic manner. "You suffer for the love of Christ," said he. Then telling us how much sympathy was felt in the convent, he said, it was more like what was felt at the death of Procopius, than any thing else he had witnessed. "For we all know," said he, "that you are spending your lives for our good."

I, the carpenter, called and said a great deal about what he, and his wife, and children, had suffered on our account. He said they were praying to Jesus for us all night, and could not sleep at all.

The Greek Metropolitans sent their congratulations on our release, and as a token of their regard, they sent four loaves of the finest bread; and two bottles of wine and aqua vita. Under existing circumstances, these professions of friendship had a very tender effect on our feelings.

This affair gave us new information about Turks, Turkish government, and Turkish justice. I trust, too, that it gave us new proofs of our attachment to Christ and his cause, and of our willingness to leave ourselves, and our plans, and all that concerns us, in his hands. We feel that we deserve and need disappointments and trials, and hope to profit by them. All that we have as yet suffered, however, is nothing compared with what the first Christians suffered, nor indeed is it any thing compared with what the Christian and Jewish subjects of the Sultan daily suffer at the hands of their tyrants.

College of European Jews closed by the Turks.

On Friday, two days after our release, a Jew called on me and gave me informa-

tion, that, after our arrest, Moosa Beg went and sealed up the College of the European Jews, under pretence that they had some of our books there. The next day an order arrived from the Pasha of Damascus, commanding that the European Jews should not be molested, nor any money exacted from them. This was in consequence of an application made by the Consuls of Aleppo and Acre, after Rabbi Mendel and some others had been imprisoned, and 1,500 piastres extorted from them. On the arrival of this order, the College was opened. When the Jew told me that the College had been sealed up on account of our books, I felt as if there were no prospect of selling any more books to Jews; but, to my surprise, the same Jew, before going away, asked if we had any more Hebrew Bibles, and said a friend of his wished to purchase a quantity. The next day an Armenian called to tell us what grief our confinement occasioned in their convent, and to inquire if we had Armenian Bibles, saying that he wished to purchase seven or eight. The few Bibles which we brought with us, however, were all sold, and we had nothing remaining but Testaments.

Interviews with the Governor, Judge, &c.

Immediately after our release, we wrote letters giving an account of what had happened, to brother King, and to Mr. Damiani, English consul at Joppa, and to Mr. Abbott the Consul at Beyroot. The following Monday, Mr. Joseph Damiani, the Consul's son, arrived with a letter from his father to the Governor. Tuesday morning we went in company with Mr. D. to the Governor. He read the Consul's letter, and some other papers which Mr. D. presented, and then beginning to exculpate himself, said it was wholly an affair of the Judge, and undertaken without his knowledge. The Judge sent to him to put us in prison and in chains, but when he read our firman, he said that could not be done.

As to the books, he said there was nothing in the way of the distribution of Christian books among Christians. Accompanied by one of his men, we went next to the Judge. He read the papers, which Mr. D. presented, containing orders from the Sultan, and from different Pashas as to the manner in which travellers are to be treated. He made some professions of regard for the English, but talked rather morosely about the books, and took up a copy of Genesis and read, "The Spirit of God moved upon the face of the waters," and threw the book on the floor, saying, "that is infidelity." He said, however, that infidels, meaning Christians and Jews, might buy and sell their infidel books as

they liked, only Mussulmans must not purchase, nor receive them, "because these books contain something which would make Mussulmans mad, if they should read it." When we inquired about the proclamation which the crier made in the streets concerning the distribution of books, he solemnly protested that it concerned only Mussulmans. We knew this was false, but his declaration in presence of his own attendants, as well ours, amounted to a virtual repeal of the order, so far as it concerned Christians and Jews. He delivered up to us the books, which had been taken from us, and sent one of his men to remove the seals from our rooms.

Mean time Joseph went with the Governor's man who attended us, to find the papers that were taken from my secretary. When they returned with the papers, Joseph told us, that the Governor, on hearing, that the Judge denied having given orders to imprison us, fell into a great rage, and talked most outrageously against the Judge before all his attendants. To two men, who had no concern in our arrest, but had obtained and brought to us our papers and books, and opened our rooms, we gave a dollar. Numbers applied for presents, on our release, but we thought it proper, and felt it our duty, to send them all away empty. Soon after our rooms were unsealed, a man from the Judge called, and said he was sent both by the Judge and the Governor to present their compliments to us and say, that if any of their soldiers or officers should demand money from us, we were to pay nothing, but give immediate information to one of them. At the close of this message it was very carefully added, that, if we were disposed to give any thing in the way of presents to those who had shewn us attentions during this affair, we were at liberty to do so. To all this we gave answer, that whenever we seek their services, on any occasion, they will find us ready to reward them handsomely, but they need never expect any thing for such an affair as this. Before going away, he said the Judge charged him to tell us, that his authority is superior to that of the Governor, who is bound to execute all his commands.

Sale of the Scriptures.

On Wednesday Joseph went out again with Scriptures for sale, and in the course of four days we sold about two hundred copies. It would not be easy to describe the emotions that swelled our breasts, on seeing such a readiness to purchase the word of God, after what had happened. We thanked God and took courage.

It soon appeared, that both the Judge and the Governor feared for the conse-

quences of what they had done to us. The Governor told Joseph privately, that he had written to the Pasha of Damascus, laying all the blame on the Judge; and the Judge, on the other hand, sent a man to tell us, that he had written to the Pasha of Acre to secure his influence against the Governor. What a picture does this give of Turkish government!

Tuesday, March 2. A soldier from the Governor called to say, he wished us to come and take a cup of coffee with him, and answer a few questions. We went. The Governor took my firman to examine its date, and then questioned me very particularly how long I had been in this country, what places I had visited, and how long I had remained in each place. His secretary took down my answers, in order to be sent to the Pasha. The Governor then read an order from the Pasha, stating that, as we had a firman from the Sultan, we must not be imprisoned, or molested in any way; but for his more perfect information, a copy of the firman, and samples of the books, must be sent to Damascus. My firman was accordingly sent to the Judge to be copied and returned the next day.

A new Governor.

The next morning we sent Joseph with the books to be sent to the Pasha. About two hours after this, the roaring of cannon announced the sudden arrival of a new Governor to take command of the city. In the afternoon Joseph went to the palace for the firman, but the former Governor and all his attendants had disappeared, and nobody knew any thing about our affairs. On applying to the Judge for the document, he said he had not seen it, and knew nothing about it. He however sent for his Secretary who produced it. "Tell the gentlemen," says the Judge on giving up the firman, "that the Governor's business is now finished. There is no need of copying the firman. Whenever they have time, I shall be glad to have them call, and take a cup of coffee with me." The day that this happened, we sold 50 copies of the Scriptures, and the day following 54 copies. When Mr. Abbott heard what had befallen us, he made a representation of the affair to the Pasha of Damascus, and received a Bugurdy, or official order, addressed to the Judge and Governor of Jerusalem, commanding that whatever had been taken from us should be immediately restored, and that we should be protected and treated with respect. When this order was presented to the new Governor, he returned to us the books, which were to have been sent to the Pasha, and said that, although he was not personally

concerned in the affair, yet if we had lost any thing whatever he would pay for it. The report was circulated in Jerusalem, and believed by many, both Mussulmans and Christians, that the former Governor was turned out of office in consequence of his ill treatment of us. Since our arrival at Beyroot, we have learned that the ex-Governor, on his return to Damascus, complained that he had lost his office through the influence of the Judge, because he did not imprison us, as the Judge commanded.

General Result of these Difficulties.

We have no means of ascertaining what is true in this case, but I believe all parties regretted that they had meddled with us, and I believe that a general impression was made, that men under English protection are not to be trifled with. In the view of the Christians and Jews, it was no small matter, that we were able to refuse money to Turks, who had us in their hands. I think the Turks of Jerusalem will be less likely to molest us now, than before this happened. The Latins will probably continue to excite the Turks against us by all the means in their power. May God cause their wrath to praise him, and restrain the remainder of it. It is worthy of remark, that, during the whole process, the Turks made no objection to the distribution of Christian books among Christians. The whole complaint was founded on the testimony of the Papists, that our books were not Christian books, but *false* books. When the Judge and the Governor told us this, we demanded that they should send to the Latin convent, and bring an Arabic Bible to compare with ours, but this they both refused to do. They hoped, no doubt, that money would have been given them. We are much indebted to Mr. Abbott for his prompt and efficient interference in this case, as well as for a thousand civilities in other instances.

Turkish Exactions.

Previously to our arrest, the inhabitants of Jerusalem had been groaning under a cruel system of tyranny and exaction. Individuals, particularly Greeks and Jews, were arrested by the Head of the Police, or sent for by the Governor, and, without the allegation of a fault, imprisoned, and put in chains. Demands were then made for money. Generally, after a few days imprisonment, liberty was obtained by paying part of the sum demanded. Sometimes 15 or 20 were arrested in a day.

On the arrival of the new Governor Ibrahim Aga, this barbarous practice was

abolished at once, and for thirty days the town was quiet, and every one blessed the new governor. A few days before we left Jerusalem, Ibrahim was succeeded by a new Governor, and the old system of oppression and exaction was revived. This is the fifth Governor, who has had command of the city since my first arrival there a year ago. Every new Governor receives a visit from the chiefs of the principal convents with a present of money, I believe 500 piasters, for each convent, and then he returns the visit and receives a similar sum. This is one out of many occasions, on which the convents are obliged to make presents, besides paying fixed sums monthly and annually to the Governor, to the Judge, and to a great number of chiefs and principal men.

The Greeks and Armenians obtain this money from pilgrims; the Latins, by sending missionaries to beg in the papal countries of Europe.

During the winter, a serious difficulty has existed between the government of Jerusalem, on one hand, and Bethlehem and the surrounding villages, on the other. Bethlehem contains a few Mussulman Arabs, but nearly all its inhabitants are Christians, about half Latins and half Greeks. Bait Jallah is inhabited wholly by Greek Arabs, and Bait Safasa wholly by Mussulman Arabs. These and many other villages from time immemorial, as they say, had paid a certain tribute to the Sultan, but never had soldiers stationed among them. Within a few years, the Governors of Jerusalem have stationed soldiers in the villages. The inhabitants complain that these soldiers, not content with being well supported by them, oppress them and abuse their families. Determined not to bear this any longer, they drove the soldiers, who were stationed at Bethlehem, out of the village, and obliged them to return to Jerusalem, to save their lives. The Governor seems to have considered this as a declaration of war, or an act of rebellion, and accordingly prepared to fight. Some attempts were made to effect a reconciliation, but in vain. The Bethlehemites offered to pay 60 purses. A purse is 500 piasters, or a little more than \$50. This the Governor refused, and insisted on their allowing soldiers to be stationed in their villages. They said they would sooner destroy their villages, and go with their families to the mountains and deserts. Preparations were accordingly made for war. Some of the Governor's soldiers found a poor, infirm old peasant, from Bait Jallah cultivating his field. One of them shot him, and they cut off his head, brought it to Jerusalem, and stuck it up on the wall just within Jaffa gate, where it remained two days. I saw Turk-

ish boys pass by and throw stones at it. Christians looked at it with a melancholy countenance, and tears stole down their cheeks. The 30th of Dec. the Governor's troops moved out of town with three pieces of cannon, and proceeded against Bait Safafa, the nearest of the villages, and situated in the valley of the Rephaims. It is within sight of Jerusalem, on the southwest. They pitched their tents on the plain, and commenced firing on the villages. The villagers fired upon them in return, from behind walls, rocks and hills. Several were killed on both sides, but I could not ascertain how many. Some said 15 or 20. Others said only two or three. I walked over mount Zion toward evening, and saw the red flag flying, and the smoke of their cannon, as they fired on the little village. Night closed the action, if it could be called such, and the next day being rainy the soldiers returned to the city. I believe this attempt convinced the Governor, that he was not likely to gain his point by fighting, and he concluded to accept the 60 purses and give up the point.

The chiefs of the villages now found it difficult to raise the money. They demanded a part of it from the three convents of Bethlehem, and, in order to obtain it, seized the Superiors and bastinadoed them. The affair was now referred to the Pasha of Damascus, or, as some said, to the Sultan. Just before we left Jerusalem, information was received, that the Pasha of Damascus was coming in person, and an order from him had already arrived to *destroy* the villages, if they would not consent to receive soldiers. While the Governor was preparing to attempt the execution of this order, he received new advices that the Pasha was removed from office, and a successor appointed. This induced him to suspend all offensive preparations, and wait the orders of the new Pasha. This was the state of things when we left Jerusalem. Revolt, insurrection, and civil war, are every day occurrences in Turkey.

(To be continued.)

SANDWICH ISLANDS.

JOURNAL OF REV. MESSRS. RICHARDS
AND STEWART AT LAHINAH.

Arrival at Lahinah.

On the 28th of May, 1823, Messrs. Richards and Stewart sailed from Honoruru, for Lahinah, on the island of Mowee.

Saturday evening, May 31. After a very rough, but splendid night, we found

ourselves, at sunrise this morning, in distinct view of the wild mountains, that overhang the district of Lahinah, and were advancing rapidly to the anchorage. The settlement appeared far more beautiful than any place we have yet seen on the islands: indeed, it is the only one that, in our judgment, has any claim to that epithet. The whole district, stretching nearly three miles along the sea side, is covered with luxuriant groves, not only of the cocoa-nut, (the only tree we had before seen, except on the tops of the mountains,) but also of the bread-fruit, and of the *ko*, one of the handsomest of ornamental trees. The banana and tapa tree, and the sugar cane, seemed most abundant and flourishing, and extended almost to the beach, on which a fine surf constantly rolls.

As soon as they had landed, they were met by Krimokoo, the prime minister of the king, who expressed his regret, that there was no house at the disposal of himself, or of Keopuolani (the mother of the king,) suitable for their accommodation. He however assured them, that if they could procure a temporary residence with a respectable American living in that place, buildings should be erected immediately. They accordingly hastened, under the guidance of Mr. Loomis, who was with them, to the plantation of Mr. Butler.

We found his enclosure pleasantly located, about a quarter of a mile directly in rear of the landing place, and were received by him in the most kind and friendly manner. As soon as he was made acquainted with our object in coming to Lahinah, he proffered every assistance in his power, and tendered his best house for the reception of our families. His civility and disinterested overtures of friendship greatly prepossessed us in his favor, and made us almost forget that we were in a land of strangers. He returned to the barge with us, to bring the ladies on shore; and early in the afternoon, our whole number were comfortably and quietly located in the midst of his luxuriant grounds. The thick shade of the bread-fruit trees, which surround his cottages,—the rustling of the breeze through the bananas and sugar cane—the murmurs of the mountain streams which encircle his yard, and the coolness and verdure of every thing around us, seemed, in contrast with our situation, during a six months voyage, and four weeks residence on the dreary plain of Honoruru, like the delights of an Eden; and caused our hearts to beat warmly with gratitude to the Almighty Being, who

had brought us in safety to the scene of our future labors, and had at once provided us with so refreshing an asylum. Before dark the chiefs had all our effects landed and secured in the store house of Keoua the governor, except our private baggage which was brought to the house we occupy by the attendants of the queen. Nor did their attentions cease here. Early in the evening, a supply of ready cooked provisions, with fruits, &c. abundantly sufficient for the Sabbath, were sent to us by different individuals. Mr. Butler hospitably prepared our first repast; and, though somewhat fatigued, we are now ready to retire to rest with every thing about us prepared for the suitable observance of the holy day on which we are bordering. May it be the beginning of many blessed Sabbaths to the degraded inhabitants of Lahinah.

Observance of the Sabbath.

In the morning of the Sabbath, Messrs. R. and S. received a notice, that the queen and princess, with the chiefs and their attendants, were assembled for worship. They accordingly hastened to the beach to erect an altar to the true God.

Our temple was that formed by the Maker of the world. Its only pillars were those that support the foundations of the earth, and its canopy the broad arch of heaven. But we doubt whether a purer flame of devotion would have glowed in our bosoms, had we knelt before the Lord on pavements of marble, or addressed his throne from the midst of carving and gold. About 350 persons had encircled the tent, pitched for the temporary accommodation of the queen, in a grove of *ko* trees, near a brick building, the residence of the late king when he visited Mowee. We have seldom witnessed a more orderly and attentive audience.

A portion of Scripture was read, from the *Tahitian* version, by *Taua*, a *Tahitian* Christian, who was attached to the retinue of the queen in the capacity of private instructor and chaplain; after which other appropriate services were performed. The chiefs desired that these services might be repeated in the afternoon; and the queen at the same time requested the missionaries to attend morning and evening prayers regularly with herself and daughter.

We returned to our little cottage greatly animated by what we had seen, rejoicing and praising God for the easy access

that had been given us, at least to the "hearing ear" of these benighted children of immortality. On our way we could not help exclaiming, "O, that every Christian in America could have witnessed this beginning of the work, to which we have devoted our lives. It would have undoubtedly kindled a zeal in the cause of missions even in the coldest bosom, which would quickly make glad the city of our God, and would speedily send to every dark region of the world many, concerning whom the victims of ignorance and of death would have just reason to exclaim, 'How beautiful upon the mountains are the feet of him that bringeth glad tidings, that publisheth peace; that bringeth glad tidings of good, that publisheth salvation!'"

The next day they commenced the instruction of the chiefs. With respect to the facilities in this business, which were furnished by nature of the language, we extract the following paragraph.

It may not be readily understood how we can teach in a tongue, of which we are almost entirely ignorant. The rudiments of this language are so simple, that, after once learning the sound of the letters and diphthongs, there is not the least difficulty in pronouncing any word correctly, or in *mechanically* reading any sentence. So that we are fully competent to instruct them in the spelling and reading of the few sheets already in print.

Messrs. Loomis and Richards afterwards took a partial survey of this settlement, and judge it to contain about 400 dwellings, and not less than 2500 permanent residents. The arrival of the company of chiefs, with which we came, will cause an addition of 500 or 600.

Kind attention of the Rulers.

At noon Krimokoo informed the missionaries, that a portion of land had been given them on the beach, the most desirable place of residence; and they were soon after put in formal possession of it, by being shown its boundaries, and introduced to the head-man, or tenant, or the future proprietors of the plantation. The conduct of Krimokoo, on this occasion, was characterized no less by delicacy than by kindness.

Tuesday 3. After evening prayers at the queen's, we took leave of Krimokoo and his party, who shortly after went on board the barge to return to Honoreure. His only object in visiting Lahinah, was to escort Keopuolani, who, being the highest chief by blood in the nation, receives eve-

ry mark of honor and affection from the government and people. At this interview, he appeared more kindly disposed than ever, repeatedly taking us by both hands, a token of peculiar tenderness, and pressing them to his bosom. He told us, that the queen would continue to provide for us as she had done. Our table has been bountifully furnished every day from her stores. This morning she said to William, "Have they hog still?" "Yes." "Any dog?" "No eat dog." "Any potatoes?" "No." "Any melons?" "No." On which an order was immediately given, and two men dispatched to us heavily laden with potatoes and melons. Pigs, hogs, fowls and goats, have been sent constantly by some person or another. In fact, no Christian congregation in America could, in this respect, have received a clergyman, coming to administer the word of life to them, with greater hospitality, or stronger expressions of love and good will.

Description of Lahinah, &c.

Thursday, 5. Found leisure this morning to take a cursory survey of the settlement, over which the providence of God has made us the spiritual instructors and guides. The first view of it from the sea and anchorage, gives too favorable an impression of its beauty: and the appearance of great luxuriance which it exhibits, does not expose the rude and imperfect cultivation bestowed on it by the natives.

Lahinah is situated on the north-west end of Mowee, and lies between two points projecting slightly into the ocean; one on the north, and the other on the south end; about two miles distant from each other. These, in their respective directions, terminate the view of the beach.

The width of the district, from the sea towards the mountain, is from one half to three quarters of a mile. The whole extent, included within these boundaries, is perfectly level, and thickly covered with trees and various vegetation. The taste, skill, and industry of an American gardener might convert it into an earthly paradise; but now it every where appears only like the neglected grounds of a decayed and deserted plantation. There is no uniformity or neatness to be seen, and almost every thing seems to be growing in the wildness of nature. The breadfruit trees stand almost as thickly, as those of an irregularly planted orchard, and beneath them are taro patches and fish ponds, 20 or 30 yards square, filled with stagnant water; and thickly interspersed with clumps of the tapa tree, groves of the banana, rows of the sugar cane, and bunches of the potatoe and melon. All these flourish exuberantly from the richness of the

soil alone, with but little attention or labor from the hand of man.

It scarce ever rains, not oftener than a half a dozen times during the year. The land is watered entirely by conducting the streams, which rush from the mountains, by artificial courses on every plantation. Each farmer has a right, established by custom, to the water every fifth day. The pathways which are very narrow are usually along these water trenches.

The houses of the natives are generally not more than eight or ten feet long, six or eight broad, and from four to six high: having one small hole for a door, which cannot be entered but by creeping, and is the only opening for the admission of light and air. They make little use of these dwellings except to protect their food and clothing, and to sleep in during wet and cool weather. Most generally they eat, sleep, and live in the open air, under the shade of a *Ko*, or bread-fruit tree. The land begins to rise rather abruptly, about three fourths of a mile from the sea, and towers into lofty mountains, three rude elevations of which, immediately east of Lahinah, are judged to be 4,500 or 5,000 feet above the level of the ocean. From the first swell of the rising ground almost to the summits of these mountains, there is nothing to be seen, but the most dreary sterility and sun-burnt vegetation, intersected by gloomy ravines and frightful precipices of black rock and lava.

Every part of the island, seen from Lahinah, wears the same forbidding and desolate aspect, and, after passing either point, the eye is met only by a barren sand beach occasionally interrupted by heaps of dark coral, and made gloomy by the wild dashings of a heavy surf.

So far as our observation and information extend, this description is characteristic of the whole islands. Instead of being the sunny and elysian fields, which the imagination of many make them, they, in fact, are only vast heaps of rocks in the midst of this mighty ocean, with here and there, at long intervals, a rich and luxuriant valley or plain thronged with inhabitants. The outlines of the whole group are wild and romantic, and the thick and ever verdant forests, which crown the heights of many of the mountains, give them a refreshing appearance. But to an eye accustomed to the varied beauties of an American landscape, to its widely cultivated fields, its stately groves, its spreading lawns and broadly gleaming rivers, its gardens and enclosures, its farm-houses, country-seats, villages, domes, and spires, a more melancholy place of exile could scarce be selected than the Sandwich Islands. Were it not for our object and our hopes, and the upholding convictions of conscience

and of duty, notwithstanding all the comforts of our present situation, and every temporal good we can possibly have in anticipation, we should almost be tempted to retire from our present field of labor.

The islands of Ranai, Morokoi, and Tahoorawe, are in full view from Lahinah, the two former to the west and north, and the last to the south; and at the distance of 15 or 20 miles are as dreary as the gloomiest imagination could paint them. Not a sign of life in the animal or vegetable creation can be discovered on or about them; and being constantly enveloped in lowering clouds, they are as emphatically the dark mountains of the natural, as they are figuratively those of the intellectual and spiritual world. We here look in vain for those beauties in nature, with which we feasted our admiration to enthusiasm; for

"Objects find we none,
Except, before us stretch'd, the toiling main,
And rocks and wilds in savage view, behind."

The south point, however, presents one subject of glorious meditation—the ruins of an *Hei-du*, or idolatrous temple. Whilst wandering over this now confused heap of stones, we involuntarily shuddered at the thought, that they had often been bathed in human blood—a most horrid fact—but, O, how joyful—how inexpressibly animating the association, now inseparably connected with it—

"The altar and idol, in dust overthrown,
The incense forbade, that was hallowed with blood,
The priest of Melchisedec here shall atone,
And the shrines of Owhyhee be sacred to God."

Yes! we confidently hope that the stifled shrieks of a devoted human victim will never again break on the midnight silence of these groves, and that the only sacrifice that will ever again be offered, will be that of "a broken and a contrite heart," which thou, O God, will not despise.

Saturday night, June 7. The first week of our residence at Lahinah is completed; and few missionaries have been more highly favored in forming a station far from every abode of civilization and piety, than we have. The Lord hath dealt kindly with us, by disposing the hearts of the queen and chiefs to the most friendly and generous attentions.

Our table has been constantly and bountifully spread by our benefactress, who, clothed with regal power, in this respect literally fulfils the promise, "Behold I will lift up my hand to the Gentiles, and set up my standard to the people, and kings shall be thy nursing fathers, and queens thy nursing mothers." Preparations are already made for the speedy erection of our dwelling houses; and timber is collecting for a chapel, and school house, all

through the liberality of the same interesting personage.

Practicability of the Missionary Enterprise.

Where is the civilized heart, that will refuse its warm approbation and zealous support to the attempts that are making for the benefit of those, who appear so anxious to receive it? Who, after once witnessing scenes which have become familiar to us, will say, *the heathen cannot be enlightened?* Who will assert, that instruction to these is thrown away, when morning, noon, and night, they may be found in groups of from 10 to 30 persons, spelling, and reading, and writing; and whether in their houses, or in the grove, whether strolling on the beach, or, I might almost add, sporting in the surf, making their books and slates their inseparable companions. If, after the shortest and most imperfect tuition, many are capable of composing neat and intelligent letters to each other, now, almost daily, passing from island to island, and from district to district; so far from judging them not susceptible of attainments in the common branches of education, we need not fear to encourage a belief, that some may yet rejoice in the more abstruse researches of philosophy and science. They can be civilized—they can be made to partake, with millions of their fellow beings, in all the advantages of letters and of the arts.

Nor is there more doubt, that they can be *christianised*. They eagerly seek our religious instructions and prayers; and morning and evening, with seriousness and solemnity, surround the altar of the great I AM. The approach of the Sabbath is anxiously waited; and so careful are they not to infringe its duties, or defeat its object, by unnecessary labors, that they prepare their food before its commencement, with more punctilious care than many in our own country, who are thought to observe it with superstitious partiality. We do not say this of the nation, for alas! gross darkness covers the people, and thousands are every where perishing in the depths of all ignorance and sin; but of those only, who have received the most constant and direct influence of the mission. But, if this can only be said of a few, and this, in its full extent, can be said of them, who will not admit, that all are capable of receiving and obeying the precepts of the word of God?

We thank our God more warmly than ever, that, of his good pleasure, he excited within our bosoms, the desire "to forsake houses, and brethren, and sisters, and fathers, and lands for his sake, and for that

of the Gospel; and that we have the prospect of living and dying beneath the dark mountains of Mowee. If ignorance of the world and of our own hearts do not deceive us, we had rather hear the warm and constant "aroa," "aroa nui," "aroa nui roa," "maitai, maitai"—"Love to you"—"great love to you"—"very great love to you"—"good, good," of the crowds of these ignorant and degraded beings, with the cheering prospect of conferring on them blessings temporal and eternal, than to receive the loudest huzzas of an American or European populace, shouting the plaudits of a hero, or a monarch.

Erection of Dwelling-houses.

Wednesday, 14. A messenger from the queen came to our house, very early this morning, desiring us to go to the beach immediately to make a definite selection of a situation for the missionary establishment. On going down, we found the timber on the ground, and a large number of men, from a distant district, waiting for directions where to put it up. Keopulani and the young princess both accompanied us to the site we had before partially chosen. It is a bank, a few yards from the sea, elevated about six feet above the level of the water, and at present, promises greater retirement than any spot in the section of the district in which the queen wishes us to reside. Its only advantage is a peculiarly fresh sea breeze. As soon as we expressed our preference for it, the men began digging holes for the corner posts, making each house 23 feet long, and 15 feet wide, with a space of 15 feet between them. The posts are about as thick as the arm of a large man, and, after being fastened in the ground, are about five feet high. The whole number, on each side of each of our houses, is seven. The tops are excavated to admit a pole about an inch in diameter, which extends horizontally the whole length of the building, and to which the posts are all lashed with strings made from a small, but strong vine.

The rafters are as numerous as the posts, and nearly as large, and are fastened to their tops with strings. The principal strength of this joint arises from an extension of the outside of the post, two or three inches above the larger and inner part, which is received into a corresponding notch made in the end of the rafters.

The upper ends of the rafters rest on, and are lashed to a ridge pole, supported, at each end, by a long post reaching from the ground to the peak of the roof. Between the corners and these middle posts, there are others parallel to them, diminish-

ing in length according to the inclination of the roof. These complete the frame of the building. The next business is to prepare a foundation for the thatch. This is done by lashing small round sticks, at intervals of five or six inches, to the posts of the sides and ends, from the ground to the ridge pole; to these the thatch of grass is tied by strings made of the fibres of the cocoa nut shell. In the best built houses, between the sticks and the grass, there is an inner thatch, or lining, of the leaves of the sugar cane or banana.

Our kind patroness remained on the ground till we ourselves left it for breakfast; and constantly addressed us, and spoke of us by the affectionate appellation of "Sons."

Building of a Church.

Monday, June 23. This we trust, will yet be recorded, as a memorable day in the annals of Lahinah and Mowee. The first humble temple for the worship of Him, "who dwelleth between the cherubims," ever sounded beneath these dark mountains, has been commenced. Whilst we remarked the cheerfulness and animation, with which the numerous natives engaged in the work, and performed their task, though it has cost them already many days of hard labor in the mountains, and will detain them still many more from their families and plantations,—whilst we heard one and another, on every side, saying to us, as we passed, "Ke hale o ke Akua"—"Ke hale pule"—"maitai—nui maitai"—"The house of God," "The house of prayer"—"good, very good;" our thoughts and our hopes hastened us through the spiritual darkness of the present time, to that period of light and gladness, when "the Lord's house shall be established on the tops of the mountains, and shall be exalted above the hills, and all nations shall flow unto it."

SOUTH AMERICA.

MR. BRIGHAM'S REMARKS ON BUENOS AYRES.

THE reader is aware, that Mr. Brigham spent about a year in Buenos Ayres, previous to his departure for Chili, which probably occurred sometime last autumn. Before leaving that city, he transmitted to the Corresponding Secretary a series of remarks respecting the place and its inhabitants, which, with very few omissions, will be inserted in the *Missionary Herald*.

Location of the City and Style of its buildings.

Dec. 1, 1823. Buenos Ayres is situated in lat. $34^{\circ} 35'$, on the S. W. bank of the Rio de la Plata, and is said by geographers to be 200 miles from its mouth. I find, however, that this is its distance from cape St. Mary's, on the Brazil side; while, on this shore, to cape St. Antonio and the ocean, the distance is some less than 100. Vessels, in coming to this place, usually make St. Mary's, and afterwards run along the coast two hundred miles; and this has given rise to the idea, that the place is that distance from the ocean.

The town, so far as regards location, has some little resemblance to Philadelphia. It is situated nearly on the same side of a river, is elevated by a long regular bank about twenty feet from the water, and has then a continued level site throughout. Like Philadelphia it has also all its streets crossing at right angles, cutting the city into a series of perfectly regular squares.

Its length, along the river, is full two miles and a half, and its breadth from one end to the other, giving the place a greater area of ground, probably, than is held by any one in our own country.

The number of houses in this city I have not been able to ascertain with any tolerable accuracy, either from books or verbal inquiry; nor is it an easy task to give a clear idea of one of these houses to a person who has not seen the Spanish mode of building. They are uncommonly spacious, or rather they are spread over a great space of ground, containing within, large patios, or hollow squares, without roof of any kind. You will obtain a tolerable conception of one of these dwellings, by supposing a window, the length of three squares, and the width of one, to be laid horizontal, with one end to a street. The sash will represent the house itself, while the glass will give you an idea of the uncovered patios within. Or were you to pile six or eight such window sashes, as is described, one over the other, you would have still more clearly the figure of one of these houses, with the deep enclosed patios.

These patios are usually 40 or 45 feet square, paved with brick, or marble, and from them you pass into the doors of the apartments situated around them. In the centre of the front of each house, is the great door, which communicates with the street, a door of such dimensions, generally, as to admit a coach, and of such weight and solidity as to give the house, when closed, the aspect and security of a prison. The rooms in the front of the

and shops of various kinds, while those in the upper story, and the back apartments, are occupied by one, and often two, or three families. The rear patio is frequently without pavement, and thickly set with orange and fig trees, grape vines, and flowers of various kinds, affording you, at one time, their delightful odors, at another, their fruits, and always, a beautiful scene for the eye.

All the windows of the lower story, in front, have before them huge iron grates, and behind them solid folding shutters, which at night are so fastened with bolts and bars, as to tell you both that there are rogues without, and yet perfect safety within. The doors leading from the patios into the rooms around them, contain windows in the upper half, lined, however, with folding shutters, like those already described.

If you have now an idea of one Spanish house, you have an idea of them generally, so far as regards the lower story; for thus far there is a great similarity; and they are always joined, in one unbroken row, from one corner of a square to another.

In the great business streets, about two thirds of the buildings have two stories, and the other third but one, some with flat roofs, or *azoteas*, and some with sharp, giving a great and very unpleasant variety to the street as a whole. The materials of these buildings are uniformly brick, even the floors and roofs, which, being made of the dark mud of the country, and imperfectly burned, gives the walls a dark and sombre aspect where they are not colored. Many of the houses, however, even whole squares, are covered with a beautiful white plaster, a circumstance, probably, which has led some writers into the mistake, that this "city is built of a beautiful white stone found in the neighborhood," when, in fact, there is not a house in the place of this description, nor stone enough, as I am told, of any kind, within twenty leagues, to make one. This practice of plastering has been much more attended to, the last three years, than formerly; and wherever it takes place, the improvement is astonishing: it transforms, with little expense, a dark and gloomy prison into a light and beautiful mansion. Some of these buildings, particularly those made by the Jesuits before their expulsion, discover beauty of architecture, and external elegance, which is hardly surpassed by any thing in our own country. And the interior apartments, though there was at first a clumsiness and air of gloom about them, begin now to exhibit a more pleasing and convenient appearance; and their *azoteas* afford a place for walking, and present such views of the city and country, as has made me more than once express

my surprise, that they were so seldom found in our own land.

Streets.

The streets of Buenos Ayres have now, and must always have, some inconveniences. In the first place, they are quite too narrow, being not more than twenty-seven feet within the side walks, and but thirty-three including them. The side walks are all paved throughout the place, while the interior of about half the streets, is yet in a state of nature, and is extremely muddy in winter, and dusty in summer. In some instances, the *pontaros*, or mud holes, have become so deep, as to be proof against both the summer's sun, and drying *pampeas*, and are impassable all the year. Those streets which are paved, are dry and pleasant; though somewhat unpleasant for carriages, not only from their narrowness, but from being concave in the centre, and paved with stone of unreasonable size. This work of paving I see is now going on in several parts of the town, and will, no doubt, soon be extended throughout the whole, notwithstanding the stones for the work are to be brought from the junction of the Uruguay and Parana, forty miles above this place.

Public Buildings.

These consist of the fort, cabildo, college, hospital for men, another for women, theatre, park of artillery, cathedral, and sixteen other churches.

The fort, which has stood from the founding of the city, is situated on the bank of the river, not far from the centre of the city's longer side. It is surrounded by a strong wall, without which is a deep and broad trench, the whole occupying the exact space of an ordinary square. From the centre of this enclosure, or I should rather say this huge platform of stone, (for it extends almost to the centre of the square,) ascends a lofty and very spacious building, formerly occupied by the viceroys, as it is now by the governor; and containing several of the public offices. On this same platform, there is also a long row of barracks and several other buildings, and the exterior edge is mounted with heavy cannon, of whose existence and potency we are reminded on all civil and on some religious feasts, and when an armed vessel anchors in the river and pays the usual salutation.

To a stranger, it is not perfectly easy to see the design of this uncomely pile; or rather its propriety as a place of defence. It would, doubtless, make an enemy suffer, if he could be drawn sufficiently near to be within reach of the guns. But

an armed vessel, with her best efforts, could not approach nearer than within eight or nine miles, on account of the shallowness of the river, and as to its affording any security against a land attack, it is the last building which an invader would need to attack, as he could take the whole city, with the exception of two or three squares, without feeling the influence, or even getting a fair view, of the intended bulwark. It might, however, have served, two centuries since, as a place of refuge from the encroachments of the savages, and this I have been told was its original design.

Cabildo, Plaza, Recova.—On the opposite side of the fort from the river, lies the *Gran Plaza*, or public square, having the same width as an ordinary square, extending back twice its length, and terminating with a ponderous building called the *Cabildo*. The *Cabildo*, as it was formerly, and is now familiarly styled, (though it has inscribed on its front, "*Casa de Justicia*,") is a large two story building, about one hundred yards in length, a massive spire in the centre, a balcony in front, supported by a series of huge brick pillars joined in the form of arches. The upper part of this building is used for what its name imports, judicial purposes, while the lower story contains the police office, jail, guard-house, and is used for several other purposes. It is colored a bright white, and is on the whole a strong and not unhandsome building.

The Plaza, which, as was said, extends two squares back to the *Cabildo*, is divided in the centre by a long light row of one story buildings, called the *Recova*. This row has a beautiful walk, or *azotea*, on its top, enclosed by an iron railing, and in the centre of the row ascends a lofty arch, through which they pass from the Fort to the *Cabildo*. Around the whole of the *Recova*, is a row of pillars, like those in front of the *Cabildo*, within which passes a marble walk eight feet wide, and from which you pass into a great variety of small neat stores, where dry goods are vended on a small scale. This building, like the *Cabildo*, is colored white, and, with its numerous small and its one high arch, is no small ornament to the Plaza.

On the right of the Plaza, passing from the Fort, is first the English *Tonola*, or Hotel, next a Spanish *Café*, then the great Cathedral, of which I shall speak in another place. On the left, as you pass from the Fort, is, first, the circus, (not much used, I believe, as every *Gaucha* in the country can play as many tricks on horseback as those useless foreign riders, which make so many stagers among us,) then a long row of fancy and variety stores. That half of the great Plaza, which lies between

the Recova and Cabildo, has, since the revolution, the name of "Plaza de Victoria," in the centre of which is erected a monument commemorative of the battle, which gave them their liberties.

Ride to Barracas.

Dec. —. This morning Mr. Parvin and myself received a polite invitation from Col. J. M. Forbes, our Charge des Affaires at this place, to ride with him in his coach a few miles into the country. We accepted of his kind proffer, and at eleven started, directing our course first down the river to the south-east. At the point where the city terminates in this direction, there is a steep descent of 60 or 70 feet to a low, level, and wide spread bottom land, through which passes the Rio Cheulo into the La Plata, two miles below Buenos Ayres. Along this elevated bank are several seats of more than ordinary elegance in themselves, and, overlooking the wide plain below, are, perhaps, no where surpassed by beauty of situation. Some of these mansions were built by English merchants (who reside in them) at an expense of 60,000 dollars. Descending this declivity, we entered the low, fertile plain, which has the general name of *Baraccas*, a word which means a rough store for hides, of which this ground contains many. The road through the Baraccas to the Rio Cheulo is perfectly straight, level, and wide. I have seldom seen one which equals it in beauty. For the last mile before you reach the little river, the houses are numerous, some of them unusually spacious and convenient, if not elegant, and may together be called a country village.

The Rio Cheulo is, at its mouth, but little more than one hundred yards in width, and yet is of sufficient depth to admit small vessels to the bridge, one mile above; and large boats to the distance of eight or ten miles. It now contains about thirty sail, some of them schooners, undergoing repairs, but mostly of a kind resembling the boats of Cape Ann, and employed in receiving and transmitting hides and beef to the foreign vessels, which are anchored in the roads, eight miles in front of the city.

On our return, we ascended the elevated ground of the city, by a road farther from the river than the former, and spent an hour in travelling among the numerous *quintas*, (little country huts and gardens,) which lie around the western skirts of Buenos Ayres. These *quintas* and the grounds generally, for some distance around the town, are laid out in squares, of the same area as those of the city. As it is now the spring of this hemisphere,

these little farms are dressed in all the beauty and freshness of this vivifying season. They contain no wood of natural growth, but are thickly set with the *ombos*, a beautiful shade tree, whose leaf resembles the laurel; with the olive, somewhat resembling our willow; with the fig, whose leaf resembles those of our oak; with the orange and lemon in great abundance; and the peach tree, so common as to be the principal article of fuel. Pear trees are also in some *quintas* in abundance, but the apple is seldom seen, and I am told is as seldom good, owing probably to the little pains which have been taken in procuring a proper kind. In few instances I saw the palm and fir tree towering to the height of 50 or 60 feet, while none of the preceding list have more than half that altitude. Grape vines are also in great abundance, winding around every garden and hut, and their fruit is said to be nowhere surpassed. In some few cases, I discovered wheat, barley and Indian corn, growing in luxuriance, though these grounds are too near the town to raise them in abundance, as they can be and are more profitably employed in producing the various garden vegetables, for which this market pays a liberal and ready price.

But among the many objects, to which this day drew my attention, none held it more firmly than the singular fence, with which these fields are enclosed. Though there is neither wood, nor stone, within many leagues, for this purpose, the mother of invention has furnished them with a durable substitute. The fence consists, in the first place, of a ridge of earth thrown up to the height of four or five feet, with a deep ditch on both sides, as is often seen in our country. On the top of this ridge has sometimes been sown together, in a thick, unbroken row, the prickly pear and aloes, the former standing firmly erect, and the thick broad leaves of the latter bending over, on either side, to the common level of the soil, and its huge stock, six or eight inches at base, and shooting from every half rod to the height of ten or twelve feet, making in all a hedge, through which nothing can penetrate, and which time only makes thicker and stronger.

Although I was prepared, from what I have read of this country, to see a luxuriant soil, I now find that my conceptions were below the reality. It is not, perhaps, a stronger soil than is found on the banks of our river Ohio; but its singularly happy union with the best of climates, enables it to bring forth all the productions of that river, and at the same time to unite with them almost every fruit and luxury of the tropics. There is, perhaps, no spot on the globe, where so many both

of the essentials and luxuries of life can be extracted from the earth, as along this river. I was often tempted, in the course of our ride, to repeat the wish of a Bostonian, here some years since, viz. "that the pilgrims, when crossing the Atlantic, had been blown off their course, and cast upon these shores, rather than on the cold banks of Plymouth."

Had that virtuous and intelligent colony been planted here, and their excellencies *perpetuated*, this would indeed have been the garden of the world, where every thing that is desirable in nature, and great and good in man, would have been seen concentrated and flourishing together. But He, whom the pilgrims served, did not so ordain. They were cast on a soil demanding all the energies of our nature to procure subsistence.

We will not, however, murmur at our lot, for we have flourished beyond any other nation of our years, and it is quite possible, that a part of our prosperity is to be attributed to our hard soil, which gave us the necessity of being enterprising. There certainly is nothing to be gathered from the history and condition of this people against such a hypothesis. They have had every natural advantage in their favor, and a longer period than we have had to make advancements, and yet it may be said, without bias or boasting, that they are a whole century at least in the rear. It should, however, be remembered, that they have had obstacles to contend with, from which we have been exempt. The first emigrants were too generally but cruel adventurers; and though there have been subsequent additions of better character, they have, as a people, been doomed to suffer the oppression of a foreign monarch, and the blinding influence of a religion, which fears, and hates, and opposes the light.

Happy for them, the rod of the oppressor is now broken; light is breaking in upon them, and scattering the mists of superstition, which are seen lingering, like broken clouds, in the distant horizon. We will wait a few years, and witness their progress under their new system, before we compare their enterprise with our own, or decide as to the real benefit of their better soil and fairer climate.

Ringing of the Bells, &c.

January, 1824.—I have before said, that they have, in this place about 17 churches. Many of these have a plurality, and some no less than four and six, heavy bells, whose clangor, on feast days, we are obliged to hear without cessation. As I have rooms in the square of the great cathedral,

my annoyance has been excessive from these brazen tongues. Their sound is not of that slow, marked, and solemn kind, heard in our churches, nor is it regular chiming, but a ridiculous attempt to play some half learned air, as light and quaint and unchristian, as our "yankee doodle." One may judge of the harmony and regularity of this music, when it is remembered that the performers stand by the side of the bells, each having a short rope attached to the end of the tongue, and held and guided by his unsupported hand.

But although this noise is both disgusting and painful to foreigners, on their first arrival, those, who have resided here for several years, tell me, that days and weeks now pass with scarcely a consciousness of the sound. This I am ready to believe, not only from their testimony, but from its conformity with well known mental habits in analogous cases. Here I have hope of some relief, not that these noisy intended honors will cease, but that they, through custom, will not arrest my attention.

While I am speaking of the disagreeable sound of their bells, on feast days, I will subjoin a sketch of another species of music, which this people enjoy every day and hour of their lives, when awake. I mean the voice of those who are vending one and another article along the street. There is scarce a moment, when you do not hear the fine scream of women and children, who wish you to purchase fruits; and also the hoarse deafening tones of negroes, advising you of their hot cakes, which they are bearing in a yard square box on their heads, and then the whining nasal sing-song of the *techeros*, who are peddling milk. This last class may be ranked among the curiosities of the country. They are generally lads, about twelve or fifteen, from the interior, four or six leagues distant, who leave their homes at daylight, and ride on a long gallop to the city with their milk, before the usual hour of breakfast. They usually bring three or four gallons, contained in tin vessels of the shape and size of an ordinary fire bucket, with the top contracted and covered in the manner of a canister. These vessels are placed, two on each side of the horse, in a receptacle made by laying a raw hide across the saddle, and folding over the ends and fastening them above. A large sheep skin, with its wool, is then laid on the seat of their rough saddle, and over it seated the boy with boots of a tanned horse hide, and a *poncho* which covers his whole body.

Thus prepared and mounted, these country youth, by hundreds, enter the city every morning, and commence their loud and uniform cry, which all know, though

none can hear a distinct word or syllable. These cries generally commence about sunrise, at first but few voices, then more and louder, till at nine or ten you are almost deafened by their clamors. In this way this place is supplied with the article of milk from day to day. One would suppose, and he would suppose right, that, brought from such a distance, and in the way described, it must be of little worth. It has, too, I am told, other defects than those thus formed, that is, it contains considerable additions of water, and often of a muddy impure kind. These boys, strange as it may seem, are notorious gamblers. They are, too, obliged to return to their parents, or masters, as many rials as they in the morning received quarts of milk, a circumstance which obliges them, when losers in the game, to increase the quantity from a brook, or puddle, till they can return with the sum required. I have often seen them myself seated by the side of a church, or other secluded place, anxiously striving, in the way mentioned, for each other's money. I have met them, too, when they had sold the contents of their vessels, and were in companies returning home, and have been astonished at their feats of horsemanship. At one time they walk and loiter along the road, then suddenly start and run at full speed, often driving each other into the contiguous ditch, and when drawing near to a *pulperia*, arise and stand erect on the saddle, screaming, and pushing, till they rush up and halt in front of the door. They return home, however, uninjured, and the next day pursue their round again.

(To be continued.)

CHEROKEES OF THE ARKANSAS.

JOURNAL OF THE MISSION AT DWIGHT.

July 10, 1824. The Cherokee woman, of whom mention was made in our journal of last year, as meeting with difficulty in understanding the doctrines of the Gospel, is on a visit with us. This woman is a full Cherokee, about 55 or 60 years of age. Her name is *Ta-nih*, sounded according to Mr. Pickering's alphabet. She has, for a considerable time, expressed a desire to receive Christian baptism; and an opportunity was this morning embraced by Mr. Washburn to converse with her, to ascertain the evidence she gives of having been renewed. He found her truly serious, and apparently deeply humble. The evidence of a work of saving grace exhibited by her, seems to be as clear and satisfactory

as it is possible for one in her situation to give. Brother David Brown returned in the evening from a visit, in company with his parents, to the Hot Springs. It is thought that this visit has been beneficial to his father's health.

A Cherokee Convert.

12. Church-meeting. *Ta-nih*, the woman mentioned above, was examined relative to her fitness to receive Christian baptism, and become a member of the church of Christ. The examination was quite particular; and all her answers to questions proposed, satisfactory to all the members of the church. Her appearance and conversation seemed peculiarly to manifest the graces of deep humility, sincere penitence, and humble trust in the merits of the Saviour. We feel that we ought to use great caution in deciding upon the state of such as are influenced by the Gospel; for we are aware of the great difficulty of gaining unequivocal evidence of genuine piety from apparent converts, merely by their words; and this is peculiarly the case with those, who, like this woman, have lived in a state of utter ignorance of the Gospel, and who speak and understand only a language entirely unknown to us. A holy life is the best of all evidence, and we hope this may be given without interruption by this woman. She was received by a unanimous vote, as a candidate for baptism and church fellowship at our next communion.

Brother D. Brown came this evening to take up his residence with us. He intends shortly to offer himself, as a missionary, to the patronage and direction of the A. B. C. F. M. His view is to prosecute the study of theology, with an ultimate reference to becoming a minister of the Gospel. At the same time, he will act as interpreter, and aid us in communicating divine truth to this people.

13. Agreeably to a recent regulation, the family, with several Cherokee parents, attended the examination of the schools. Both schools were assembled in the boys' school house, and all the classes were separately and particularly examined in all the branches to which they have attended during the year. Their exhibitions were highly creditable to themselves, satisfactory to the family, and excited the pleasing admiration of such of their parents and neighbors as were competent to judge. In the evening brother Brown started to attend a council at the residence of the late John McElmore, one of the principal chiefs of the nation. The object of the talk is to pay the last tribute of respect to the aged chief who died on the 1st inst.

Influence of David Brown.

17. Brother D. Brown returned. During his absence, he had opportunity to speak of the great salvation to many of his kindred according to the flesh. In every instance he was cordially received, and listened to with serious attention. The families settled upon the Mulberry solicit, in the most importunate manner, the establishment of a local school among them. If a teacher can be furnished, they are willing to defray all the expense.

19. Brother D. Brown attended a council at the village above us. Through his influence, the nation was divided into four districts, Point Remove, Illinois, Piney and Mulberry. Each of these districts are to send two representatives to an annual council. The council is to be composed of a President, the several chiefs, a standing Committee of 12, and the above named representatives.

The President and Committee are to be chosen annually by a joint suffrage of all the districts. In this council all national business is to be transacted, and it is hoped and expected they will be able to enact, and secure the execution of, wholesome laws.

Sabbath, August 1. Mr. Washburn preached in the morning through an interpreter to the natives. Mr. Finney preached in the afternoon to our common family, and to whites from abroad. We had a goodly number from abroad to worship with us, mostly natives. The more minutely we view the situation of this people, the more we are led to regard it as a field "whitened already to the harvest."

7. The delegation from this nation to hold a talk with the Osages, returned. The object of this delegation was to settle some of the existing difficulties between the two tribes. Shortly after the late treaty of peace, a party of Osages murdered a Cherokee, whom they found alone in the wilderness. For this, satisfaction was demanded, and the Osages had promised to deliver the murderer to be put to death. Some time in the course of last summer, a party of Osages, consisting of more than one hundred, attacked a small number of Cherokees. They stole a considerable number of horses and other property. The next day the Cherokees pursued, and a skirmish ensued. Some lives were lost, the Cherokees retook their horses and a considerable number more. During the last winter, some of the Cherokee hunters were robbed by the Osages. A few weeks since, a Cherokee returned from his hunt, bringing a large number of horses stolen from the Osages. The stolen property was restored on both sides, and all the difficulties amicably settled. The Osage,

who committed the murder, was not delivered, the chiefs reporting that he was dead. This report was not believed by some of the Cherokees, and is said not to be true by some white men living with the Osages.

8. Sabbath. Mr. Finney at Spadre. He had a very attentive and considerably numerous congregation. The people there are increasing in desire to hear the Gospel. They are about to build a place for public worship. Mr. Washburn preached to our common family. In the afternoon eight Cherokee men came to the office to whom Mr. W. read and expounded the parable of the prodigal. One of them had, for a considerable time, been quite serious, and all were much interested. After Mr. W. had concluded his exercises, one of them, called Long Knife, said what he had heard was very good, and he wished to ask some questions. His first inquiry was, how we came here, and how we became sinners? Mr. W. gave a detailed account of the creation, apostasy, and recovery by Jesus Christ, accompanied by suitable applications and exhortations. He then wished to know what was the law of God; for if it were so great an evil to transgress, and followed by such fearful consequences, he wished to know what was required and forbidden, that he might sin no more. A minute account and brief exposition and application of the law were given. He said the law was reasonable and good, but very extensive, or as the Psalmist expresses it, "exceeding broad." He felt assured he could never be justified by the law, that he needed a Saviour, and must have a new heart.

Increased spirit of Inquiry.

15. Sabbath. Brother Brown held a meeting at Spadre. He spoke mostly in Cherokee to a pretty large collection. Wherever he goes he is received by his people in a most cordial manner. He has it in his power, by the blessing of God, to effect much good. The aged Cherokee woman, mentioned in our journal of 12th July, was publicly propounded for admission into the church. John Thornton, a youth of 19, member of the school, was also propounded.

29. Sabbath. Our meetings at Spadre are very interesting and encouraging. All the people in the settlement manifest a disposition to attend upon the preached word. Two influential chiefs, John Jolly and Black Fox, have lately moved to the settlement, both of whom are desirous to hear the Gospel, and the former of having meetings at his own house as often as practicable. In the morning Mr. W. spoke to our common audience from "Seek ye first

the kingdom of God." A considerable number of whites from abroad were present. In the afternoon he expounded the parable of the rich man and Lazarus, to a goodly number of natives.

Sept. 5. Sabbath. This has been an interesting, animating, and refreshing season to us. After a discourse from 1 Cor. 11:23, 29, *Ta-mih* presented herself before the congregation, heard and professed her belief of the confession of faith adopted by this church, after which she was baptized by the name of Naomi, and solemnly entered into covenant with God and this church. Then all the members of the church, (eighteen) sat down to the table of the Lord, to commemorate his sufferings and death, to commune with him and each other, in the sacramental supper. After supper, our new sister, Naomi, presented an orphan lad, whom she has adopted, for baptism. The name of *Timothy Dwight* was given to the boy. All the exercises, except the prayers and singing, were interpreted by brother D. Brown. The last singing was in Cherokee.

6. Our mercies and privileges are numerous as our days. Joined with the thousands of Israel in the Monthly Concert. Felt that it was good to draw near to God, who hears and answers prayer. No doubt many prayers have this day and evening been offered in faith for this mission and the Lord's inheritance. Not one shall be in vain, or fail of a gracious answer. The school was opened again, the term of recess having expired. Nearly sixty are here already, many of whom have been waiting for three weeks. These were brought by their parents so soon, for fear that the school would be full before they could get them in. The number we have engaged to take, will all be here in a few days. We shall be under the necessity of rejecting many who shall be brought. The applications already exceed, by a good many, the number to which the school is limited. All that are taken will continue constantly, till the next vacation, else they forfeit their places. Local schools are loudly called for, and the districts where they are

wanted will sustain all the burden of expense, except the travelling expense, and clothing of the teacher.

Organisation of Government.

13. Brother D. Brown engaged in revising and copying the Laws passed at the grand Council, which closed on Saturday. According to the system of government agreed upon at a late council, the chiefs, with representatives, composing the National Committee, from the several districts, convened at Piney on the 8th. John Jolly was chosen President of the Council, *Ta-kau-to-caugh*, Vice-President, Black Fox, Speaker, Walter Webber, President or Chairman of the Committee, and D. Brown, Secretary to both branches of the government. Each of these is to hold his office for four years. Several laws were passed, which, if put in force, will very greatly improve the state of society and promote the interest of this division of the tribe. The laws are similar to those of the old nation. The council will convene again in March.

22. Brother D. Brown started on a visit to his friends, and for the transaction of business in the nation. He expects to be back by about Christmas. After his return he intends to devote himself more exclusively to exertions for the salvation of his people, than hitherto.

26. Mr. Washburn preached to natives at the house of our Cherokee sister, Mrs. Looney. A considerable number of Cherokees, some of whom have never heard preaching before, collected to hear the words of eternal life. All gave good attention, and expressed a desire to be instructed more perfectly. In the evening he preached again, at a house of a half breed, five miles below. This man is the husband of a white woman, of whom we have, for some months, entertained a hope as a subject of renewing grace. He has, for some time, been seriously disposed himself, but now seems very deeply impressed. Our prospects in this neighborhood appear very encouraging.

Foreign Intelligence.

BENGAL CHRISTIAN SCHOOL SOCIETY.

A FEW extracts from an "Appeal to American Ladies, in behalf of the Female Department of the Bengal Christian School Society," will shew the progress that is making towards "g the blessings of education to the females of India. This appeal is

signed by the Secretaries of the institution, and bears date of Calcutta, May 1, 1824.

Our first extracts respect the formation and object of the Society:

The Society with which we are connected, it may be proper to remark, was formed in Calcutta in Nov. 1822—not to supersede or interfere with any existing institutions which

have in view a similar object, but to combine, on catholic principles, the labors of any who would co-operate with it. It was designated the "Bengal Christian School Society," as it is designed to make its operations subservient to the promotion of *religious* knowledge especially; and while its object is professedly religious, the liberality of its principles, it is believed, will command the approbation, and secure the friendly support of the generality of Christians. These principles are as follows:—

First,—To disseminate religious instruction, upon a more extended scale than has hitherto been adopted, without, however, interfering with the individual labors of those who are now employed in the same department of missionary engagements. *Secondly*,—To exclude every thing like party principles from its constitution, and unite the efforts of all who are disposed to co-operate with it. *Thirdly*,—To pursue the cheapest and most extensive mode of carrying its designs into effect: and for this reason, to adopt the plan which is generally denominated, "The Indigenous System," that is, to graft religious instruction on native schools, which is accomplished by paying a limited sum to any schoolmaster who will teach his pupils those books which we wish to introduce among them. *Fourthly*,—To have two distinct funds, one for the male, and the other for the female children, that contributors may not be restrained in choosing the object of their liberality.

Transactions and prospects of the Society:—

In their last Report for 1822-23, in which they announced their union with the Bengal Christian School Society, the Committee had the pleasure of stating, that in consequence of this union, Mrs. Colman had been employed to superintend the schools of the new institution. The Committee thus speak:—

"The improvement of all the schools has been greatly promoted by the active exertions of Mrs. Colman, whose late appointment by the Committee to superintend their schools, with the steps which led to it, it is now their pleasing duty to narrate. The additional number of schools established; the ignorance of the native teachers, with their aversion to Christian instruction, which it is the great object of this Society to communicate; the very limited attention which the members of the Committee, who as a temporary arrangement took charge of particular schools, could exercise; the advantage of an uniform method of instruction; with the success that had attended a similar arrangement in a sister association, combined to impress on the minds of your Committee, the great advantage their pupils and the cause of education generally, would derive from the services of some active and intelligent Christian lady, who should be appointed as a general superintendent. Such an one, your Committee are most happy to inform their supporters, they have found in the individual mentioned above. This lady, the relief of the late Rev. J. Colman, American Missionary, arrived here from the United

States in the year 1818, and resided nearly four years at Rangoon and Chittagong, where she studied the Burman language, with the Arracanese, a dialect corrupted from it. At Cox's Bazar she had commenced a female school for the children of the Mughas, and with her excellent husband was indulging the most pleasing hopes of success, when God in his infinite wisdom was pleased to remove him to a better world to rest from his labors. Having after this come to reside in Calcutta, she appeared to your Committee highly adapted to carry on the plans of the Society; and having ascertained that no insuperable objection existed to her complying with their wishes, they resolved to avail themselves of her services."

At this time, the total number of schools belonging to the Society was six, and of children one hundred and forty. Since the engagement of Mrs. Colman, the interests of the institution have greatly increased; and of a recent examination of the pupils, the following account, drawn up by a gentleman present, has been kindly given us:—

"On Friday the 19th of Dec. 1823, was held at the native school-room at Gouresbare, the first annual examination of the Female Department of the Bengal Christian School Society. Of one hundred and eighty-two, the number on the books of the Society, one hundred and forty were present upon the occasion, being as many as the room would conveniently accommodate.

"Several highly esteemed individuals interested in the progress of native education were present, and some who have devoted their time and valuable talents to the same benevolent engagements kindly assisted in the examination of the children in the higher classes. The pupils were examined in the following books, viz. Pearson's Introductory Bengalee Tables; Neeticotha, (or Selection of Moral Fables;) Defence of Hindoo Female Education, a work prepared by a respectable Brahmin; the Geographical Copy Books, a valuable work published by the Calcutta School Book Society; and the Obidhan, or Bengalee Dictionary; from the last of which several of the more advanced girls had committed to memory from fifteen to twenty pages, parts of which they repeated with great facility, together with the signification.* Pleasing specimens were also exhibited of writing and needle-work."

Beside the ten schools to the north of Calcutta, superintended by Mrs. Colman, the Society has two others to the south of the city, under the care of Mrs. Trawin, and two at Chinsurah, under the care of Mrs. Mundy; and has also supported a school at Monghyr, under the superintendence of Mrs. Chamberlain:—making a total of 15 schools, containing 266 regular attendants. Amongst these, needle-work is introduced into the schools first established; and the reading of religious books into more than half of the whole number; and no doubt is entertained of

* Since this time, the Parables of our Lord Jesus Christ, with explanations; and Dialogues between a Mother and her Daughter, on religious subjects; have been introduced as reading books in several of the schools.

the gradual introduction of both into all the schools connected with the Society.

In respectfully recommending this institution to the liberal support of benevolent Christian females, it may be encouraging to observe, that the state of Hindoo society is at present, in many respects, favorable to exertions of this nature. It must be acknowledged with gratitude, that the labors of different respectable societies in this presidency, prosecuted, as they are, upon a liberal scale, and with such laudable zeal, bid fair to terminate in effects decidedly beneficial to the general and moral interests of the natives of India. By a free and constant intercourse with those benevolent Europeans, whose charity and intelligence are the mainspring of these societies, much error and misconception upon subjects in general, and upon religion in particular, will be displaced, so that divine truth will have a more favorable opportunity of exerting its influence over the understanding and the conscience. Through the medium of the *press*, combined with living instruction, the *means* of illumination, at least, are fast accumulating, and are, even now, possessed by vast numbers; and where Providence supplies the opportunities, and the instruments of improvement, the blessing necessary to render them effectual is not commonly withheld. Nay, these common blessings are often designed by God as the harbingers of his mercy to a nation, and by his infinite wisdom are intended to secure results far outmeasuring the benevolent designs of those who convey them, as well as the scanty desires of such as participate them.

It cannot but exhilarate the hopes of the judicious of every persuasion, that the natives throughout the country are induced to entertain these different benevolent plans with ingenuous freedom, and to demonstrate their decided concurrence in them by contributing their personal and pecuniary support. That no inconsiderable improvement has been already effected in their habits of thinking, is evinced by the pleasing fact, that some of great reputation and influence among them have manifested their desire for the elevation of the female character. From the favorable disposition at present shown to this object, there is reason to conclude, that ere long, female education will be held in high estimation by all classes; and, in affluent families at least, that the female branches should grow up ignorant of the common elements of instruction, will speedily be considered, not only inconvenient, but also highly disgraceful.

The Appeal concludes as follows:

Before we conclude, we would gratefully acknowledge the kindness of the Ladies of various congregations in London, Liverpool, Birmingham, Bristol, Glasgow, and other places, who by forming Auxiliary Societies in aid of Female Education in India, have so greatly encouraged our efforts. We beg on behalf of the objects of their benevolent affectionately to thank them; and toavored to perpetuate a remembrance of their kindness, and excite others to their example, by calling our

schools by the names of the towns or congregations by which the contributions supporting them are raised. We have also thankfully to record our obligations to W. Ropes, Esq. of Boston, and to many American gentlemen visiting Calcutta, for their generous and repeated contributions; and in gratitude for their kindness, and in confident expectation of further support from the United States, we have denominated one of our schools the "Salem School," and shall be happy to establish and superintend as many more as the liberality of our friends will permit. The Society, conceiving that one of the most important objects of Missionary Schools is to impart religious knowledge, have pledged themselves to give Christian instruction; but to communicate it from such books only, as all orthodox Christians cordially approve. We solicit, therefore, with confidence, the support of all denominations, and doubt not the pious liberality of American Christian females will amply justify our expectations.

SOUTH SEA ISLANDS.

Letter from the Church of Christ in Borabora.

SOME time since, the Church of Christ, under the pastoral care of the Rev. James Bennet, Maabro, near Rotherham, England, addressed letters to the churches, composed of converts from heathenism, in the islands of *Borabora*, *Raieta*, and *Eimeo*. Answers to these letters were drawn up by native Christians, and afterwards translated. The reader will perceive, that the letter from the church in Borabora, which we insert, is an exceedingly interesting document.

Borabora, April 15, 1832.

Our very dear friends of the Church of Christ in England:

We are made acquainted with the letter you sent us, and are rejoicing that we are prayed for by you. We are praising the Lord that our savage customs are done away. They have been hurled from their roots. The reign of Jesus is a good reign indeed: no longer do the great and lesser mountains echo with voices of refugees sought for sacrifice: children are no more strangled—no more are they strung together through one ear and out of the other, and drawn along the sea shore. Our women no longer suffer death for eating food made sacred. We have done with worshipping rotten bread fruit, crabs, centipedes, birds, sharks, little fish, the *Too*, (a piece of wood,) scarlet feathers, as a god for us. The eyes are beginning to open; we seem to know a little; it is not very much: we know but dimly—we know as a thing that is seen and then lost again. We are praying to our God, and are vigilantly attending to his word. We are delighted in our teacher whom you have sent to us. We covet earnestly the words he delivers to us; and will you not compassionate us in this extreme part.—Write again to us: we pray that

no evil customs may grow amongst us—that all our ugly and unsightly customs may be cast away. It is our real desire. Some of us are making progress with our dwelling houses. We are making oil for the Society in England. We are praying to God the Spirit, that we may truly believe. Perhaps our faith is now only in our teeth. Perhaps our pleasure and belief is only in our ears. Perhaps our hearts have not been pierced with the pain of true repentance unto life.

We have a load on our hearts; evil obstinately grows. We desire however, a different thing. We are praying that the neck of our sin may be broken, and that we may fully know the love of Jesus to us. He is the sacrifice for removing sin. Let us not be again sinners; let us not be stained again with human blood; let us not turn again, eat our vomit, roll again in our mire of filth, that our heart, and that the whole man may be fully cleaned by Jehovah the Spirit. It is not by might, nor by power, but by Jehovah, that

the dark and filthy heart can be made good again. Faith is not general amongst us. Here and there one; one part is regarding every vice, and will not cast away their sin. But we are praying to Jesus that he turn them also—their face and heart too. We feel a love toward you. Let not our faith fail—let not yours. Let not our land be overgrown again with evil—let not yours. May the church in Borabora be as the tree by the river side, and may yours be flourishing.

Though we meet not in this world, may we meet before Jesus with great joy, with the white robe made white in the blood of the Son of God. May you who dwell in Britain, be saved by the true God in your vigilance concerning the word of Jesus our Lord, and our eternal Saviour. Write to us again, that we may know your words.

Pray for us, that Jehovah the Spirit may have mercy on us. May we all be saved by Jesus Christ.

(Signed)

KING MAI.

Miscellaneous.

LETTER OF CAUTION TO THOSE WHO EXPECT TO BECOME MISSIONARIES.

(Concluded from p. 27.)

4thly. EXAMINE yourself as to your *talents and acquirements*. It must be obvious to every person who exercises the slightest reflection on the subject, that respectable talents are absolutely necessary to the Christian missionary. Without these he will not be able to learn the languages of the heathen; to acquire a knowledge of the principles of their religion; to enter into their views and feelings; to give those statements of divine truth which are calculated to convince and impress their minds; to answer their objections; to conduct himself with wisdom and propriety in the new and difficult circumstances in which he will often be placed. It may indeed be said, that the first Preachers of the Cross were poor despised fishermen, without either talents or learning, yet they were instrumental in conquering the world. But when this is alleged, it seems to be forgotten that the Holy Spirit was poured out upon them in rich abundance, in his various gifts and graces, which more than compensated any original defect in respect of talents and education; and that "the Lord wrought with them by signs, and wonders, and divers miracles." When there shall arise among us men of no talent and of no education, who shall give such clear, and simple, and impressive views of divine truth, as are to be found in the writings of the fishermen of Galilee, and shall, at the same time, be able to work miracles in confirmation of the doctrines they teach; we shall be most happy to avail ourselves of their services, and to send them forth as missionaries to the heathen. But until then, we must seek for men respectable both for their natural and acquired endowments.

It is not enough, however, that a missionary possess *respectable talents*; it is also ne-

cessary that he have a *peculiarity* of talent, a circumstance which has not met with that attention which its importance demands. The Christian missionary would require to possess great powers of *simplification*. Many who are able to form correct views for themselves, and to establish them by solid argument, are yet unable to give those simple statements, and those simple illustrations of them, which are necessary, in order to make them level to the comprehension of the weak and the ignorant. To teach children, so as to exhibit the truths of religion to them in an intelligible and impressive form, is no easy task; but to teach heathens, who, in general, are not only unacquainted with those first principles, which you will ever be ready to take for granted, but whose minds are pre-occupied with notions in direct variance with them, is inconceivably more difficult. Here, therefore, the talent of simplifying divine truth is peculiarly necessary. The Christian missionary would require to possess great *readiness of conception*. In addressing the heathen he will often meet with interruption; objections will be started, which will not only require to be answered, but which will give entirely a new turn to the discourse. He will frequently have to seize on circumstances as they occur; to take occasion from them to expose the folly of idolatry; to represent to his hearers their depravity and misery; to exhibit to them Christ Jesus as the only Saviour; and to give those happy and natural illustrations of divine truth which the circumstances of the moment dictate. The Christian missionary would require to possess a peculiar *facility of expression*. There are some men who can *think* clearly, and *write* accurately, who cannot *speak* fluently. The attempt to give utterance to their ideas deprives them of self-possession, and throws their minds into confusion. In addressing heathens, however, a missionary labors under peculiar disadvantages, as he speaks to them in a language not

his own; and if a person has no command of his native tongue, much less is he likely to speak a foreign dialect with ease and fluency. It is not enough, however, that a missionary possess a command of language; it is exceedingly desirable that his mode of address be *warm, affectionate, and energetic*; for if a dull, cold, inanimate manner fails to excite the attention of a Christian assembly, how can it be expected to arrest the minds of a heathen audience? Though the success of the Gospel depends primarily on the influences of the Holy Spirit, yet, next to a plain and faithful exhibition of divine truth, there is, perhaps, no circumstance of an external nature of more importance than fervor and affection in the speaker. With *habits of study* the Christian missionary would require to combine *habits of activity*. Many good men have their peculiar elements of usefulness. Some would spend life chiefly in their study. Others would pass it principally in the pulpit, or in other scenes of active labor. Now, whatever be a man's talents, yet if he is a mere student, he is unfit to be a missionary, unless he was to be employed solely as a translator of the Scriptures and tracts, or in compiling grammars and dictionaries of the native languages. Though he must be capable of close application to study, in order to acquire those extensive stores of knowledge which so important a work requires, yet he must be more a man of *active than of studious* habits. He must labor in season and out of season, he must often be journeying from place to place; he must be ready to seize every opportunity of usefulness; he must ever be striving to win souls to Christ. Finally, the Christian missionary would require no ordinary share of *prudence and common sense*. Some men who are not destitute of talents are yet essentially defective in these important qualities. There is *rashness* about them, which leads them to act before they think; they do not take a comprehensive view of things; they cannot weigh circumstances; they do not foresee consequences; they seem incapable of judging in practical matters. Such defects in a Christian missionary may be productive of the most baneful results, especially as he is often placed in new and peculiar circumstances, in which none of the ordinary maxims of human prudence will be sufficient to direct him, and where he can have no opportunity of obtaining the advice of a wise and faithful counsellor.

5thly. Examine yourself as to your *dependence on God*, for direction, assistance, and success. Whatever be a man's intellectual endowments, though he possess the talents and the eloquence of an angel, yet unless they are accompanied by an humble dependence on God, he is not likely to be very successful in winning souls to Christ. There is, perhaps, no feature by which useful ministers and useful missionaries have been so uniformly distinguished, as by a deep sense of their own insufficiency, and of their entire dependence on the divine assistance and the divine blessing. "Them that honor me," says God, "I will honor, but they who despise me shall be lightly esteemed." The apostle Paul, when he was in danger of plac-

ing confidence in himself, was visited with a thorn in the flesh, to teach him his dependence on God; and it is worthy of notice, that he learned this important lesson so completely, that he gloried even in his weakness. "Most gladly," says he, "will I glory in my infirmities, that the power of Christ may rest upon me; for when I am weak then am I strong." The Moravians, who have been among the most successful missionaries in modern times, have in like manner been singularly distinguished by a deep feeling of their own weakness, and by their simple trust in God. Now in whose strength do you propose to go forth to the work? You will probably answer, In the strength of the Lord God. But is this any thing more than a matter of theory with you? Is it merely a part of your creed? Is it not only the conviction of your understanding, but is it the feeling of your heart? Is this feeling not simply slight and transient, but fixed, deep-rooted, permanent? Is your mind completely imbued with it? Is it the language of your heart, "Through Christ strengthening me, I can do all things without him, I can do nothing?" What the state of your mind is in this respect, it will be easy for you to determine by your prayers. Does the feeling of your own insufficiency lead you "in every thing by prayer and supplication to make your requests known unto God?" Conscious of your own ignorance, of your incapacity to judge what course is best to pursue, of your blindness to the consequences of any measure you may adopt, and of the danger of leaning to your own understanding, do you acknowledge him in all your ways, and implore him to direct your steps? Sensible of your own weakness, and of the deceitfulness and depravity of your heart, do you entreat him to watch over you, to preserve you from falling, and to assist you in the various duties of life? Have you, in a particular manner, made your present proposal the subject of frequent, fervent, and humble prayer? Have you asked direction from Him who alone knows whether you possess the qualifications necessary for the work, and whether you will be useful in it?

Fourthly, Consider your *motives* for engaging in the work. Reflect, we entreat you, on the circumstances which first gave birth to the desire in your bosom to go as a missionary among the heathen. Think of those considerations which may subsequently have confirmed and increased that desire. Was it a wish for education? Some, feeling a desire for learning, and not being in circumstances to procure it themselves, think of becoming missionaries with the view of obtaining that which they could not otherwise hope to enjoy. Was it a principle of vanity? Some, witnessing the respect which is shown to missionaries, and seeing such frequent and honorable mention made of them in the present age, may propose to engage in the same glorious work, in the hope that they also may one day make a figure in the world, and see their names and their labors emblazoned in the annals of missions. Was it the ambition of rising in the world? Some, in their present situation, have little other prospect than that of laboring at some annual employment,

and struggling, like their parents, with the hardships of their lot; but by becoming missionaries, they will be raised to superior rank, be introduced to better society, and have a more liberal maintenance than they could otherwise hope to enjoy. Was it the desire of visiting foreign lands? Some may offer themselves as missionaries from principles similar to those which sometimes animate the voyager and the traveller, a restlessness of disposition, a dislike to the sober pursuits and the settled habits of ordinary life, a wish to see the wonders of other countries, and a hope of returning to tell the wonders they have seen. Was it merely a principle of feeling? Some have been touched with the deplorable representations which are given of the condition of the heathen; they have been delighted with the cheering pictures which are often drawn of the prospects of Christian missionaries; and they are animated with desire to engage in a work which presents such pleasing and such cheering scenes. Such are some of the ingredients which appear to constitute the motives of some who offer themselves as missionaries; in the same individual several of these may operate, varied in their proportions, according to his character and circumstances. Let us entreat you to exercise a careful scrutiny of your own heart, and see whether these or similar unhallowed considerations are what chiefly influence you in offering yourself as a missionary.

But, perhaps, you feel that you are actuated by motives of a higher order. What, then, are the considerations which influence you? Are you animated by concern for the glory of God? Does it grieve your soul to think that the Creator and the Governor of all things should be unknown in that world which his own hands have made; that the grossest and most distorted representations should be given of the perfections of his nature, and that fables of the basest description should usurp that honor and worship which are due to him alone? Are you influenced by the love of Christ? Does the grace of the Redeemer constrain you thus to judge, that if he came from heaven to earth, and assumed the human nature into union with the divine, and suffered, and bled, and died, for your salvation, "you should not henceforth live unto yourself, but to him who died for you; that you are no longer your own, that you are bought with a price, that therefore you should glorify him with your body and with your spirit which are his;" that you should consecrate yourself, all that you are, and all that you have, to his service? Are you moved with compassion for immortal souls? Does it melt your heart to consider the temporal miseries of the heathen world, consisting of so many millions of your fellow-creatures, but especially to think that they are exposed to the wrath, the everlasting wrath, of God Almighty? Does this kindle in your soul an ardent desire to carry to them the glad tidings of salvation; to rescue them from devouring fire, from everlasting burnings, and to raise them to glory, honor, and immortality in heaven? Such are the ruling motives which ought to influence the Christian missionary; and unless these are the animating principles of your life, you may rest

assured you are not called of God to engage in this interesting work.

Fifthly, Consider the *encouragements* to the work. By the various statements which we have submitted to your consideration, we have no design to discourage you, but only to try you. We wish you to consider the importance of the work; to weigh its difficulties; and especially to institute a solemn investigation of your qualifications and your motives. You may, perhaps, think that the picture we have exhibited is drawn from imagination; that persons possessed of such high endowments are not to be found, and that the work of a missionary need not, therefore, be viewed in that serious light in which we have represented it. But that we are warranted in drawing strong representations on this subject, is evident from the declaration of the apostle Paul, who, notwithstanding his eminent qualifications for the work, was so overwhelmed with a sense of its solemnity, that he exclaimed, "Who is sufficient for these things?" We cannot, indeed, expect any individual to possess, in a pre-eminent degree, the whole of the qualifications which are desirable in a Christian missionary; but yet, unless a man possess them in a certain proportion, and that not a small one, he is more likely to prove injurious than useful to the cause of Christ among the heathen. But though the question of the apostle implies the general truth of such representations as we have given, the Christian missionary has ample encouragement in the promise of our blessed Redeemer: "Go ye into all the world, and preach the Gospel to every creature, and lo, I am with you, always, even unto the end of the world." While the apostle Paul acknowledges his unfitness for the work, he draws consolation from this consideration: "We are not sufficient of ourselves," says he, "to think any thing as of ourselves, but our sufficiency is of God, who hath also made us able ministers of the New Testament." On one occasion, indeed, he received a special promise of assistance and support in his work, and we may consider the same promise as addressed to every faithful missionary: "My grace is sufficient for thee; for my strength is made perfect in weakness."

Besides having a promise of assistance in his work, the Christian missionary may cheer his heart with the prospect of success. He has no pledge, indeed, that his individual exertions will be successful; but he may labor, and live, and die, in the faith, that the cause in which he is engaged will ultimately triumph over all opposition. Nothing can be more animating than the representations by the sacred writers of the future extent and prosperity of the Redeemer's kingdom. "It shall come to pass in the last days," says the evangelical Prophet, "that the mountain of the Lord's house shall be established on the tops of the mountains, and shall be exalted above the hills, and all nations shall flow unto it; they shall beat their swords into ploughshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." "The wilderness and the solitary place," says the same inspired writer, "shall be glad for

them, and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing." "He shall have dominion," says the Psalmist, "also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him, and his enemies shall lick the dust. His name shall endure for ever, his name shall be continued as long as the sun, and men shall be blessed in him; all nations shall call him blessed."

Finally, The faithful missionary has the promise of a glorious reward. Though he must be indebted for salvation solely to the merits of Christ, to the entire exclusion of the works of the law, yet those who have been distinguished in the present world by their labors, and sufferings, and success, in the cause of the Redeemer, will enjoy higher degrees of glory in the heavenly world, and will have sources of happiness peculiar to themselves. "There is no man," says our Lord, "that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting." "They that be wise," says Daniel, "shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever." And the apostle Paul, in speaking of the converts by his ministry, styles them his *hope*, his *crown*, and his *glory*.

We conclude by earnestly entreating you to make your present proposal the subject of much serious consideration. A resolution of so much importance, and which involves in it such momentous consequences, ought not to be hastily taken; and if it is lately that you have formed the desire to engage in this work, it is peculiarly desirable that you should take some time for further deliberation before you finally decide. Let us also recommend to you the reading of such books as may be useful in assisting you to come to a proper determination on the subject, and especially that you will make it matter of earnest prayer for direction from Him who alone can guide you in the path of duty.

BIOGRAPHICAL NOTICES OF REV. DR. MILNE.

THE following notices of the late Dr. Milne, missionary to Malacca, from the London Evangelical Magazine, are highly deserving of attention. The facts were communicated chiefly by Mr. Wm. Dawson, his intimate friend, in a letter dated Cape Town, English Colony in South Africa, April 11, 1823. A few were added by the Rev. Dr. Philip, of the same place.

Mr. Milne was born in 1785. His father dying while he was a child, he became dependent on a relative, who was very attentive to the temporal concerns of his family, but whose example proved very pernicious to the morals of our friend. At a very early age Mr. Milne was put to service. He soon

manifested a talent for wit and satire, and prided himself on excelling in coining new oaths. He was so much given to quarrelling and fighting, that he became a terror to all around him, and was distinguished by the name *Satan*. When between twelve and thirteen years of age, being in the service of a farmer in Rhynie, he one evening entered the barn where he and his fellow servants slept, and found John D—— at prayer. As the relative before mentioned prided himself on his witty scoffs at those who manifested a regard to vital religion, he made himself merry with the thoughts of having an opportunity of holding up this individual to ridicule; but on his bed he reflected, if such a sober young man as John D—— need to pray, how much more such a blasphemer as I! These reflections brought him to his knees to cry for mercy. Every one was now surprised at his sedateness: he put off his habit of swearing; dreaded every approach to falsehood; became peaceable and obliging, and attentive to every thing entrusted to him. He often spent hours in secret prayer among his sleazy companions—the sheep. He left Rhynie for Gartley, where he became acquainted with A. S., a pious man, whose religious instruction and family worship he attended every evening. He began to delight in reading religious books, always carrying one with him when he went with the cattle to the pasture. At this early period, his remarks were often striking and impressive. A young woman, a sister of his master's, stated, that while he was living with her brother, she had often observed that he retired from the family a considerable time before he went to bed, and determining to trace him to the place of his resort, she found him earnestly engaged in prayer for her conversion. She added, that she was so mischievous as to cast some water upon him. He very mildly said, "Poor Charlotte, and do you never pray? O woman, think, now is the time to pray *with success*." She said, "I shall never pray." "Well," he replied, "the time is hastening when you must pray; but how awful will it be if your first prayer be to the rocks and hills to fall upon you, and hide you from the face of the Lamb." She told me she should never forget his words and manner. He attended the preaching of the gospel at C—— and H——, and was an attentive and devotional hearer. Such was the change wrought in his outward conduct that even the careless world bore testimony in his favor.

He was apprenticed to Mr. R. in the parish of K——, to learn the business of a house-carpenter. His master was surprised at his dexterity, and declared that he could trust him with all he had. Upon being interrogated by a pious character on the state of his family with regard to religion, he said that his men in general like himself, were indifferent to it, but that one apprentice (meaning Mr. Milne) was determined to be religious.

A gentleman, who was overseer of General Huy's estate during Mr. Milne's apprenticeship, once sent him a card of invitation to a harvest supper and ball; stating that at

though he did not approve of balls in general, yet as he had invited none but respectable persons, he thought there could be no harm in the evening's amusement. Mr. Milne acknowledged his attention, but declared he could not admit any thing to be harmless that tended to feed the vanity of the mind, and estrange it from God; adding, "when I have got nothing to do for eternity, then I will attend your supper and ball." This answer struck the gentleman so forcibly, that he would have been glad to have excused himself from being present, and never after attended such assemblies.

For some time before his mind was directed to the missionary work, he taught in Sabbath schools. He often complained of his unfitness for the office of teacher, but he was nevertheless greatly esteemed in that capacity. His addresses to the children were uncommonly interesting, and highly calculated to arrest attention and produce conviction. On one occasion, speaking of the folly of putting off the care of the soul to a future time, he said, "What, if the time you fix upon should be the day after your death—or months, yea, years after your state is fixed for eternity? how will this torture your minds in everlasting burnings? O, be persuaded that Satan tempts you to delay, that he may work your everlasting destruction. The Spirit of God determines the mind not to loiter a moment on the brink of everlasting ruin. Many, now wailing and gnashing their teeth in the burning lake, no doubt once resolved, that at a future time they would mind religion in earnest; but before that time arrived, they were arrested by death and hurried unprepared into the presence of God." On another occasion, speaking of the causes of neglect of salvation, he said, "Can you suppose that religion will rob you of pleasure—it will, indeed, make you despise those vain pleasures that estrange the heart from God, and end in misery—but I dare appeal to all that have experienced the power of religion, if ever they tasted true pleasure before they knew and embraced Christ and his salvation." Once speaking of the madness of such as gave up their minds to the world and sin, "How do you debase your immortal souls! You rise no higher than brutes. Think, what shall I do when I am robbed of all these enjoyments! The time is hastening when you shall see all on which you depend for happiness enveloped in flames; then what will you have to live upon through eternity? No wonder you dread death, judgment, and eternity. O learn to live upon God himself! Then in the wreck of worlds you can say, *'I have lost nothing.'*" He was in the habit of praying with those whom he visited, often conversing with them on the concerns of their souls. He often exhorted, even with tears, and prayed with his relative, already alluded to, and charged me, the last time I saw him, saying, "Oh! for the Lord's sake, attend to my poor ———, visit him—pray with him—the Lord may yet have mercy upon him."

He longed for the salvation of the heathen, but he hesitated to join in the missionary work, fearing his unfitness. He spent many nights in prayer, that God would show him

the path of duty—he set apart times of fasting and prayer for divine instruction. Would to God that all who embark in the missionary work were as much concerned to have their call to it clearly ascertained. Mr. Milne obtained so full a conviction of his call to this great work, that no discouragement could deter him from offering himself a candidate for missionary labor, willing to fill the meanest office in promoting the conversion of the heathen.

When he was proceeding to Gosport, to enter upon his studies, he remarked, "What a wonder am I to myself! Surely the Lord has magnified the riches of his grace to me above any of the fallen race. You know what a mischievous youth I was. Surely I have the greatest cause to sing, 'Oh to grace how great a debtor,' &c."

Among other questions put to him, on his application to be sent to Gosport, he was asked how long he had resolved the subject in his mind, and what was the reason he did not apply sooner? In answer to these questions he replied, "that it had been matter of serious consideration with him for four years, and that he had been all that time endeavoring to make a provision for his widowed mother and his sisters. In pursuance of this design, by his own industry in the course of four years, he procured on a long lease a piece of ground sufficient to feed two cows; on this ground he built a house, doing all the mason's and carpenter's work with his own hands; enclosed a sufficient quantity for a garden, and purchased the cows and the other stock necessary for this humble establishment. I know not which most to admire, in this instance, his concern for the honor of religion, his filial affection, or the high notions he had of the duties of a missionary. 'If I leave my mother and sisters unprovided for,' said he, 'the cause of missions will be reproached, through my conduct in a foreign land and separated from her. Should I ever be tempted to doubt my call to the missionary work, this consideration may add to these doubts; and the distraction this reflection might occasion, may interrupt my labors, and prevent me from being able to devote myself so entirely to God, as my duties as a missionary may require.'"

On his first appearance for examination before the Committee at Aberdeen, which used to meet at the house of our estimable chairman, Dr. Ross, Mr. Milne's first appearance was so rustic and unpromising, that a worthy member of the committee took me aside, and expressed his doubts whether he had the necessary qualifications for a missionary; adding, that he could not recommend him as a missionary, but that he would have no objections to join in recommending him to go as a servant to a mission, provided he would be willing to engage in that capacity. At the suggestion of my worthy friend, I desired to speak with him alone. Having stated to him the objection which had been made, and asked him whether he would consent to the proposal; he replied, without hesitation, and with the most significant and animated expression of countenance, "Yes, sir, most certainly; I am willing to be any thing so that

he work. To be a 'hewer of wood, and a dresser of water,' is too great an honor when the Lord's house is building." The question being put to him by one of the committee (probably with a view to ascertain his sentiments,) whether a young man should have a call from God to engage in work, unless his heart were full of love to the Saviour; he made the following reply. "I cannot say, Sir, what it is with others; but if my call to the work is to be decided by such a mind as you have described, I have no objection in saying, that I have not yet been able to do that work. I feel no rapture, and cannot compare the state of my heart with the state of the Saviour, I am often led to question whether I yet really love

AMERICAN TRACT SOCIETY.

following Table, extracted from a republication of the American Tract Society, entitled "Proceedings of the First Ten Years," shews the number of Tracts printed year, and the annual receipts in donations for tracts sold.

year	Tracts published in each year.	Receipts chiefly in Donations.	Receipts chiefly for Tracts sold.
1814	297,000	2,745 00	
1815	141,000	200 00	1,052 50
1816	378,000	180 34	2,888 08
1817	411,000	7 02	1,110 16
1818	386,000	82 22	2,314 63
1819	258,000	32 13	696 73
1820	383,000	546 16	1,418 07
1821	468,000	1,778 87	3,838 91
1822	355,500	1,891 68	2,607 72
1823	476,000	1,729 81	2,454 43
1824	170,000	4,195 01	4,114 86
Total	4,917 800	\$12,467 54	\$22,366 06

From the above Table it appears, that the amount of donations received in ten years is less than \$12,500. It is estimated, that one third of this amount has been expended to donors in Tracts at cost. Hence the amount of charity which has been suffered to remain at the disposal of the Society is \$8,333 33. With this sum, in ten years, 600 Tracts have been printed; that is, one dollar devoted to the objects of the Society has already been, on an average, the cost of printing about 500 Tracts. But the number of Tracts now contained in all the Society's Depositories, is more than \$8,500. Every dollar given has not only been the cost of printing 500 Tracts, but somewhat increased, to print the same number in an equal space of time, or about every five years, so long as the Society continues its operations. Perhaps an amount of money was never more advantageously appropriated.

From the same publication it appears, that 10,000,000 of Tracts have been published in the U. States; and about 90,000,000

in Foreign Countries. Of these the London Religious Tract Society printed 61,500,000, which is more than all the world besides.

EXERTIONS IN BEHALF OF SEAMEN.

Letter from Mr. John C. Brigham to Rev. William Jenks, of Boston.

Buenos Ayres, S. A. Aug. 3, 1824.

KNOWING that you feel interested in behalf of that class of men, who are called to spend most of their days on the ocean, I write you on a topic connected, as it seems to me, with their good.

For several years past there has been, in England and America, a growing and very laudable regard for the moral welfare of seamen, a regard which has furnished them, to some extent, with Bibles and tracts, and provided them, in many instances, when at home, with the preaching of the Gospel. My wish is to ask, whether all these methods of instruction cannot be extended, and in the following manner; viz by sending out from time to time judicious, faithful missionaries to those foreign ports, which our vessels most visit, and where there is no religious instruction?

This thought occurred to me while on my way to this country; and observation and inquiries, since my arrival, have convinced me both of the importance and the practicability of such a measure.

Many of the owners, and some of the officers, of our merchant vessels, are men of religious character, and feel deeply anxious for the seamen in their employ; and I have little doubt, that many opportunities might be found, where a missionary might be conveyed to a foreign port, and returned again with little or no expense to the public. And as to the great utility of such a missionary the doubt is still less. He might, on the voyage, act as a chaplain, preaching on the Sabbath to the fifteen or twenty on board, and holding evening prayers, in good weather, on deck. He would have, also, the best of opportunities for private conversation with the sailors, and for causing them to read, and even hearing them read, the Scriptures; and would, by his presence, prevent much profaneness. On arriving at the foreign port, he would find an increased number, who would stand in perishing need of his labors.

Suppose, for instance, he were to come to this place, or to Rio Janeiro, he would probably find at either place, not less than forty English and American vessels, and as many as four or five hundred souls connected with them. Among this number, he might, from what I have observed, expect to meet with several pious officers, and many others who are intelligent gentlemen of fine character, ready to encourage his benevolent exertions. On board of some central vessel he might hold religious meetings, and, by taking on with him a quantity of Bibles and tracts, might soon supply all, who should be destitute, with these treasures.

Should he continue in port six weeks, c

two months, he would see many of these persons go to sea, and their places supplied by others, to whom also he would be useful. In many cases he could doubtless stay after the departure of his former vessel, and return home in some other at a subsequent period; laboring among the returning crew, as he did with the other.

In some parts, where English and Americans reside, he might extend his influence with great profit to them, and bring home also much valuable intelligence respecting the country and people visited.

There are I trust many valuable young seamen in our country, who would be willing to make the voyage proposed, and would, we might expect, in some instances, be of far more value to the crew, than all the riches of the ship to its owners. And what valuable good might we hope would result, by sending occasionally one of these missionaries to New Orleans, Havana, and to some of the ports of Europe, Asia, and South America, where many of our seamen are assembled, and left without moral instruction and restraint.

It is a truth, which glares in our face, that the great class of our seamen have been long and criminally neglected by the Christian community. Spending most of their time beyond our sight, we have almost forgotten, that they are a part of our ruined species, and have souls to save. They have, as a class, been so long neglected, going on corrupted and corrupting one another, that it requires more than feeble efforts to enlighten and reclaim them; something more than to instruct them a few weeks, when at home, while all the rest of the year they are without the Gospel, and often amidst whirlpools of wickedness in foreign ports.

But while I say this class of men have become extremely corrupt. I say, too, their case is not a hopeless one. In the bottom of the hardest heart of the roughest sailor I have ever met, there are shattered remains of some kind amiable qualities, which a judicious hand may seize and improve to his good. With no pretended robe of his own righteousness to remove, he is first to confess his guilt, and to acknowledge his need of that sacrifice, on which all our hopes depend; and, with few exceptions, he is willing and even pleased, to be counseled, and to receive religious books.

Let us then endeavor to improve their condition, not only by instructing them faithfully, when at home, but by sending them teachers, if possible, to those distant parts of the world, which God in his providence calls them to visit.

Should you deem the thought suggested worthy of attention, please, in some way, to communicate it to others, who are interested for our seamen; and I will cherish the hope, that, before long, we shall see in our papers such notices as the following:

"Left this place for —, ship —, with Bibles, Tracts, and the Sailor's Missionary on board;—and shall, in a few months after, read an account of his great usefulness to the crew, and to the seamen, and the inhabitants of the place visited.

MASSACHUSETTS PEACE SOCIETY.

THIS Society held its Ninth Anniversary on the evening of Dec. 25th, on which occasion an address was delivered by John Ware, M. D.; from the conclusion of which we extract, with much approbation, the following paragraphs.

The intercourse of nations has too often exhibited a mournful spectacle to the eye of the philanthropist and the Christian. Those principles, which even among the most lawless of mankind it has been held dishonorable to violate in the private relations of life, have been trampled upon without hesitation or shame. The very men, who would be indignant in their personal concerns, at the bare suspicion of treachery or duplicity—who would shudder at the thought of shedding human blood with their own hand—have been content as ministers and monarchs, coolly and deliberately, to build up a monument of glory, out of the ruins of broken treaties, violated faith, and perjured vows, cemented with the blood of thousands.

But Christianity acknowledges no such partial distinctions. Its empire was intended to be, and it will be, universal. Nations as well as men, must at last submit to its benignant influence. The feeble-minded are sometimes inclined to despair, because it has existed so long, and so much yet remains undone—because men are still vicious and criminal and violent, and nations are still contentious and hostile. Let them reject a view so unjust and unworthy. Let them reflect, not upon what Christianity has not done, but upon what it has! It has almost given to the world the proudest virtues of our race—philanthropy and benevolence. It has almost created domestic life—~~for~~ where upon the face of the earth, in ancient or in modern times, in the dwellings of civilized or of savage man, do we find the virtues of the parent, the child, the sister, the brother gathering as they do around the fireside of the Christian! What has Christianity done for mankind!—What, I might almost ask, has it not done? Has it not civilized the savage—comforted the poor—bound up the broken hearted—softened human misery—elevated human virtue! Is it not now striking from the limbs of the oppressed African the fetters of his ignominious bondage? And shall we despair of its final triumph over all human guilt and wretchedness? It cannot be. The day will come though our eyes see it not, and our ears hear not of it, when its influence shall have become as extensive as the world—when its triumph shall be complete—when it shall succeed in establishing that which it was its principal object to inculcate—"peace on earth and good will towards men."

LITERARY NOTICE.

Dissertations in Biblical Literature.—Professor Hodge, of the Theological Seminary at Princeton, proposes to publish a periodical work, which is "designed as a vehicle, by which, information contained in expensive and rare volumes, may be conveyed to the

Biblical Student; and to serve, in some measure, as a substitute, for the possession or perusal of works, which, though valuable upon many accounts, it may neither be easy nor desirable to put into general circulation. That there are in such works, many important *dissertations*, which it would be exceedingly useful to disseminate, cannot be questioned. It is therefore proposed to publish in quarterly numbers a series of Treatises selected from distinguished authors.

"This work, may occasionally contain, disquisitions on doctrinal points, and disquisitions on Ecclesiastical History; but it is principally designed to excite a spirit for Biblical Studies, by circulating information on the Criticism of the Text—on the Ancient Versions—on Critical Editions—to furnish discussions of a Hermeneutical character—to bring forward interesting articles on the manners, customs, institutions, and literature of the East—on various points in Biblical Antiquities—and on the Literary History of the Sacred Volume. To present Exegetical Treatises on important passages of Scripture—Biographical Notices of Biblical writers—accounts of the most important Biblical works, &c.

"This work is not intended to be original in its general character, but to consist of selections from the writings of the most distinguished scholars. The authors from whom these selections will be made, are the most celebrated British writers, and the Oriental and Biblical Scholars of the Continent; as well those, who have within the last fifty years become so justly distinguished, as those of an earlier date.

"It is not to be expected that the doctrinal opinions presented in a work, the contents of which, are to be derived from so many different authors, will at all times be either consistent with each other, or conformable with those of the Editor; yet it will be his object to preserve it, on the one hand, from any thing sectarian, and on the other, from such latitudinarian discussions as are likely to have an unfavorable tendency."

Conditions.—1 To be published quarterly in numbers of 150 pages, octavo, handsomely printed on fine paper, at one dollar per number, or four dollars per year, payable on delivery of the first number.

2. Any individual responsible for six subscriptions will receive an additional copy gratis. No subscription can be taken for less than one year.

The first number has already appeared.

American Board of Missions.

OUTPOURING OF THE SPIRIT IN CEYLON.

THE following notice, extracted from the "Ceylon Gazette," would seem to indicate, that the outpouring of the Holy Spirit on the missionary stations of the Board in Ceylon, of which some account was given in our last number, p. 57, had excited considerable attention in that island.

"The statement lately published in your paper, coming from most respectable authority, respecting certain religious occurrences said to have taken place in the district of Jaffna, has been much talked of.

"The fact is shortly this. The missionaries aver, that after laboring among the natives for many years with little effect, they have at length, within these few weeks, had the happiness of seeing a considerable number of them, suddenly as it were, brought to a sense of their danger as sinners, and earnestly seeking salvation from our Lord Jesus Christ."

MEMOIR OF CATHARINE BROWN.

THE Memoir of Catharine Brown—the intended publication of which, in a separate form, was mentioned in our December number—has since been issued from the press. It contains 180 pages, with a neat frontispiece, representing Catharine on her sick bed, dictating a letter to her brother David. The retail price of the work is 6¢ cents; and the price, by the dozen, is six dollars. A specific sum is paid, by the publisher, to the Board for every copy sold, which is to be appropriated at the discretion of the Prudential Committee.

AUXILIARY SOCIETIES.

MASSACHUSETTS. The *Auxiliary Society of Boston and Vicinity*, which was formed in 1812, and has been in active operation ever since, was reorganized, on the 3d ultimo, according to the plan published in the *Missionary Herald*, vol. xix, p. 366. The following officers were chosen for the present year.

Hon. William Phillips, *President*.

Josiah Salisbury, Esq., Hon. Samuel Hubbard, John Tappan, John Houston, Henry Homes, Isaac McLellan, Samuel T. Armstrong, and Wm. B. White, Esquires, *Vice Presidents*.

William J. Hubbard, Esq. *Secretary*.

Mr. Charles Stoddard, *Treasurer*.

This Auxiliary embraces eight Associations already formed. Others will probably be added.

In the evening, a sermon was preached before the Society, in the Old South Church, by the Rev. Warren Fay, of Charlestown.

The *Auxiliary Society of the Worcester North (Clerical) Association*, was organized at Fitchburg on the 12th ult. It embraces the Associations in Westminster, Princeton, Harvard, Fitchburg, Ashby, Ashburnham, Winchendon, Royalston, Athol and Phillips-ton. In all these towns are Gentlemen's

Associations, and in all, except one, Associations of Ladies.

The officers for the year, are;—

Rev. Joseph Chickering, of Phillipston, *Pres.*
Gen. James Humphrey, of Athol, Daniel Henshaw, Esq. of Winchendon, and Abel Wood, of Westminster, *V. Pres.*

Rev. Rufus A. Putnam, of Fitchburg, *Sec.*
Abel Downe, of Fitchburg, *Treas.*

John Murdock, of Westminster, *Dea.* Israel How, of Princeton, *Dea.* Keuben Whitcomb, of Harvard, Joseph Simonds of Fitchburg, Amos Wellington, Esq. of Ashby, *Dea.* Daniel Jones, of Ashburnham, *Dea.* Salmon Goddard, of Royalston, *Dea.* Elijah Goddard, of Athol, and Oliver Powers, Esq. of Phillipston, *Exec. Committee.*

The following Resolutions were adopted by the Meeting:

"That we regard the command of our ascending Redeemer to proclaim the Gospel of his salvation to all the nations of the earth, as imposing upon us an indispensable obligation, which it must be our highest pleasure to fulfil.

"That, among the various branches of effort for the extension of the Redeemer's kingdom, the work of Foreign Missions demands a liberal share of public favor and patronage.

"That we notice with deep concern the recent deficiency in the receipts of the American Board of Commissioners for Foreign Missions; and regard it as an occasion for prompt and vigorous exertions by the friends of the Redeemer and his cause.

"That the peculiar privileges, which the light of the Gospel confers upon Christian females, involves a corresponding obligation to aid in its diffusion; and that we remark, with lively pleasure, the distinguished part, which they have taken in the benevolent exertions of the American Church. And,

"That the method, recommended by the American Board, of uniting male and female Associations, as branches of a more extended system, is eminently calculated to promote the cause of missions; and that we form ourselves," &c.

The movers and seconders of the above resolutions were, Rev. Rufus A. Putnam and Rev. Cyrus Mann, Daniel Henshaw, Esq. and Rev. Joseph Chickering, Rev. John W. Putnam and Rev. George Fisher, Rev. Ebenezer L. Clarke and Rev. Alonzo Phillips, Samuel A. Worcester and Rev. Ebenezer Perkins.

NEW-HAMPSHIRE. The *Auxiliary Society of Antrim and Vicinity*, comprehending the towns of Antrim, Greenfield, Hancock, and Hillsboro,' was formed at Antrim, on the 24th of November last.

Rev. John Lawton, *President.*

Rev. John M. Whiton, *V. President.*

Rev. Francis Danforth, *Secretary.*

Dea. Epes Burnham, *Treasurer.*

Rev. Archibald Burgess, *Auditor.*

Annual Meeting on the 3d Wednesday in September.

FORMATION OF ASSOCIATIONS.

MASSACHUSETTS. *Boston.* Cong. connected with the Mariner's Church. Gent. Asso. Rev. Wm. Jenks, *Pres.*; Dea. Eliza Hunt, *V. President*; Wm. Bates, *Sec.*; Edmund Hay, *Treasurer.* 6 Coll. formed Jan. 11.—Lad. Asso. Mrs. Sally Labree, *Pres.*; Mr. Parmenter, *V. Pres.*; Miss Mary Ann Homer, *Sec.*; Miss Mary Weld, *Treas.* Four Coll. formed Jan. 6.

Worcester Co. Royalston. Gent. Asso. Rev. Ebenezer Perkins, *Pres.*; Dea. Almon Goddard, *V. Pres.*; Solomon Crocker, *Sec.*; Elmer Newton, *Treas.* 5 coll.—Lad. Asso. Mrs. Ebenezer Perkins, *Pres.*; Mrs. Isaac Metcalf, *V. Pres.*; Miss Lucy Lee, *Sec.* and *Treas.* 10 coll.—Formed Dec. 24.

Athol. Gent. Asso. Rev. Joseph Eastabrook, *Pres.*; Dea. Elijah Goddard, *V. Pres.*; Theodore Jones, *Eq. Sec.*; Dea. Elijah Ballard, *Treas.*; 7 coll.—Lad. Asso. Mrs. Royal Humphrey, *Pres.*; Mrs. Jacob Holmes, *V. Pres.*; Miss Miranda Sweetser, *Sec.*; Mrs. Samuel Sweetser, *Treas.* 6 coll. Formed Dec. 23.

Franklin Co. Conway. Gent. Asso. Rev. Edward Hitchcock, *Pres.* Wm. Billings, *Eq. V. Pres.* Gen. Asa Howland, *Sec.* Joseph Avery, *Treas.* 9 coll.—Lad. Asso. Mrs. Edward Hitchcock, *Pres.* Mrs. Charles E. Billings, *V. Pres.* Mrs. Asa Howland, *Sec.* Mrs. Wm. Billings, *Treas.* 8 coll. Formed Dec. 17.

Greenfield. 2d. Eccl. Soc. Gent. Asso. Col. Samuel Wells, *Pres.* Dea. Eli Graves, *V. Pres.* Hooker Leavitt, *Eq. Sec.* Franklin Ripley, *Treas.* 7 coll.—Lad. Asso. Mrs. Harriet Arms, *Pres.* Mrs. Hooker Leavitt, *V. Pres.* Mrs. George Grennell, *Sec.* Mrs. Charissa Williams, *Treas.* 7 coll. Formed Dec. 23.

Ashfield. Gent. Asso. Rev. Thomas Shepard, *Pres.* Elijah Paine, *Eq. V. Pres.* Capt. James M'Farland, *Sec.* Samuel Bement, *Treas.* 6 coll.—Lad. Asso. Mrs. Barnabas Alden, *Pres.* Mrs. Sarah W. Shepard, *V. Pres.* Miss Louisa Paine, *Sec.* Mrs. Abel Williams, *Treas.* 10 coll. Formed Dec. 31.

Buckland. Rev. Benj. F. Clarke, *Pres.* Dea. Nathaniel Sherwin, *V. Pres.* Amos Shepard, *Sec.* Alphons Brooks, *Treas.* 7 coll.—Lad. Asso. Mrs. Alfred Jones, *Pres.* Mrs. Lucretia Allen, *V. Pres.* Mrs. Joseph Hubbard, *Sec.* Mrs. Sarah Clarke, *Treas.* 8 coll. Formed Jan. 6.

Princeton. Gent. Asso. Rev. Alonzo Phillips, *Pres.* Dea. Samuel Stratton, *V. Pres.* Stephen Earl, *Sec.* John H. Brooks, *Treas.* 6 coll.—Lad. Asso. Mrs. Alonzo Phillips, *Pres.* Miss Sarah Howe, *V. Pres.* Mrs. Jones Brooks, *Sec.* Mrs. Stephen Earl, *Treas.* 7 coll. Formed Jan. 10.

MAINE. *Lincoln Co. Waldoboro'.* Gent. Asso. Rev. David M. Mitchell, *Pres.* George Allen, *Sec.* Horace Rawson, *Treas.* 4 coll.—Lad. Asso. Mrs. D. M. Mitchell, *Pres.* Mrs. Elizabeth Farley, *V. Pres.* Miss Bertha Smouse, *Sec.* Mrs. Denney M'Cobb, *Treas.* 5 coll. Formed Dec. 15.

Thomaston. Gent. Asso. Rev. John H. Ingraham, *Pres.* Dea. Perez Tilson, *V. Pres.* Capt. Geo. Robinson, *Sec.* Capt. Benj. S. Dean, *Treas.* 5 coll.—Lad. Asso. Mrs. John H. Ingraham, *Pres.* Mrs. Oliver Jordan, *V. Pres.* Mrs. Joseph Sprague, *Sec.* Mrs. Thomas M'Lehlan, *Treas.* 5 coll. Formed Dec. 19.

Camden. Gent. Asso. Frye Hall, *Eq. Pres.* Capt. Joseph Stetson, *V. Pres.* Oakes Perry, *Sec.* Joseph Jones, *Treas.* 4 coll.—Lad. Asso. Mrs. Joseph Eaton, *Pres.* Mrs. Wm. Eaton, *V. Pres.* Mrs. Joseph Stetson, *Sec.* Mrs. Lucy Hanford, *Treas.* 4 coll. Formed Dec. 21.

Belfast. Gent. Asso. Rev. Charles Soule, *Pres.* Dea. Henry Goddard, *V. Pres.* Henry Davidson, *Eq. Sec.* Capt. Joseph Hills, *Treas.* 4 coll.—Lad. Asso. Mrs. Charles Soule, *Pres.* Mrs. Alfred Johnson, *V. Pres.* Miss Mary Durham, *Sec.* Miss Elizabeth C. Kettell, *Treas.* 6 coll. Formed Dec. 30.

Castine. Gent. Asso. Rev. Wm. Mason, *Pres.* Otis Little, *Eq. V. Pres.* Melten Chamberlain, *Eq. Sec.* Josiah Hook, *Jun. Eq. Tres.* 1 coll.—Lad. Asso. Mrs. Job Nelson, *Pres.* Mrs. Wm. Abbot, *V. Pres.* Miss Polly C. Adams, *Sec.* Mrs. Scwall Watson, *Treas.* 2 coll. Formed Dec. 31.

Bluehill. Gent. Asso. Rev. Jonathan Fisher, *Pres.* Dea. Seth Hewins, *V. Pres.* Reuben Dodge, *Eq. Sec.* and *Treas.* 3 coll.

Hamden. Fem. Asso. Mrs. Robt. Wheeler, *Pres.* Mrs. Eliza Dudley, *V. Pres.* Miss Ann Emory, *Sec.* Mrs. Levi Holt, *Treas.* 2 coll. Formed Jan. 7.

NEW-HAMPSHIRE. *Hillsborough Co.* Mount Vernon. Lad. Asso. Mrs. Betsy Adams, Pres. Mrs. Azubah Prientie, V. Pres. Miss Mary Kettredge, Sec. Mrs. N. C. Starratt, Treas. 6 coll. Formed Jan. 6.

New-Boston. Gent. Asso. Rev. Ephraim P. Bradford, Pres. John Cochran, Esq. V. Pres. Marshal Adams, Sec. Peter McNeil, Treas. 8 coll.—Lad. Asso. Mrs. Bradford, Pres. Miss Sally Lamson, V. Pres. Miss Hannah Mullet, Sec. Mrs. Sarah Lamson, Treas. 8 coll. Formed Jan. 13.

CONNECTICUT. *Tolland Co.* Coventry. (1st Par.) Gent. Asso. Rev. Chauncey Booth, Pres. Nathan Howard, Esq. V. Pres. Ashbel Stanley, Esq. Sec. Simeon Woodworth, Treas. 6 coll.—Lad. Asso. Mrs. Ashbel Stanley, Pres. Miss Sarah Root, V. Pres. Mrs. Chauncey Booth, Sec. Mrs. Simeon Woodworth, Treas. 6 coll. Formed Dec. 27.

Tolland. Gent. Asso. Rev. Ansel Nash, Pres. Elisha Stearns, Esq. V. Pres. Joshua Luce, Sec. Jonathan Howard, Esq. Treas. 9 coll. Formed Dec. 28.—Lad. Asso. Mrs. Jonathan Barnes, Pres. Mrs. Ansel Nash, V. Pres. Miss Mary Williams, Sec. Mrs. Jabez Kingsbury, Treas. 9 coll. Formed Dec. 30.

Fernon. Gent. Asso. Rev. Amzi Benedict, Pres. Phineas Talcott, V. Pres. Francis King, Sec. Libeus P.

Tinker, Esq. Treas. 7 coll.—Lad. Asso. Mrs. Amzi Benedict, Pres. Mrs. N. O. Kellogg, V. Pres. Mrs. Allyn Kellogg, Sec. Mrs. Nathaniel Hubbard, Treas. 7 coll. Formed Dec. 30.

New-Haven Co. Waterbury. Gent. Asso. Bennet Bronson, Esq. Pres. Aaron Benedict, V. Pres. Zenas Cook, Sec. Solomon B. Miner, Treas. 5 coll.—Lad. Asso. Miss Lydia Brackett, Pres. Mrs. Edward Scovil, V. Pres. Mrs. Bennet Bronson, Sec. Miss Sally Cook, Treas. 5 coll. Formed Jan. 9, 1835.

Columbia Eccl. Soc. Gent. Asso. Frederick Hotchkiss, Esq. Pres. Samuel Peck, Esq. V. Pres. David M. Hotchkiss, Sec. Miles Platt, Treas. 5 coll.—Lad. Asso. Mrs. Frederick Hotchkiss, Pres. Mrs. Anna Chittenden, V. Pres. Mrs. Samuel Peck, Sec. Mrs. Joseph Platt, Treas. 7 coll. Formed Jan. 10.

Woolcott. Gent. Asso. Isaac Bronson, Esq. Pres. James Bailly, V. Pres. Thomas Upson, Sec. Ambrose Ives, Esq. Treas. 5 coll.—Lad. Asso. Mrs. Isaac Bronson, Pres. Mrs. James Bailly, V. Pres. Mrs. Thomas Upson, Sec. Mrs. Ambrose Ives, Treas. 6 coll. Formed Jan. 11.

NEW-YORK. *Ontario Co.* Canandaigua. Lad. Asso. Mrs. A. D. Eddy, Pres. Mrs. John, V. Pres. Mrs. Craig, Sec. and Treas. 3 coll. Formed Dec. 31.

DONATIONS

FROM DECEMBER 21ST. TO JANUARY 20TH, INCLUSIVE.

The first of the following divisions includes those Auxiliary Societies, which are known to be modelled on the plan given in the *Missionary Herald*, vol. xix, p. 366, or on some plan which is strongly analogous to that. The remaining divisions contain the donations from all other Societies, and from individuals. For the reasons for this arrangement, see p. 30. *Gent.* stands for Gentlemen's Association; *La.* for Ladies' Association.

I. AUXILIARY SOCIETIES.

<i>Antrim and Vic.</i> N. H.	Aux. Soc.	
Dea. E. Burnham, Tr.		
Greenfield, Asso.	\$ 27 00	
An Indiv.	1 00—28 00	
<i>Hartford Co.</i> Ct. Aux. so. J. R. Woodbridge, Esq. Tr.		
Berlin, Worthington so.		
Fern. Ben. so.	10 00	
Aux. for Miss. so.	20 00	
Berlin, New-Briton so. Mon. con.	10 25	
Bolton, An Indiv.	8 00	
Newington, Gent.	14 25	
La. Cent. so.	31 68	
Mon. con.	4 07	
(The above sums from Newington amounting to \$50, to constitute the Rev. JOAB BRACE an Honorary Member of the Board.)		
Wethersfield, Indiv.	86	
Windsor, Fern. Ben. so.	7 00	
Vernon, Mon. con. for Wes. Miss.	8 00—111 83	
Total from the above Auxiliary Societies,	139 83	

II. VARIOUS COLLECTIONS AND DONATIONS.

<i>Amherst,</i> Ms. Fern. miss. so. Mrs. L. White-morr, Tr.	\$17 62	
<i>Amherst,</i> N. Y. A friend, by Mr. A. Bryant,	4 00	
<i>Andover,</i> (S. Par.) Ms. T. third ann. pay. for Andover Jewish sch. in Bombay, 60; Mon. con. 45; A friend, for Wes. Miss. 3; fifth pay. for John Adams, in Ceylon, 12; by Rev. J. Edwards,	130 00	
<i>Ashburnham,</i> Ms. Lad. Asso. by Mr. S. A. Worcester,	1 00	
<i>Ashfield,</i> Ms. Fern. benev. so. 6th pay. for Alvan Sanderson, in Ceylon, 15 57; a bal. 43 etc. by Rev. T. Shepard,	14 00	
<i>Athol,</i> Ms. Mon. con. by Mr. S. A. Worcester,	12 00	
<i>Augusta,</i> Me. Juv. and Fcm. mite societies, for Benjamin Tappan, at Brainerd, 15; Mon. con. for the Jews, 30; a box, 3; by Rev. B. Tappan,	48 00	
<i>Augusta,</i> N. Y. For Miss. so. by Dea. A. Thomas,	3 00	
<i>Augusta,</i> Ga. Mr. J. Cathin,	7 00	

<i>Barre,</i> Vt. Contrib. by J. Loomis, Esq.	79	
<i>Belcherston,</i> Ms. A friend, 5; Mon. con. 2; by Rev. E. Porter,	7 00	
<i>Berlin,</i> Vt. Mon. con. by J. Loomis, Esq.	5 00	
<i>Boston,</i> Ms. For. Miss. so.	13 68	
Mr. Joseph W. Jenkins,	100 00	
Old South so. for Joshua Huntington in Ceylon, by Mr. J. Clap, 30; a few fem. of Old South chh. for William Jenks at Mayhew, by Mrs. Clap, 15; from a small sch. in School st.; chil. of Sab. sch. in Mason-st. 1 81; m. box of A. E. D. 3 25; c. box in H. Far-rar's shop, for sch. at Brainerd, 2;		
<i>Bradford,</i> Ms. Sister circle of acad. for Parker Kimball Hasseltine and Fanny Baker in Ceylon, by Sarah Kimball, Tr. 24; Fern. asso. in acad. by Miss A. Hasseltine, 10,	34 00	
<i>Brattleborough,</i> (W. Par.) Vt. Dr. L. Dickerman, for Bombay mission, by Rev. J. L. Stark,	10 00	
<i>Bridgeport,</i> Ct. Mon. con. by Rev. E. Waterman, 24 00	24 00	
<i>Bridgeport,</i> N. H. A fem. friend, for Eliot, 1 25; m. f. of a boy, 25 etc. by Mr. Bordinan,	1 90	
<i>Brookfield,</i> (S. Par.) Ms. Mr. H. Reed, by Rev. M. Stone,	50	
<i>Brookfield,</i> Ct. A friend,	3 00	
<i>Brookline,</i> Ms. Kingsbury so. for Hightower,	18 00	
<i>Buckland,</i> Ms. Fern. cent. so. for wes. miss. 9; fem. Spaulding so. 7 79; gent. Spaulding so. 1 80; Mon. con. 6 71; by Mr. J. Richards,	25 00	
<i>Buffalo,</i> N. Y. Benev. so. by Mr. A. Bryant, Tr. 11 88; for miss. so. in 1st. pres. chh. by do. 24 60,	36 57	
<i>Burlington,</i> Vt. Mon. con. by W. I. Seymour,	11 00	
<i>Burton,</i> O. A lady, for Luther Lawton in Ceylon, 2d. pay. by Rev. J. Seward,	12 00	
<i>Cambridge,</i> N. Y. Rev. A. Bullions, by Rev. N. S. Prince, 3; a friend, by do. 5;	8 00	
<i>Canaan,</i> (N. so.) Ct. Capt. E. Dunning, 1 50; Rev. P. Cowles, 1 50; chh. contrib. 7;	10 00	
<i>Canandaigua,</i> N. Y. W. Hubbell, Esq. by Rev. A. D. Eddy,	5 00	
<i>Carver,</i> Ms. Hea. friend so. miss L. Lucas, Tr. 14 00	14 00	
<i>Chambersburg,</i> Pa. S. Patterson, Esq. for Ard Hoyt, in Ceylon, 13; a bal. 50 etc.	12 50	
<i>Champion,</i> N. Y. Mon. con. by Dea. A. Thomas, 3 00	3 00	
<i>Charleston,</i> S. C. Miss Bell, 5; chil. in her school, for ed. hea. chil. 5; by Mr. J. Tyler,	10 00	
<i>Charlottesville,</i> Ms. Mon. con. in Rev. Mr. Fay's chh. and so. D. a. Tufts, Tr. 67 07; fem. relig. char. so. 54 37; relig. char. so. for wes. miss. by Dea. M. Skelton, Tr. 30;	141 34	
<i>Cheeks cross roads,</i> Ten. Mr. J. Shannon, by Rev. D. A. Sherman,	20	

<i>Chester</i> , N. H. Mon. con. in cong. par. by Rev. J. R. Arnold,	10 00
<i>Chesterville</i> , Me. Mon. con. for wes. miss. T. Moore, Esq. Tr.	12 00
<i>Claremont</i> , N. H. Hca. sch. so. Miss M. F. Stevens, Tr.	11 40
<i>Columbia</i> , Pa. Mr. J. M'Kissick, a bal.	1 00
<i>Concord</i> , Ms. Fem. mite so. for <i>Extra Ripley</i> , at Brainerd, Miss P. Wheeler, Tr.	15 00
<i>Cowary</i> , Ms. Fem. benev. so. for pro. chris. Mrs. P. Howland, Tr. 16; cent. so. for For. Miss. school, by Mrs. M. Billings, Tr. 14 58; mon. con. by Mrs. L. Parsons, Tr. 9 30; mon. con. in Rev. Mr. Hitchcock's so. by Mrs. P. Howland, Tr. 21 25;	61 19
<i>Cornwall</i> , Ct. Rec'd at the For. Miss. School, fr. March 1. to Dec. 1.*	561 38
<i>Craftsbury</i> , Vt. Mon. con. in cong. chh. by Rev. W. A. Chapin,	3 00
<i>Dedham</i> , Ms. Dr. J. Wheaton, 52; Fem. Juv. so. by Miss M. E. M'Intosh, 21;	73 00
<i>Deering</i> , N. H. Fem. pray. so. Mrs. F. Fisher, Tr. 3 27; Miss S. M'Pherson, 8; unknown friend, 1; by Rev. J. Lawton,	8 27
<i>Dorchester</i> , (3d. par.) Ms. Contrib. (half of which for wes. miss.) by Mr. Sharp,	35 98
<i>Durham</i> , N. Y. Mr. V. Smith, m. f. 2 91; a fem. friend, av. of needle work, 2; mon. con. 4; a bal. 9 cts.; females of <i>West Durham</i> so. 4 80; by Rev. Dr. Porter,	13 89
<i>East Bridgewater</i> , Ms. Fem. cent. so. by Miss D. Reed, Tr.	7 03
<i>Eastford</i> , Ct. Mon. con. by Rev. R. Turrey,	10 00
<i>East Guilford</i> , Ct. La. in E. so.	12 00
<i>Enosbury</i> , Vt. Mon. con. 4 39; m. f. 3 78; by Dea. L. Nichols,	8 14
<i>Essex</i> , Vt. Fem. so. Mrs. T. H. Kellogg, Tr. by Mr. S. Hickok,	6 00
<i>Exeter</i> , N. H. Mrs. M. Dean, for <i>Ward Clark Dean</i> , in Ceylon,	30 00
<i>Fairfax</i> , Vt. Miss M. Swift, by H. Janes, Esq.	1 00
<i>Farmington</i> , Ct. First chh. by Mr. E. Porter,	48 40
<i>Frederick</i> co. Va. Members of Epis. cong. 4th. pay. for <i>George Lemon</i> , at Elliot,	30 00
<i>Freehold</i> , N. J. Fem. benev. so. for wes. miss. by Mrs. M. Seudder,	10 00
<i>Gilmanton</i> , N. H. Mon. con. by Dea. J. French, 27 92; chh. contrib. at commun. seasons, for <i>Cher. miss.</i> 5;	32 92
<i>Greenfield</i> , Ms. Mon. con. in 2d cong. so. for <i>Charles Jenkins</i> and <i>Abiel Holmes</i> , in Ceylon, by Col. S. Welles,	15 00
<i>Greenville</i> , Va. S. Finley, Esq.	5 00
<i>Griswold</i> , Ct. Ed. so. (of which from a friend, 4;) by Mr. D. Huntington,	17 60
<i>Groton</i> , Vt. M. f. by Rev. L. Worcester,	10 50
<i>Hamilton</i> , N. Y. Ms. W. Welton, m. f. by Dea. A. Thomas,	12 00
<i>Hampden</i> co. Ms. Miss. so. by Hon. Geo. Bliss, Tr.	32 37
<i>Hamp. Chris. Depos.</i> Ms. <i>Granby</i> , (E. par.) M.	

* The above amount was received from the following sources:

Cornwall, Contrib. at pub. exhib. 24 09; dying bequest of Mrs. E. Swift, 10; *Danby*, N. Y. Dea. Hyatt, 2; *Detroit*, Mich. ter. 1st protes. chh. 3; *East Bloomfield*, Dea. Buell, 3; Mr. L. Conkling, 8; *Farmington*, bequest of Col. N. Hooker, 112; school of Miss Cook, 1 10; *Fishkill landing*, N. Y. Mr. W. B. Leonard, 2; Mr. J. Carver, 50 cts.; *Goshen*, Rev. Mr. Harvey, 1 50; a friend, 1; Mrs. Wadhams, 88 cts.; Mr. D. Beecher, 3; *Greenville*, N. Y. Mr. Reed, 50; *Great Barrington*, Ms. Mr. B. Turner, 75 cts.; *Hamilton*, N. Y. Mater. and Juv. so. 10 50; *Hampden*, Mon. con. 9 42; a friend, 88 cts.; *Hartford*, co. M. f. 6; *Hartwick*, N. Y. Cent. so. 10; *Lenox*, Ms. Ladies, 1; a friend, 1 50; *Le Roy*, N. Y. Mrs. B. Hinsdale, 1; *Litchfield*, Young lad. of Miss Pierce's sch. 3 57; a friend, 50 cts.; *Medina*, O. Mr. N. B. Northrop, 1; *Montgomery*, N. Y. Fem. evang. so. 30; *New York City*, U. F. miss. so. for their beneficiaries in F. m. school, 200; Mrs. M'Glasen, 5; Mr. B. Blake, 3; *North Coventry*, by Rev. M. Prentice, 50 cts.; Fem. frag. so. 2 31; *North Preston*, Rev. Mr. Boardman, 2; a friend, 25 cts., *North Stamford*, by Mr. Hooker, 3 93; *Oakham*, Ms. Young gent. benev. so. 3; *Orisco*, N. Y. M. f. 8; *Faterson*, Fem. cent. so. 16; *Pompey*, N. Y. Hon. V. Birdsey, 3; *Saybrook*, Fem. Owyb. so. 20; *Sharon*, Mrs. M. Gould, 3; Mr. L. Chapman, 80 cts.; *Smithfield*, N. Y. Mrs. M. Thompson, 1 50; *Torrington*, O. P. Newell, 1; *Westchester*, by Mr. Seales, 1; *Winnet*, a friend, 50 cts. \$561 38

f. by Indiv. 8 84; <i>West Hampton</i> , Gent. miss. asso. av. of flannel, 2; <i>Hadley</i> , a friend, m. f. 12; <i>Chesterfield</i> , m. f. of D. Robinson, (dec'd) 1; Miss L. Davis, av. of socks, 1; <i>Genoa</i> , N. Y. Female asso. Mrs. E. Aspinwall, Tr. 17 37;	42 21
<i>Hampstead</i> , N. H. Mon. con. by Rev. J. Kelly, Tr.	4 00
<i>Hancock</i> , N. H. Mon. con. by Rev. A. Burgess,	19 00
<i>Hanover</i> , N. Y. Mr. D. Barton, by Dea. A. Thomas,	12 00
<i>Haverhill</i> , (W. par.) Ms. La. benev. so. for chil. in Ceylon, by Mrs. A. Clement, Tr.	12 57
<i>Hawley</i> , Ms. Fem. char. so. 4th pay. for <i>Jenathan Grout</i> , in Ceylon, 12; c. box of N. a friend, 2 55; Mr. E. Hall, 2; by Hon. T. Longley,	16 55
<i>Heath</i> , Ms. Coll. by the chh. for wes. miss. by Mr. L. Maxwell,	5 00
<i>Highgate</i> , Vt. Mr. D. Skeels, 1; contrib. in cong. so. on thank-g. day, 5; by H. Janes, Esq.	6 00
<i>Hillsboro'</i> N. H. Fem. benev. so. for <i>John B. Lawton</i> , in Ceylon, by Rebecca Andrews, Sec.	14 00
<i>Hillsboro'</i> co. N. H. Bible and char. so. Mr. R. Boylston, Tr. <i>Amherst</i> , Fem. res. so. 6 39; member of Bible class, 10; three ladies, 6; Mrs. A. Sargent, 1; gleanings so. 9 87; (less c. note 1.)	32 26
<i>Jamaica</i> , N. Y. E. Wickes, Esq.	8 50
<i>Jericho</i> , Vt. Mon. con. by Mr. S. Hickok,	5 23
<i>Keene</i> , N. H. Mon. con. by Rev. Z. S. Bartow,	4 30
<i>Knoxville</i> , Ten. A friend, by Rev. D. A. Sherman,	12 00
<i>Lansingburgh</i> , N. Y. Mon. con. in 1st presb. chh. 34 26; a friend, 18; Dea. T. Bassel, 3 62;	52 87
<i>Leominster</i> , Ms. Mon. con. in Calvin. so. by Mr. A. Wood,	24 50
<i>Litchfield</i> , Ct. Hon. B. Talmadge, towards buildings for For. Miss. school,	50 00
<i>Little Compton</i> , R. I. Fem. benev. so. by Abigail Almy, Tr.	22 00
<i>Litchfield</i> , Ms. Mon. con. by Mrs. Lucy Dix,	12 00
<i>Livonia</i> , N. Y. Chh. in sab. sch. for hea. chil. by Dea. A. Thomas,	8 82
<i>Longmeadow</i> , Ms. W. White, Esq. for ed. hea. youth at Bombay, 5; indiv. for Greek youths, 5; etc.	5 51
<i>Manchester</i> , Vt. Fem. miss. so. Mrs. H. Loveland, Tr.	16 00
<i>Mexico</i> , N. Y. M. f. of char. so. by Dea. A. Thomas,	11 00
<i>Middleboro'</i> , Ms. Hca. friend so. Mrs. M. Wood, Tr.	23 54
<i>Middlebury</i> , Vt. Mon. con. by Rev. T. A. Merrill, 30; a new year's gift, 12, Mr. J. Cowles, 10; by Rev. Dr. Bates,	52 00
<i>Milan</i> , N. Y. Mon. con. by J. Miller, Esq.	7 00
<i>Milford</i> , Ms. Mon. con. by Mr. P. Rockwood,	16 00
<i>Milbury</i> , Ms. Mon. con. by Rev. J. Goffe, Tr.	11 75
<i>Mitten</i> , Ms. Widow Tucker, 3; three sons of do. m. f. 2; a fem. friend, 2;	7 00
<i>Monsen</i> , Ms. Indiv. for Greek youths, by Rev. S. Colton,	20 56
<i>Montague</i> , Ms. Fem. char. so. 16 14; c. box at mon. con. 1 50; L. R. Eastman, 83 cts.; by Mrs. Z. Bardwell, Tr.	18 47
<i>Montpelier</i> , Vt. Contrib. 18 27; mon. con. 12 50; by J. Loomis, Esq.	30 77
<i>Nelson</i> , O. Mr. W. Pierce, by B. Fern, Esq.	1 00
<i>Newbury</i> , Vt. Mon. con. by Mr. D. Thompson,	2 00
<i>Newburyport</i> , Ms. Fem. Elliot so. for <i>Daniel Dana</i> at Elliot, 30; for <i>Samuel Porter Williams</i> at do. 30; mon. con. in Rev. Mr. Dimmick's so. 44 06; fem. for miss. so. Mrs. J. Greenleaf, Tr. 25;	129 06
<i>New Haven</i> co. Ct. Wes. dia. aux. so. 12; <i>Norfolk</i> , fem. miss. so. 12; by Rev. E. Seranton,	24 00
<i>Newton</i> , (W. par.) Ms. Mon. con. 10 09; m. f. 27 33; coll. by indiv. for wes. miss. 4 67; by Mr. G. Fuller,	42 09
<i>New York City</i> , T. Hedges, Esq. for <i>Timothy Hedges</i> in Ceylon, by Mr. J. P. Haven,	12 00
<i>Norfolk</i> , Ct. La. asso. for ed. hea. youth in India, Mrs. E. Roy, Tr. 14; Gent. asso. for do. Mr. J. H. Pettibone, Tr. 15; J. Battell, Esq. 12; Mrs. S. Battell, 12; by J. Jones, Esq.	53 00
<i>North Canaan</i> , Ct. 3d. chh. by Mr. W. Pierce,	50
<i>North Killingworth</i> , Ct. D. Parmelee, a bal. by Mr. N. Willis, 50 cts.; <i>Macedonian</i> so. by R. K. Hineley, Tr. 9;	9 50

<i>Otis</i> , Ms. Rev. I. Lee, a marriage fee by B. Seymour, Esq.	3 00
<i>Peacham</i> , Vt. Mon. con. by Rev. I. Worcester.	1 80
<i>Peterboro'</i> , N. Y. Mon. con. and sub. sch. coll. by Dea. A. Thomas.	6 68
<i>Philad.</i> Pa. Fem. so. for ed. hea. youth, for <i>Henry Martyn Alum</i> , and <i>William Alan</i> , at the For. Miss. school, by Martha Engles, Tr. 100; R. Ralston, Esq. for Pal. miss. 20; Fem. miss. so. for ed. hea. chil. for a child in Cher. na. by Anna M. Elliot, Tr. 30;	150 00
<i>Pittsburgh</i> , Pa. Coll. on a m. card, by Mrs. Lambdin.	10 00
<i>Princeton</i> , N. J. So. for ed. hea. youth, for <i>Samuel Miller</i> and <i>Archibald Alexander</i> in Ceylon, by Mr. M. Williamson, Tr. 15; la. for <i>Margaret Thompson</i> in Ceylon, 30; Mrs. S. Miller, for <i>Edward Millington Miller</i> , in do. 20; Rev. Dr. S. Miller, for <i>Sarah Miller</i> in do. 20;	75 00
<i>Reading</i> , (S. par.) Ms. Hca. sch. so. for hea. chil. Mrs. J. Reid, Tr. by Rev. J. Edwards.	13 66
<i>Richmond</i> , Ms. Chh. by Rev. E. W. Dwight.	24 00
<i>Rochester</i> , Ms. Hca. fr. so. Miss P. Haskell, Tr.	9 00
<i>Rockingham</i> , N. H. Char. so.	100 08
<i>Roxley</i> , (1st par.) Ms. Asso. for <i>Ezekiel Rogers</i> and <i>William Holbrook</i> in Ceylon, by Rev. W. Holbrook, 34; fem. cent. so. by Miss L. Cogswell, Tr. 12 80;	36 80
<i>Rushville</i> , N. Y. Mon. con. by Dea. A. Thomas.	4 00
<i>Rustland</i> , O. Mrs. E. Williams, for Pal. miss. by Mr. W. Slocumb.	5 00
<i>Salem</i> , Ms. Mr. J. B. Lawrence, ad. pay. for a child at Elliot, by Rev. E. Cornelius, 30, coll. at mon. con. by la. in Tab. chh. for Cher. miss. by Mrs. S. Caldwell, 7;	37 00
<i>Salisbury</i> , Ct. Fem. for. miss. so. by Rev. G. A. Calhoun.	13 00
<i>Sharon</i> , Ct. A friend.	90 90
<i>Sharon</i> , Vt. Fem. so. Mrs. Bassomb, Tr. by Mr. Baxter.	11 80
<i>Shelburne</i> , Ms. Fem. cent. so. Mrs. E. Childs, Tr.	13 00
<i>Southold</i> , L. I. Thank'g. coll. in Rev. L. Thompson's, 6; Rev. L. Thomson, 1;	6 00
<i>Springfield</i> , Ms. Mrs. S. Orne, for Greek youths, by Rev. S. Cotton, 30; a friend, 10;	30 00
<i>Stockholm</i> , N. Y. Mr. E. Hulburd.	5 00
<i>Swaney</i> , N. H. Mr. S. Parsons, by Rev. Z. S. Barstow.	5 00
<i>Taneytown</i> , Md. Margaret Withrow, 1 50; J. Kerr, av. of pencher, 1 25; Mr. W. Walker, 10; Pear branch and pipe creek sub. sch. so. 4th pay. for <i>Greer Davidson</i> in Ceylon, 13; sub. sch. mite so. for <i>Francis Scott Key</i> in do. 13; a friend of Indiana, 15 50; by Mr. J. Darby,	53 25
<i>Temple</i> , N. H. A friend.	3 00
<i>Tyringham</i> , Ms. Fem. for. miss. so. Mrs. E. Dow, Tr.	4 75
<i>Utica</i> , N. Y. Mon. con. 12 87; a new year's gift to the Ceylon mission, by two chil. F. L. and C. Bradish, 8; by Dea. A. Thomas.	14 87
<i>Walden</i> , N. Y. Mr. D. Root, by Rev. Dr. Porter.	5 00
<i>Wentersfield</i> , Vt. Mon. con. by Dea. N. Coolidge.	5 00
<i>Westfield</i> , Ms. Lad. union so. 3d. ann. pay. for <i>Clarissa Knapp</i> at the Sand. Isl. by Mrs. C. P. Collins, Tr.	30 00
<i>Westfield</i> , N. Y. Mr. Stone, av. of cloth, by Dea. A. Thomas.	2 30
<i>Westfield</i> , N. J. Mon. con. in presb. chh. for <i>Alexander G. Frazier</i> in Ceylon, by Mr. J. Haven.	14 60
<i>Weymouth</i> , (S. par.) Ms. Fem. read. and relig. char. so. for <i>Betsy Bolcom Tyler</i> at the Sandw. Isl. by Miss L. Pratt, Tr.	14 00
<i>Whitewtown</i> , N. Y. Mr. H. Hunt.	5 00
<i>Williamstown</i> and vic. Ms. Fem. char. so. by Mrs. Betsy Noble, Tr.	42 00
<i>Winchester</i> , N. H. Mon. con. by Rev. W. Ely.	6 00
<i>Windsor</i> , Vt. J. Hawley, Jun. av. of corn, for the Wyes, 92 cts.; mon. con. for do. 5 21; by Dea. N. Coolidge.	6 13
<i>Woodbury</i> , Ct. A friend.	1 00
<i>Worcester</i> co. Ms. Char. so. Rev. J. Goffe, Tr.	23 00
<i>Worcester</i> , Ms. Three sisters, 50; fem. asso. in Calvin. so. 2d. pay. by Mrs. L. Taylor, Tr. 62; 112 00	
<i>Wrentham</i> , Ms. Reading so.	16 00
<i>York Town</i> , N. Y. Mr. J. H. Purdy, for Bombay, by Mr. J. P. Haven.	5 00
<i>Unknown</i> , by Mr. R. Anderson.	15 00
A thank offering of a friend.	1 80
Amount of donations acknowledged in the preceding lists, \$3,335 83.	

III. LEGACIES.

<i>Canton</i> , Ct. Part of the legacy of the late Dr. Solomon Everett, (7,325 having been acknowledged previously,) by Benj. Ely, Esq. Exr.	141 00
<i>Ludlow</i> , Vt. Legacy of the late Mr. Joseph Fletcher, by Nathan P. Fletcher, Esq. Exr.	25 90
<i>New Haven</i> , Ct. Legacy of the late Mr. Timothy Atwater, by Mr. Charles Atwater, Exr.	108 00

IV. PERMANENT FUND FOR CORRESPONDING SECRETARY.

<i>Ashfield</i> , Ms. Mr. John Smith, now at Elliot, part avails of property; by T. White, Esq.	40 00
Mr. Calvin Cushman, now at Mayhew, part av. of property, by do.	47 00
<i>Lenox</i> , Ms. Miss Anna Burnham, now at Mayhew, part av. of property; by J. W. Robbins, Esq.	104 00
<i>Westfield</i> , Ms. Mrs. Sybil Bingham, residue of av. of property devoted to this purpose, (533 08 having been received previously, by E. Bates, Esq.	170 00

V. DONATIONS IN CLOTHING, &c.

<i>Andover</i> , Ms. A box, fr. wes. miss. so. by Eliza A. Pearson, Sec. for Dwight.	31 61
<i>Brattleborough</i> , (W. par.) Vt. A box, fr. fem. char. so. Mrs. H. Van Doorn, Tr.	17 47
<i>Bridgewater</i> , Ms. A box, fr. la. in Rev. Mr. Gay's co.	
<i>Conway</i> , Ms. A bundle, fr. cent. so. Mrs. M. Billings, Tr. for Greek youths.	16 12
<i>Deering</i> , N. H. A box, fr. indiv. by Rev. J. Lawton, for wes. miss.	16 12
<i>East Windsor</i> , (N. par.) Ct. A box, fr. a friend; a box, fr. indiv. for a child in Mr. Ruggles' fam. at the Sandw. Isl. named Shubert Bartlett, 8 67; clothing, &c. fr. a friend, 1; fr. do. 9;	18 67
<i>Glimanor</i> , N. H. A bundle, fr. fem. read. circle, by Dea. J. French, for Brauerd.	1 80
<i>Grafton</i> , Ms. A box, fr. fem. read. so. by Miss D. Bingham, for Mayhew.	41 63
<i>Hamp. Chris. Depos.</i> Ms. East Hampton, one pr. socks fr. benev. so.; <i>Amherst</i> , 2 5-8 yds. cloth.	
<i>Lancaster</i> , N. H. A bundle.	
<i>Leominster</i> , Ms. Orton's exposition, 6 vols. fr. Mrs. J. Thurston, for Dwight.	
<i>Lunenburg</i> , Vt. A bundle.	
<i>Monson</i> , Ms. Clothing and books, for Greek youths in read. from <i>Brimfield</i> , <i>Longmeadow</i> , <i>Monson</i> , <i>Salem</i> , <i>Somers</i> , <i>Springfield</i> and <i>Worcester</i> .	
<i>Newbury</i> , Vt. A bundle, fr. la. for wes. miss.	
<i>Peacham</i> , Vt. A bundle, fr. fem. union so. by Mrs. S. Stevens, Tr.	13 35
<i>Princeton</i> , Ms. A box, fr. la. in Mr. Phillips' co. by Mrs. Phillips.	34 00
<i>Salem</i> , Ms. A box for Sandw. Islands.	
<i>Spencer</i> , Ms. A box, fr. fem. char. so. by Miss L. Morse, for Dwight.	
<i>Worcester</i> , (1st par.) Ms. A bundle, fr. fem. A. ed. so. by Mrs. Rachel Heard, Sec.	34 60

EXTRACTS FROM CORRESPONDENCE.

"The enclosed \$30, is forwarded in consequence of reading the extract from Mr. Chamberlain's letter, contained in the Herald for December. That it may produce a similar effect upon thousands, is the sincere wish of one who loves the cause of Zion."

"I herewith enclose to you \$5 as a Christmas gift. I say a gift, because, having made a donation to another benevolent institution, I did not intend this year to send one to your Board. But as there appears to be, as I think, a righteous call for support and aid to our missionary establishments, the small sum mentioned above is forwarded."

THE

MISSIONARY HERALD.

XXI.

MARCH, 1825.

No. 3.

American Board of Foreign Missions.

PALESTINE MISSION.

LETTER FROM MR. FISK.

(Continued from p. 30.)

Journey to Hebron.

Feb. 24, 1824. We profited of the opportunity while Mr. Damiani was with us, to visit Hebron. Bethlehem being nearly in the road, we went there and lodged for the night in the Greek convent.

25. We set out early in the morning for Hebron. In one hour we came to the cisterns of Solomon, so called. They are three in number, and are situated on the side of a hill. We found the upper one to be 134 paces long, and 76 wide at one end, and 85 at the other. The second is 153 by 54 and 88. The third is 205 by 49 and 71. "They are lined with wall and plastered, and contain — water." Jerusalem is supplied in part by an aqueduct, which, we are told, carries its water from these cisterns. "Close by the pools is a castle of a modern structure." From this place our way is over stony ground and rocky mountains, generally covered with bushes and shrubbery. No villages appeared, and there is not a single house on the road between Bethlehem and Hebron. Some of the way, however, there is cultivated ground. We passed several fields of grain just springing up. As is common throughout Syria, they were entirely without fences. The vineyards alone were enclosed. We were a little more than five hours in riding from Bethlehem to Hebron, and our course was considerably west of south. We had a letter of introduction from Rabbi Mendel to the Jews of Hebron, and with them we took lodgings. They told us that they are in all 40 families of Sephartim, and 20 of Ashkenasim. Their habitations are all together, and consist of an irregular jumble of little dirty rooms, separated by very narrow and filthy lanes. These Jews among themselves speak either Spanish-Hebrew, or German-Hebrew. Many of them speak a little Arabic, but badly; and there is not one, who can read it. One or two know a few words of Italian, and there

is one old man, a native of France, who speaks French fluently. With him I had much conversation.

Hebron.

Hebron is now called Haleel Rahmān; i. e. the Beloved of the Merciful; a name commonly given to Abraham, because he was the friend of God, and applied to Hebron, because it was the city of Abraham. So at Jerusalem, instead of saying, the gate of Abraham, they say the Gate of the Beloved, [Bab el Haleel,] and it is common among the Arabs to use Abraham and Haleel interchangeably, as the name of the same person. The city lies in a valley, which runs nearly north-west and south-east. The greater part of the town lies on the north-east side of the valley. Kiriath Arba, the original name, means four villages. There are now two villages, which are considered parts of the town, but are totally distinct from it. By supposing a complete division in the principal parts of the town, where there is now a partial one, Hebron again becomes Kiriath Arba. Josephus says of Hebron, (War, b. 5, c. 9;) "Now the people of the country say, that it is a more ancient city, not only than any in that country, but than Memphis in Egypt, and accordingly its age is reckoned at 2300 years." According to this estimate, Hebron was first built more than 4,000 years ago. It was one of the cities of refuge; Joshua 20:8. It is now without walls, and contains, according to Ali Bey's estimate, 400 houses. Shekh Mohammed, one of the chiefs of the town, told us, that one of the caliphs of Egypt, who repaired and rebuilt many houses in Hebron, began to surround the town with a wall; but "our lord Isaac" appeared to him in the night, and forbid it, saying, "I am the Defence of my country." Upon this the caliph desisted from the work.

26. Early in the morning, with a Jew for our guide, we went to look at the mosque, which is said to cover the cave of Macphelah and the tombs of the Patriarchs. It stands on a side of the hill facing the

south-west. Neither Jews, nor Christians are allowed to enter. We saw two large gates, and within were gentle ascents by stairs. By the side of one gate is a place, where the poor Jews are allowed to come and weep, and read and repeat their prayers, in honor of their Ancestors' tombs. The building is so connected with the castle and other buildings, that very little can be seen from without. Ali Bey (Vol. 2, p. 285,) describes the sepulchres of the Patriarchs and their wives, and the temple, formerly a Greek church, now a Mosque, which contains them. But on reading his description, the question naturally arises, is all this in a cave? See Gen. 23:9, and 25:9. The Mussulman tradition is, that Joseph was buried here, as well as the other Patriarchs.

In passing through the town, our guide pointed out the place, where Abner the son of Ner was buried. Between the principal part of the town and one of the smaller divisions in the valley, is the Pool of David, a cistern about 50 paces square. From this place we repaired to the heights south-west of the town, to see the sepulchre of Jesse, David's father, on the opposite side of the valley from the tombs of the Patriarchs. On our way the Jew pointed out three wells, one of which he called Abraham's, another Isaac's, and a third Jacob's. An old building covers the tomb of Jesse. There is a well in it, and the Jew seriously assured us, that a fowl once put in here, was found three days afterward in the Jordan.

On returning to our lodgings, we gave orders to have the horses in readiness for our departure. Shekh Mohammed was in our room smoking his pipe and looking at one of our Psalters. The Jews said he could not read. I therefore took the Psalter and read to him the first Psalm. He soon demanded a present. I gave him a dollar. He threw it down, enraged at being offered so small a sum. I said, "very well, just as you please," and put the dollar in my pocket. He rose and left the room in a rage, and we resolved not to give any thing. He however soon returned, and we changed our resolution, when we saw the fears of the poor Jews that some heavy demand would be made on them as soon as we were gone, if we did not pacify the Shekh. We therefore gave him a piece worth \$1.60, which he accepted and left us. As we were going away, we received a message that another Shekh was coming to see us. We returned answer, that we had not time to see him, mounted our horses and rode out of town. We learned afterwards, that he came to the house after we were gone, and fell into a great rage at having lost the present to which he considered himself entitled, abused Malleh

Haleem, the Jew with whom we lodged, for not giving him earlier information of our arrival, and threatened to send a company of horsemen after us. In half an hour from Hebron, we came near the place, where it is said that Abraham received and entertained the angels, (Gen. 18.) The place is a little east of the road, and we rode across a field to it. It is a quadrangle enclosed by the foundations of a very ancient wall, composed of stones 10 feet long, and several feet thick and high. These stones are in great part composed of shells. I have since learned, that there is another place west of the road, marked by a large tree, where some say that the interview between Abraham and the angels took place. In another half hour, we passed, at a distance to the east, a building with a minaret. The place is called Nabi Yoonas (the Prophet Jonas.) In a little more than five hours from Hebron, we arrived at Bethlehem, and were greeted in a most friendly manner as we passed the streets, and met a hearty welcome again at the Greek convent.

Greek and Arab Hospitality.

Among the Greeks we are generally received with something that deserves the name of hospitality. But I scarcely know whether I have had sufficient experience to justify me in forming an opinion of Arab hospitality. I have heard and read much of it, but I have hitherto seen very little that deserves the name. Perhaps they are hospitable toward each other. Perhaps they would be so to a stranger who should fall into their hands in a state of distress and absolutely destitute. To travellers they are *sometimes* hospitable, but so far as my experience and observation extend, it is generally with the expectation of receiving not merely a just compensation for what they do, and for what they give, but several times its value. They receive you with high professions, tell you their house is yours, and that themselves and all they have are at your disposal, set no price upon their services, or the conveniences they offer you, flatter you, say they love you very much, (though they never saw or heard of you before,) load you with compliments, and offer you presents, though they do not actually give them unless they are sure of much more valuable presents in return. You are not with them long before they begin to tell what presents they have received from travellers, who have preceded you, and I suspect they generally tell much more than the truth. They praise every thing that is English, manifestly to induce you to give them something. They ask you to send them things after you return to your country, and often tell you

of promises made by preceding travellers which have not yet been fulfilled. When you leave them, whether you give little or much, they are generally dissatisfied, and in one way or another ask for more. Not unfrequently they become clamorous, and even threaten you. I speak now, not merely of servants, and the lower class of people, but of the Shekhs and Effendis. If you make a ceremonious call on a Pasha, Governor, or man of rank, his servants follow you to the door and ask presents. It is common to hear men of rank speak in praise of the Princess of Wales, Lady Hester Stanhope, and certain English travellers, and assign as a reason for it all, "they gave me a pair of pistols, or a musket, or a watch."

Visit to French Mountain.

27. We went out south-east from Bethlehem to visit the cave where it is said that David cut off Saul's skirt, and Mount Ferdis or Jibil Fransahwy, (the French Mountain,) so called because the Crusaders had a citadel here, which held out a long time after the Mohammedans had regained the rest of the country. We rode an hour and a half, and then walked a short distance to the cave. It is on the side of a tremendous ravine, which runs down to the Dead Sea. We entered the cave, and found one irregular apartment, 30 paces long and 15 wide. Several passages lead to other apartments, but they are difficult of access, and we did not enter them. It is said there are a great number of large apartments. The account in 1 Sam. 24, would lead us to suppose the event in question took place in the wilderness of Engedi. Our Bedouin guides told us, that one day's journey from this cave, on the borders of the Dead Sea, there is a place now called Engedi (Ain Jedee.) They gave us also a wonderful account of certain sorts of fruit that are found there, apples, oranges and quinces, which appear very fine externally, but, when opened are found to contain nothing but dust and smoke. Here then, (if we may credit their story,) is the apple of Sodom in perfection. Other Arabs have told us the same story, and Father Nau has published a similar story about the same place on the authority of Daniel Abbot of St. Saba. I offered the Arabs a handsome reward to bring me some of these fruits; but, though they love money, they did not seem at all inclined to undertake the job. From this cave we rode, by a circuitous route, in an hour, to the French Mountain. Not far from the cave we passed the ruins of a Greek convent, and observed many caves in the sides of the ravine, in which the Arabs find shelter for themselves and their flocks. The French Mountain is

high, and very steep, and there are no other mountains in the immediate neighborhood, a strong citadel on the summit might be deemed almost impregnable. The foundations of the wall and of four towers are still standing, there are also subterranean magazines. The summit presented an area 270 paces in circumference. From this mountain we returned to Bethlehem in an hour and a half. During this visit, we sold, in the village where our blessed Redeemer was born, 16 copies of the Scriptures, and gave away 18, and 60 tracts. About sunset we again reached our rooms in Jerusalem. In the course of five months at Jerusalem, I sold 703 copies of the Bible, New Testament, Psalter, or Genesis, for \$210, and gave away 86, and 400 tracts. I left a large quantity in the Bible Society Room at Jerusalem and a considerable quantity at Joppa.

Sickness of Mr. Fisk, &c.

About six weeks before I left Jerusalem, I was attacked by a fever, which interrupted my studies and labors for the rest of the time. The fever was attended, for several days, by a violent head ache, and great restlessness, approaching delirium. Bleeding gave me some relief, but the fever continued near three weeks. I then began to recover slowly, and was just able to travel when we left the city. During this sickness I felt more than I ever felt before, the need of a skilful and faithful physician. We had no medical adviser, in whom we could repose the least confidence. Our chest of medicines, one or two valuable medical books, and our own very limited experience, were all that we had to depend upon. It is quite probable that proper treatment might have removed the fever at once. As it lingered along, we often doubted what course to pursue. May we not hope that the churches of our Lord, which have sent us to this land, will ere long send to our aid a skilful physician, who will watch over our bodily health, and also assist us in our spiritual labors?

April 17. I witnessed a second time the ceremony of the Holy Fire, as it is called. A few days before, I went to the Metropolitan Daniel, and told him that, if it were possible, I wished to enter the sepulchre itself with the Metropolitan Peter, the only person who goes in, and see how the fire makes its first appearance. He said I could do so without any difficulty. When the day arrived I took care to be at the Church of the Sepulchre in season, and when the Bishops came, I went to Peter and spoke with him on the subject. He said the Turks would not permit it. I said, "If you tell them to do so, perhaps

they will." He said, "there is no way in which it can be done." How true is it, that "he who doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved."

A Greek Ordination.

After the ceremony of the fire was finished, the Greeks had an ordination service. An Arab Christian from one of the villages was raised from the office of Deacon to that of Presbyter. The Bishop of Philadelphia performed the service, assisted by a number of the clergy. I think an hour at least was occupied in reading the prayers and scripture lessons, in walking round the altar, and about the church, and in performing ceremonies. The candidate then kneeled, and the Bishop placed one hand on his head, and read a prayer. Then the clergy first, and afterward the laity, cried "worthy, worthy, worthy," repeating it a long time, and thus signifying their assent to the candidate's admission to the office of a Presbyter. How different this from a Protestant ordination, at which a large congregation assemble in the church, listen in silence while the Scriptures are read, psalms are sung, fervent prayers offered, a sermon delivered on the duties of the ministerial office, a solemn charge given to the candidate urging to faithfulness in his great work, and an affectionate brotherly address delivered on receiving him to the number and the fellowship of Christ's ministers; all in the language of the people, and performed in such a manner as to be clearly understood. Here, on the contrary, the congregation is in the utmost confusion, walking about and conversing, and the service is performed in such a manner that most of it is entirely unintelligible to nearly every person present.

We left Jerusalem April 22, about a year from the time of my first arrival there. Seven months of this year I have spent in Jerusalem, and the other five on Mount Lebanon and in journeyings.

April 25, we were at Joppa. I preached in Italian in the Consul's house. Fourteen persons were present.

27. I set out in company with brothers King and Cook, for Beyroot. Brother Bird availed himself of an opportunity to go by water.

Lord's Day, May 2. We spent the Sabbath in Tyre with Mr. Chasseand, who is lately established there as Vice Consul. I preached in Italian to a congregation of seven.

Christian Intercourse at Beyroot.

Tuesday, May 4. We reached Beyroot. My heart beat high with joy, as I

drew near the dwelling of my brethren and sisters. I had long anticipated this interview. Just before they reached Malta, I sailed for Egypt. Just before they arrived at Beyroot, I set off for Jerusalem. But we were brought together just when, worn down by studies, sickness and journeyings, I most needed repose and relaxation in their society. This revival of old, and forming of new acquaintance and friendship, this season of inquiry and conversation about far distant and dearly beloved friends, this reviving the recollections of days and of scenes long gone by, these days of busy, friendly, joyous intercourse, have greatly served to revive the spirits that drooped, to refresh the body that was weary, and to invigorate the mind that began to flag. I came here tired of study, and tired of journeying, but I begin to feel already desirous to re-open my books, or resume my journey. We have joined as one to praise God for bringing us to this land. We have consulted freely on the measures to be adopted, and the difficulties we have to encounter. But in the midst of our conversations, singing, prayers, and reading, we often seem to forget that we are in a land of Turks, tyranny, superstition, and intolerance. I suppose we are as cheerful, contented, and happy, as any little circle of friends in our happy country. We have had several meetings to discuss questions relative to our mission and missionary labors. We have spent two days in fasting and prayer, and we have once renewed all our vows at the table of our Lord. Dear brother Parsons! ah how would his tender, affectionate heart have rejoiced to welcome such a company of fellow laborers to this land. But he is happier in union with the blessed above. And if, with all the imperfections that attend our intercourse here, Christian society is still so cheering and so sweet, oh what will be the joys of that day, when all the ransomed of the Lord shall meet, each perfect in the image of his Saviour! The hope of that cheers me, while far separated from these I love. Meeting with those who bear my Saviour's image, revives the hope, and seems to give me a foretaste, of its fulfilment. O for grace to be faithful until that perfect bliss shall be obtained.

Yours very affectionately,

PLINY FISK.

Beyroot, May 25, 1824.

SANDWICH ISLANDS.

JOURNAL OF MESSRS. RICHARDS AND
STEWART AT LAHINAH.

[Continued from p. 43.]

Arrival of the King.

On Monday, June 23, 1824, Messrs. R. and S. observed the king's brig approaching the island, and, with many others, they went to the landing place to receive him.

He landed in a small boat, accompanied by a single chief, and saluted us in the most polite and friendly manner. After embracing his queen and the princess, he took one under each arm, and hastened up the beach. The parting of the mother and son, when we left Honoruru, had interested us so much, that we felt desirous of witnessing their first interview, after a month's separation. According to their custom, the chiefs had assembled, and were formally seated on their mats, in a large circle before the tent of *Keopuolani*, waiting the approach of their monarch. He entered the circle opposite to his mother, and where *Wahine-Pio*, the sister of *Krimakoo*, and mother of his youngest queen, was seated. He dropped on one knee to salute her, on which she burst into tears, and springing from her mat, led him to that of his mother. He knelt before her, gazed silently on her face for a moment, then pressed her to his bosom, and placing a hand on each cheek, kissed her twice in the most tender manner. The whole scene was really affecting; we scarce ever witnessed an exhibition of natural affection, where the feelings were apparently more lively and sincere. The king is a fine looking man, and very graceful in his manners; and while gazing on him, the old lady's heart seemed to float in her eyes, and every feature "told a mother's joy."

The king took possession of his mother's tent, and, according to his general custom, spent a great part of the night in drunken revelries with his attendants. The next morning the missionaries repaired to the place, for the purpose of attending prayers; but *Keopuolani* and her attendants were not there, and *Riho-riho* and his followers lay sleeping on the ground. Of course, they were disappointed in the object of their visit. In the evening, however, they determined to repeat it. As they approached, they heard the noise of mirth, but determined to enter the circle.

We found it composed principally of the followers of the king, and rejoiced in not seeing any of our particular friends in the numbers present. *Riho-riho* himself was asleep.

A Sandwich-Island Mother.

Taua, the private chaplain of the queen, quickly approached us, and said he had been sent to wait our arrival, and to inform us that *Keopuolani* would attend prayers at the residence of her daughter, to which she had removed. This was indeed a joyful message to us, and our satisfaction was greatly increased, on entering the *ranai* of the princess, to find the whole of our old number assembled, even to *Kekananaki*, the young queen. Never can we forget the appearance of *Keopuolani*. The countenance and manner of no pious American mother could have manifested more real anguish of spirit, in witnessing the dissipation of a beloved son, than hers did. As we approached, her eyes filled with tears, and with a voice almost inarticulate from emotions ready to overpower her, she lifted her hand, and pointing to the scene of intemperance and debauchery, exclaimed, "*pupuka! pupuka!*" "Shameful! Shameful!" and throwing herself backward with a convulsive sob, she hid her face and her tears in a package of *tapa*, against which she was reclining. Our hearts were deeply touched, and our spirits at once assumed an elasticity, that caused them to rise to a height proportionable to the depression under which they had labored. With an excitement of hope never known before, we commenced the evening sacrifice. *Taua* seemed to partake deeply in our feelings, and exercised a spirit of prayer, that would have elevated hearts far more insensible than ours were at the time. Whilst he most affectionately presented the queen herself before the throne of God, and fervently besought the out-pourings of the Holy Spirit on her, we could scarce resist the belief, that the strong principles of moral rectitude, which she had uniformly manifested, and which were then so strikingly displayed, were but the dawning of that light, which would securely guide her immortal spirit to the realms of everlasting day: and touched with sympathy for a fellow-child of God, we were constrained to mingle our tears with those of the afflicted parent, whilst he proceeded most humbly and importunately to supplicate the forgiveness, reformation, and eternal redemption of her son. Before bidding her good night, she earnestly begged us to pray for the king, and on our replying that she must also

pray for him, she said she constantly did, but that they both needed our prayers.

We afterwards learned, that, early in the morning, she had reproved the king for his habits of dissipation, warned him of the temporal and eternal consequences of them, and finding that he disregarded her advice, withdrew to the house of her daughter, where she was joined by all the chiefs, except those he had brought with him.

Thursday, 26th. This morning Keopulani sent word to the king, that unless he reformed "*he would die and go to the fire,*" which had such an effect, that he has ceased to indulge to excess, and has commenced a course of medicine, his usual practice when his better thoughts and resolutions gain a triumph over the power of temptation.

Manner of presenting a Tax.

Monday, 30. Reached the beach, this evening just in time to witness a novel and interesting sight—the presentation to the king of a tax levied on a district on the windward side of the island. It consisted of a procession of not less than 150 persons led by the headman, or overseer of the district. They were all neatly dressed in new tapa, and walked in single file, the first 20 men bearing each a baked pig, or dog, neatly and ingeniously wrapped in and ornamented with green leaves. These were followed by fifty others, bearing 30 immense calabashes of *poi*, 20 of which were suspended each on a long pole, and carried by two men, and 10 others on the shoulders of the same number of men. Then came females to the number of 70, or 80, each bearing on her shoulder a large package of tapa, or native cloth. The whole was deposited in front of the royal tent, and the company, with hundreds who followed them, seated themselves in a circle, at a respectful distance, apparently with the expectation, that the king would present himself.

In the course of half an hour he left his tent, and paced the large mat in front of it for 15 or 20 minutes. He appeared with dignity, and we could not but remark the similarity of his air and whole appearance to that of persons of high rank in our own country, whom we have seen exhibit themselves in the same manner, to gratify the curiosity of the populace. He took not the least notice of the throng, and conversed with us as if there had been no persons present but ourselves.

July 1. Witnessed another triumph of the respect and attachment which the chiefs feel for the *new system* over former habits of folly and dissipation. On going to prayers, found the whole court, with

an immense crowd of common people, assembled at a dance. The collection was altogether the most numerous and noisy of any we had seen. The dancers were all females, 18 in number, the musicians 7 men. They continued to dance some minutes after we entered the circle, but when the usual period for prayers arrived, notwithstanding a manifest and most eager desire of the multitude for the continuance of the amusement, *Tha-me-ha-ma-ru* beckoned to one of us to proceed to the *ranai* of the Princess, and taking the arm of the other was the first to break up the circle and put an end to the dance. She was immediately followed by all the principal personages, the three other queens, the king, princess, and chiefs, and by many of the natives. We seldom have so great attention as was given to the religious exercises that followed.

On the 4th of July, Messrs. R. and S. had the pleasure of greeting Mr. Ellis, who was on his way to Owhyhee as one of the deputation for exploring that island.

Visit to a Sick Child.

This evening our hearts were made to sigh over the many sources of wretchedness and sorrow, to which the dwellers in this land of darkness are exposed. We had heard an infant, near us, cry much during the day, and, on making inquiry, learned that it was sick. After tea, accompanied by the ladies, we went to see it.

The disease was one of the eye: the inside of the lids were protruded on the cheeks, and swollen to the bigness of pigeon's eggs, whilst they throbbed almost to bursting with inflammation. The balls of both eyes were entirely hid. This had been the condition of the child for seven days, without an application of any kind, or even the least covering to protect the irritated organ from the light and wind, or from the flies, which, notwithstanding every exertion to prevent it, constantly lit on the almost excoriated surface. The hut of the parents could only be entered by stooping on our hands and knees, and was too small to contain more than two of us at the same time. They had no light, nor an article of any kind necessary to be used in attending to the infant. Their all consisted of the tapas they wore, the mats they slept on, and the calabashes from which they ate and drank. This is by no means a solitary case of suffering that has come to our knowledge. Within three days of this very time, two other infants have been brought to our yard, in most distressing situations,—one, with a shocking wound on its arm from a cut by a broken

bottle, and the other almost expiring with the croup. Both are already in a state of safety; and probably have been rescued from death by the humane and prompt exertions of Betsey Stockton*, who took them immediately under her care. Indeed we seldom walk out without meeting many, whose appearance of disease and misery is appalling, and some so remediless and disgusting, that we are compelled to close our eyes against a sight that fills us with horror.

On the 5th the King sailed from Lahinah. The next day being the Sabbath, Mr. Ellis conducted religious services in the native language.

Influence of Instruction.

His afternoon sermon led to a very serious and affecting conversation among the chiefs, on the subject of the eternal destiny of their ancestors and former heathen friends. The fate of the rebel chief, who fought and was slain, at the accession of the present king to the throne, in defence of idolatry and of the taboo system, was particularly adverted to. They questioned, whether he could possibly be in a state of happiness, since he died in the cause of the false gods; and also inquired whether the greater guilt of having worshipped idols, was theirs, or that of their parents who had instructed them to do it. All agreed, however, in saying, that now they had received the true light, if they did not walk in it their guilt would be much more aggravated than that of their forefathers, who had lived and died in heathen darkness.

On our way to attend public worship, we found several persons at work. Mr. Ellis inquired of one, "whether Krimokoo had not given orders to the people, not to work on the Sabbath?" He replied, "he has, but I am working secretly, and Krimokoo will not find it out." "That may be" said Mr. E. "but there is a greater than Krimokoo, the only living and true God, who always knows what you are doing, and he can punish you, though Krimokoo may not." "Well" answered the man he will not be angry with me for watering one bed more, and then I will stop." Another, who had ceased to work at a wooden bowl, after speaking to him in the morning, we found with it again, as we were returning home in the evening. On speaking to him a second time, he said "he had been to hear us pray, and thought he might go to work again." We replied, no,

and told him he must not work during the whole day. "Not when the sun gets into the sea?" No—not till tomorrow;—on which he, with much good nature said, "well, it is good—let it be so,"—and put away his work.

Much to our joy, Mr. Bingham entered our humble dwelling this afternoon, having left the schooner, in which he came from Woahoo, sometime before she anchored, and come ashore in a canoe near the north point. His counsel and experience have been greatly needed, and his visit is peculiarly acceptable at this time.

Removal to the Missionary Houses.

Aug. 7. Mr. Stewart having recovered from an illness, with which he has been afflicted, and the necessary preparations being completed, we this day removed to the beach, and consecrated, by prayers and praise, the first missionary enclosure ever made on Mowee.

Notice of Keopulani.

16. Keopulani made us a most interesting visit this morning. She more than ever excited our admiration by her mildness and propriety of behavior, and by her unaffected, meek, yet truly dignified manners. The further developement of her moral principles and character made in a conversation with Mr. Bingham, on the conduct of William Kamohoula, [Kummooolah,] was most gratifying. It appears that when she first heard of his secret immoralities, she sent for him, and expressed her astonishment that he should be guilty of such conduct, and advised him in the most friendly and affectionate manner to forsake every evil way. Not long after, hearing again of his wickedness, she gave him a second and more stern reproof still, however only as a kind and watchful friend; but, to use her own language, when "he dared to get drunk, on the sabbath of the Lord, and slandered my children, [the missionaries,] I became *hu-hu* [angry, or indignant,] and not only reproved him, but dismissed him entirely from my people."

24th. Thinking it a suitable opportunity to open the chapel for worship, whilst Mr. Bingham and so many of the chiefs are with us, we had the house prepared yesterday, and gave notice that the public services of the Sabbath would be conducted in it. Mr. Bingham accordingly preached a dedication sermon; text, "This is none other but the house of God, and this is the gate of heaven." Seldom have we seen any house filled with a more crowded and interesting audience. The

* A colored woman connected with Mr. Stewart's family, who makes herself highly useful to the mission.

chiefs appeared greatly pleased with the sermon and exercises. May it prove the birthplace of many immortal souls, and an entrance to heaven, through which multitudes shall be added to the ransomed of the Lord. Keopuolani spent the interval between the morning and afternoon service in our enclosure, and dined with us.

SOUTH AMERICA.

MR. BRIGHAM'S REMARKS ON BUENOS AYRES.

(Continued from p. 48.)

Bread, Water, and Manner of distribution.

ONE of the first objects which arrested my attention on entering Buenos Ayres, was what I subsequently found to be the bread-sellers. This article is distributed, not as with us in a drawn vehicle, but on horseback, or rather on the back of a mule. The thing in which the bread is contained, is made of raw hide, dry and hard, made in the form of a band box, and of prodigious size. They are never less than three feet in diameter, and often four, and as one is placed on each side of the horse, they are in these narrow streets no small impediments to those they may chance to meet. The person, who distributes the bread, is seated on a saddle as usual, and as these leathern boxes have a top opening with a hinge next to the rider, he can deal out his loaves to purchasers without dismounting. The loaves I see are made unusually small, but little larger than an ordinary goose egg, and of the same roundness. These are sold at the rate of two for a *medio*, (six cent piece.) At first I was not pleased with their manner of preparing this article, it being but very partially raised. I am becoming, however, fond of it now, as I am with several other innovations of the country, which at first were disagreeable. When I first arrived, flour from abroad being extremely scarce and high, there was a great mixture of that raised in the country, which this year certainly is quite inferior to ours. Now there are constant importations of Baltimore and Richmond flour, and the change is such as gratifies the pride of an American, and the taste, I trust, of all. The *Policia* of the place are quite strict, sometimes overstrict in regulating the size and weight of the loaf, and the quality of the flour. A short time since, they condemned a quantity to be sunk in the river, which the owner prayed in vain to return home.

The other great essential of living,

water, is brought almost wholly from the La Plata,—the wells being but few and generally brackish. The method of transportation is in a large hoghead, on a rough unwieldy cart, drawn by two oxen. To the cart is attached a long leathern pipe resembling that of a fire engine, from which the water is drawn off in a firkin, and sold twice full for a *medio*. To this cart is also tied a small bell, which announces to those who wish to purchase, the coming of a waterman. This water, when first brought from the river, is considerably colored with the suspended clay, but its taste is not unpleasant; and after standing a few hours in their huge stone jars, is in a great measure clear. Almost every house also is furnished with a drip stone, which, kept in a cellar, or cool place, affords them drink clear, cool, and sweet, as is usually found in our own cities. The expense of this article to a family is considerable, though greatly diminished by the circumstance that all washing is done on the bank of the river.

There is, immediately in front of the first row of buildings, a long unbroken line of grass ground from one to two hundred yards in width, over which the river rarely washes. In this ground there are found innumerable excavations, about the size of a tanner's vat, where the poor servants wash for the citizens. These vats are under the direction of the *Policia*, and are let to individuals for a small annual sum each. During the first half of the week, this green plat is apparently covered with those washing and drying clothes, and the air for a wide distance round rings with African voices exercised in the various ways of talking, whistling, laughing, and singing; and all the modes necessarily loud to rise above the noise of their work. You can scarcely travel a square in any street, at morning or evening, without meeting more or less of these laborers going or returning from their work, with their several portions in a tub, or trough, raised upon their head. Often these articles must be carried back and forth several times in the week, for the purpose of drying, as they cannot be left a moment without being stolen, even at mid-day. So much transportation where labor is always high, makes washing an expensive bill to those who have not servants of their own. No individual can procure it done for less than four dollars per week, and many pay six, and some eight.

Houses of Entertainment.

There is nothing among the Buenos Ayreans which answers to our taverns, or hotels. They have, however, what are termed *Cafes*, and *Fondas*, which, together

form a partial substitute, at least for the natives. The Cafes are numerous, and some of them splendid in the extreme. *El Cafe de la Victoria*, (Victory Coffee-House,) situated at the south-west corner of the Gran Plaza, pays a rent of 4,000 dollars per annum. It contains about 12 rooms, situated around a *patio*, 60 feet by 100, on the lower floor. The two rooms which front the street, are used, the one as a kind of spacious bar, stored with liquors of every variety, the other as full of sweetmeats, cakes, creams, of all of which this people are excessively fond. From the liquor room you pass into a series of spacious *salas*, [halls,] communicating with each other by wide folding doors, and papered with the richest of ancient and oriental scenery. They all communicate, also, with the patio before mentioned. Around the edge of these *salas* small tables are thickly ranged, and furnished with chairs for the purpose of taking coffee. One of the rooms contains a splendid billiard table for the use of those who are fond of its diversions, and the number is sufficiently large to keep it ever surrounded. The last room in the series, before coming to the cooking departments, is used for the double purpose of taking coffee and playing cards, a species of gambling which, for some reason unknown to me, is most practised here on the Sabbath. There are seldom less than thirty or forty engaged in this play and room, during the hours of that sacred day. I have more than once witnessed this fact myself in passing this house, and am informed by those who well know, that the custom is general, whenever this season returns.

It would seem to a stranger who enters this Cafe, that it must be a place of unparalleled dissipation. But while such an impression would in some respects be just, it would in others be far otherwise. There is, indeed, a shameful dissipation of time here, for the house is crowded from the rising of the sun till the latest retiring hour at night. But there is, on the other hand, a degree of temperance and stillness, which would at once surprise and shame the tavern visitors of England and our own country. And while I say there is in two rooms a ceaseless gambling, it should be added, that all this is done without hazarding money, (for this the law forbids,) and without contention. It is said, that in many of these games there is *secret betting*, a fact which I am not slow to believe, after being assured that multitudes of the citizens make and spend fortunes in games of chance, and that even some ladies will play doubletons.

The times and objects of visiting the Cafe, seem to be as follows. As there is, in most Spanish families, but little prepar-

ation made for breakfast, or supper, the males of a house rise and repair to the Cafe for their morning meal. This consists of coffee or chocolate, with two slices of bread, for which one *medio* is paid; or if prepared in the way of toast, one *rial*, (two *medios*;) if two eggs, an additional *medio*. Nothing beyond this is furnished by the Cafe in the way of breakfast, and yet, in distributing these stunted meals, and receiving pay, there is, for several morning hours, employment given to eight or ten waiting servants, and half as many cooks. The articles called for are always ready, and presented on as short notice, as the bar-keeper of any country furnishes a morning dram.

As it is the custom of this establishment to take the several papers of the city, and place them in the coffee rooms, there is, after the breakfast hour, a continual coming and going of those who wish to learn the news at a small expense. During mid-day this company is for a short time dispersed for the purpose of dinner, that meal being never given here. As early as two, however, they begin again to assemble to drink coffee, smoke, and meet those whom they wish to see for business, or idle chat. This practice of taking coffee after dining, is almost universal with the natives, and very generally adopted by foreign residents; so that by the hour of *four*, every table is surrounded by a group, and the fumes of coffee and tobacco fill every apartment. At this hour, in walking through these *salas*, you will see persons of every rank and profession, and emigrants from many different countries, and will often hear Spanish, French, Italian, German, Dutch, English, Portuguese, and sometimes additional dialects. Every group speaks in moderate tones, and as coffee and cordials are the only liquors in circulation, there are no contentions, or abuses. Intemperance is not a vice of this people, except among the very lowest class, and even these more frequently spend their money for wine, than stronger liquors.

Of the multitudes who assemble at the Cafe after dinner, the *best* part generally retire before dark, but their place is soon filled by those, who have nothing to do, and wish for nothing, except to smoke, gossip, and gamble, which continues till they suspect the proprietor wishes their departure. They then seek their home, those who are so fortunate as to have one, and wait till the light of another day, and the hour for breakfast brings them to the Cafe again.

I have spoken only of one of these establishments. There are not less than 10 or 12 in the place, all essentially resembling, and some but little inferior, to the

one described. And I believe, that notwithstanding the high rent which they all pay, and their numerous servants, they yield a good profit to their respective proprietors. This is not saying much in favor of their enterprise or industry. New York, with its 130,000 inhabitants, would not furnish idle people enough of respectability to support even one of these loitering places. The idleness of this people may be reckoned among their worst symptoms, if not the prolific mother of their social and moral defects.

I have said, that the Cafes do not, in any instance, furnish dinners. There are, however, establishments, called *Fondas*, solely designed for that object. The manner in which they are arranged, with separate rooms, numerous small tables, servants, &c. is essentially the same as in the Cafes. They are though of a less dignified character, as the house is finished with less elegance, and they are not frequented by the wealthy citizens, who can dine at home. They are, also, generally without gaming tables, and consequently have not the powerful attractions of the Cafe to keep their company when the meal is ended.

During the former part of the day, when there is no company, the servants of the *Fonda* are engaged in cooking and making preparations for their dining company, which begin to visit them at twelve. Those who come, find distributed among the small tables, a bill of fare for the day, with the price of each plate annexed, and for which they call, as their appetite and purse dictate. For a plate of soup one medio is paid, and as much more for bread; the other dishes are, I believe, in price from one to two rials, and another rial for wine, if used. A very comfortable dinner is obtained in this way for about half a dollar, which, in this extravagant place, should not be counted dear. It is very common for young men without families to take rooms in some place, for which they pay about fourteen dollars per month, and obtain from their eating houses their mid-day meal, and from the Cafes those for morning and evening; all of which amount to something like one dollar and a quarter per day. This is a mode of living which many on coming to the country adopt from choice, and some from the difficulty of obtaining a situation in a good family. It was my own mode of living during one month, when I obtained board and lodgings in the very respectable and excellent creole family, in which I now reside.

The number of *Fondas* in the city I have not been able to learn, further than that they are about as numerous as the Cafes. There is one precaution used in

both these establishments in regard to servants, which to me is quite novel. It is a precaution exercised by the proprietors to obtain from the servants all the money received for the sale of coffee, liquors, segars, &c. during the day, and without which it is said they would hardly obtain the larger portion.

In the morning each servant receives from the superintendant two or three dollars in change, which is charged. The servant then pays for every thing received from the cooking department, or bar, before he carries them to the customers who call, and then receives his pay again from the consumer. At night each servant returns the change borrowed in the morning, and the proprietor then rests assured that he has returned to his draw the amount of all which has been sold through the day.

I have said that the Buenos Ayreans have nothing, which answers to our idea of a tavern. This must be understood as referring to the natives themselves; for among the English and North Americans there are three houses, on much the same plan as in our own cities. The English Hotel is, in point of convenience, taste, furniture, and good living, hardly surpassed by any establishment of its kind and extent in any country. Public dinners are here given in a style, which not only satisfies, but extorts the praises of European connoisseurs, who have spent their lives among good dinners. The American Hotel is kept by a widow lady from New York, and it is but little inferior to the one described in any respect, and in point of extent surpasses it. This is the common resort of our American captains and supercargoes, containing of them, on an average, twenty or twenty-five, and sometimes double that number. A third tavern of this class is called Union Hotel, and generally contains a union of English, American and German subjects. It is said to be somewhat, though not greatly, inferior to the other two, and is more moderate in charges.—The other two ask their customers two dollars by the single day, and forty-five by the month. Every thing in Buenos Ayres, board, washing, rent, &c. is paid by the month.

Pulperias.

The object of the *pulperia* is two-fold,—first, the sale of such groceries as are required in the family, and secondly, as a kind of grog-shop, or public bar, for retailing by the glass. To the lower order of people it is a complete market, where they repair for wood, bread, malt, sugar, candles, salt, and every other article, which their family may demand, from day to day; and so far its object and influence

is not bad. But as it is licensed to sell liquors by the glass, it is continually thronged by an idle, and often quarrelsome company. There is in Buenos Ayres a numerous class of laborers, called *peons*, whose employment is the lading and unlading of carts; and when they are unoccupied, (and this is half, if not two-thirds of the time,) they are gathered in the *pulperias*, or lying around their doors. And as four of these shops are always in contact, the places where the streets intersect each other are so many noisy, filthy points, where low whites, mulattoes, and negroes are congregated to the no small annoyance of any respectable passenger. I have often wondered, that government, did not take some thorough measures to break up or correct these hot beds of idleness and iniquity. And perhaps it may be said, that they have taken some *indirect* measures towards this end, though they are less prompt and efficacious than could be wished. They have obliged the vender by a heavy penalty to obtain a stamped license, which the poorest cannot obtain for want of money, (it cost \$30 for the city, \$15 for the country,) nor the vilest, for want of character. They have, too, under the new administration, a law, which authorizes the taking of idle, drunken, or useless persons, and putting them into the army; and another, which forbids the carrying of long knives; by which acts the *pulperia* is somewhat less frequented, and has less bloody quarrelling. I would not have it understood, that fighting is very frequent here, considering the number of idlers which are collected at the *pulperia*. I am confident there is much less of it, than there would be among half the number of low English, or North Americans, though when it does occur, it is more desperate on account of the mode. (Of this topic I shall speak in another place.)

Nor is there a fourth part of the ardent liquors drank by them, that there would be among such collections of grogshop visitors in our own land. But there is an idleness and waste of time, which happily is unknown among us, and I believe is every where less known than in South America. While the better class are wasting their heavy hours at the Cafe, the lower one is amusing itself at the *Pulperia*. The lower classes in this country are all fond of the guitar, and you seldom pass a *pulperia*, especially in the evening, without hearing its music, accompanied with one or more voices. They have a favorite *solita*, very simple in its structure, which is by far the most frequent here, and I am told throughout the interior. The custom is, to play a part of the *solita* on the guitar, and then wait for a couple of lines from the voice of some one present.

And these lines are usually made by the spur of the occasion, in praise of the *pulperman*, or his liquors, or respecting some male or female individual, whom they may wish to praise or ridicule. This often gives occasion to much humor, and may be called one of the attractions of the singular establishment described.

I have said, that a *pulperia* is found at almost every corner of every square. It should be added, however, that, during the last few years, the great increase of foreigners has made such a demand for houses, shops, &c. that many of these corners are converted into a different use than was originally designed. Several have already been reclaimed and purified, and made into elegant and convenient dry goods stores, others into shops for mechanica, and several are now undergoing repairs. Perhaps one quarter part in the city have already experienced a happy transformation, and should domestic peace and foreign emigration continue, with the consequent commercial spirit, it may be hoped, that, before many years, there will be such a demand for these advantageous trading posts, as will convert them to important uses, and force to industry the idle herd which now loiter about them.

Troops from the Interior.

As I was reading this evening in my window, my attention was suddenly arrested by the clattering hoofs of what I found to be a loaded company, or, as it is called, a troop of mules from Mendoza. The troop consisted of about thirty of these animals, each bearing on its back two small half barrel casks of wine. The load seemed to me at first an unreasonable and cruel one. But on examining the huge saddle made of wood, wreaths of straw, and hide, and seeing the ingenious manner in which the whole was guarded and balanced, I came to a different conclusion. The animals seemed in good plight, though their journey had been long and warm. The troop was conducted by about three common *peons*, and one who acted as a kind of supercargo, and was a man of trust. Although they now have carts and a good road between this and Mendoza, the method of transporting articles on horseback is yet the most common, as it is more expeditious and less expensive. Every body in South America has, or may have, horses and mules, though many are unable to purchase carts, which, rough and uncouth as they are, are worth eighty dollars a piece. Another object for carrying wine in the way described is, that it is supposed to improve the liquor, as it is improved by a voyage at sea. I learn that troops of the kind, and from the place

mentioned, often arrive with wine, raisins, nuts, fruits of various kinds, fresh and dry; and that many similar ones with other articles, come from Cordova, Tucuman, and various other interior towns. They are regularly consigned to some commission merchant, and their arrival, with a list of the articles, is published by him in the Gazette, the same as the arrival and cargo of a foreign vessel. They have also to observe the same or similar custom house regulations, both on entering and leaving the city. When the load of the troop is discharged, the mules are taken a few miles without the town and recruited, while another load of various foreign articles is packed and prepared for their transportation to the interior. The troop then begins to retrace its long and weary way, arriving at Mendoza in about eighteen days, and is received, no doubt, with as much, or more joy, than is felt by our refined merchant on the return of his India ship, laden with her costly silks and teas.

Ride to the Recoleta Church and Cemetery.

After dining with Col. F., to whom I am indebted for many kind attentions, and much valuable information respecting this country, I was invited to ride with him a few miles on horseback. We rode at this time up the river to the N.W. in a street about three squares from the bank. Passing over something like one mile, we came to the *Retiro*, a large open square of beautiful ground, once the place of their celebrated, but barbarous bull fights. By a wise act of the new government, that practice is now driven from this spot, and it is used for military purposes. On that side of the *Retiro* towards the river, is stretched a long row of barracks, finished after the manner of their best houses, with a handsome covered walk in front, and pillars connected in form of arches, so as to appear to one passing, like a series of beautiful alcoves, and all colored a bright white. Between the barracks and the river, there is a sudden declivity along which various fruit trees are planted; and on the bottom land below, lies a spacious garden, cultivated by the soldiers for the use of themselves and their officers.

Leaving the *Retiro*, we soon began to enter the numerous quintas covered with vines and fruit trees, like those mentioned in our ride to the Baraccas, and like them enclosed with the aloes hedge. One of these quintas was pointed out to me, which contains about six squares of ground and a fine house, and was recently purchased for 30,000 dollars. There is from the sale of olives in this place, an annual income

of \$4,000, and nearly as much more from the sale of grass, and other spontaneous productions of the ground. Such a place in the vicinity of one of our cities, would of itself be a great fortune, and in Europe a princely one. But here where the richest of soil is abundant, the people few, and these indolent, nothing is of much value, except what has cost labor. It is probable that two thirds at least of the \$30,000 paid for this place, is considered as given for the house, and a few other indifferent buildings, which are placed upon it.

At about three fourths of a mile from the *Retiro*, we came to the Recoleta Church, whose location is beautiful in the extreme. It is on ground more elevated than that of the city, is in the midst of olive, fig, and orange groves, and has spread before it a spacious, smooth green, which commands an extensive view of the adjacent country and of the river. At the suggestion of the Colonel, we alighted with the intention of visiting the interior of the church. But as the porter was absent, this object could not be accomplished. Seeing the door open which led into the Cemetery, we entered, and surveyed with interest this spacious receptacle for the dead. It contains several acres of ground, enclosed by a thick brick wall, ten feet high, and covered in part with fruit trees of different kinds. To this church, before the revolution, was attached a convent of numerous friars. But this convent has, for two years, been broken up, the friars have been secularized, and this ground, which they once held, has been appropriated by government for the purpose of a general burying ground. As it has but recently been used for this purpose, the graves are not yet numerous, and are all new.

I saw nothing peculiar in regard to them, except that those of the wealthy were covered with a marble slab, lying horizontally in a wooden frame, and level with the surface of the earth; and that those of the poor bore marks of shameful carelessness and neglect. In one instance we were assured of this last truth by the evidence of sense, the stench being quite perceptible for several rods around. We saw the sexton, also, and two or three friars in one part of the ground, engaged in interring some one who had recently died; and here we had ocular evidence of the careless, thoughtless, and hasty manner, in which the lower class are consigned to the narrow house. On asking the sexton whom they were burying, he replied with a Spanish shrug of the shoulder, "*Ah un pobre, no mas.*"—"a poor man, no more." This was as much as to tell us there was nothing in the burial, which could interest us, and at the same time to serve as an

apology for the hurried manner, in which he was performing his hired task.

Leaving the cemetery, we passed through a small building, in which were lying four or five coffins, covered with black cloth, empty, and apparently having seen much use. On inquiry I found that these coffins were the property of government, and used merely for transporting the dead to the grave, and that they are there taken out and deposited without other covering than the winding sheet. Some of the wealthy procure coffins for their friends, but the practice is not yet common. I have said that these coffins were the property of government. They have also under the direction of the police a competent number of black, covered carts, drawn each by two mules, and employed exclusively in conveying the dead of the city to this common receptacle described. There is seldom a day, in which you do not see these funeral vehicles passing the streets, accompanied by no one save the lazy postillion, who has followed his gloomy employment till it has lost all its solemnity with him, and is performed with all the thoughtless levity of ordinary worldly business. I have often seen these hirelings riding with their solemn load, and indulging in loud laughter, and coarse jests, with those of their rank along the way. Once, too, I witnessed one of them, after having taken the deceased from the house, and placed it in the carriage, engaged with a servant of the mourning family in trying to knock off each other's hats. This continued till the postillion was mounted on his mule, and had moved beyond the house to which the servant pertained.

At another time, during Carnival, when the practice is to throw water on each other without respect to rank, I saw one of these vehicles passing with the corpse of an adult, and a deceased child of two or three years rolling by its side on the floor of the carriage in its clothes; a sight sufficiently shocking in itself, but rendered more so, by the continual throwing of water on the driver in the way of diversion. The water would often miss the intended mark, and drench the cart without, and occasionally within; and all apparently done, not only without respect to the dead, but without a consciousness that they were in charge of the object of their sport.

And although there is an express law, that all the dead of the city shall be conveyed to the cemetery in the government carts, I have once seen this law broken, and in a way which did violence to all my feelings. I was coming into the city, a few days since, when I met in the suburbs a person carrying on horseback a deceased child, lying on his saddle in front, and he

riding on more than a moderate gallop. I was confident, and so was my companion when meeting the person, that he was transporting what I have represented; and we were soon certain of this fact, by seeing him ride up to the gate of the cemetery.

There is obviously an uncommon thoughtlessness and levity in this people towards the human remains, and I am yet too little acquainted with them to know the cause. Although these remains, when the spirit has departed, are of no more intrinsic worth than ordinary matter, they are, in the mind of the intelligent and reflecting, too solemnly associated with the past and the future to be treated with indifference; and an ignorant people are commonly extravagant, if not superstitious mourners.

Their cold conduct here is *probably* owing to some peculiarity of their religious faith. Indeed I have been told, that when a friend has deceased, if it has been regularly confessed, there is a confidence that it is happy, and consequently an effort is made to forget the loss, which they personally may have sustained.

In some instances, a funeral is attended in the way of a given entertainment, and, in some parts of S. America, with music and dancing—but I must leave this topic for the present. Returning home this evening, we passed, and I surveyed with interest, the cemetery of the Protestants, which lies one square to the S. W. of the Retiro already mentioned. The ground was purchased two years since from the lands of a Catholic church, and liberty was given to Protestants to use it without molestation. The ground is not large, about 200 feet by 80, surrounded by a high brick wall, and has in front a small well made building, suitable for religious service when only few are present, and through which you pass to the burying place. We were not able to enter the place for want of a porter, but my pleasure was not small in seeing such provision for deceased foreigners, and that this people were sufficiently liberal to grant such a privilege.

Population of Buenos Ayres.

On this subject I have made many inquiries, and yet am unable to arrive at any very satisfactory conclusion. Sir Home Popham, when here in 1807, calculated the number of inhabitants to be 70,000, and this has from that time been the usual number given by our geographers. It is probable that the computation of Popham was quite too high when made, and as probable that it is too low for the present time. By a new plan of the city, made since my arrival, I have endeavored from

that to make a calculation on the subject, though I know it may be somewhat incorrect.

On this chart I see the town has, along the river, the length of 28 squares, and the width of 16, giving the whole number 448. These squares are all of the same dimensions, and contain from 18 to 30 houses each. Should we allow that they had on an average 20 houses, which is a moderate calculation, the whole number in the place amounts to 8,960. These houses are in general very spacious, and contain in most instances more than one family, often three or four. I have myself resided in three different houses, two of which have rising of twenty, and one more than thirty souls. But should we allow that each house contains nine individuals, this would give an amount of 80,640. Several gentlemen with whom I have conversed tell me they think it would be more correct to allow 10 to each house than nine; which would give a population of 89,600. There are now measures taking for ascertaining the number of inhabitants by government, and from the best I can learn, there is reason to believe, that the last mentioned number will not be found much if any too large.

Several circumstances, aside from my own calculation, lead me to such a belief. It is currently reported as truth, that there has been an increase of 10,000 from other countries, since the commencement of the last government, four years since. If it is not all this number, the increase of foreigners has been very great, in addition to the *natural* increase of the creoles. But what gives me more confidence than any thing else, that this computation is not too high, is the opinion of Senor Minoz, a clergyman of Buenos Ayres distinguished for his science, and particularly for his statistical accuracy in relation to almost every subject of this country. He expressed to me his full conviction, that the city now contains a population of nearly 90,000. He was confirmed in this opinion from some recent attempt, which he has made to learn the population from the quantity of bread consumed. He has not, however, made all the inquiries on this subject, which he wishes, as he has not learned from all the bakers the exact quantities which they vend per month. I might add too, though the thought weighs but little, even in my own mind, that the great dimensions of the city, and the general business, the crowded streets, the numerous crowded stores, churches, cafes, and fondas, all look to me as if the living souls were scarcely less than those of Philadelphia.

It may prove to be the true number of inhabitants in this city, it has

perhaps as great a variety of kindred and tongue, as can be found in any city whatever. In addition to numerous families migrated from old Spain, there are representatives from almost every other civilized country, and from some countries they are numerous. I have not been able to learn with great exactness the proportion from foreign nations, though I have taken much pains. I have made inquiries from those of each nation, as to the number of their countrymen here, and will give you the result, which is the best authority now to be obtained.

The English are the most numerous, and are thought to be something over 3600. The Portuguese are next in numbers, about 2000. The French and N. Americans are supposed to be nearly equal, about 1000 each. The Germans and Hollanders together about 500; the Italians 200; Swedes and Prussians something like 100 each. In addition to these, there are a few Swiss, Greeks, and Malays—and numerous emigrants from Africa.

You will probably be surprised, as I was myself, to be told, that this city contains 1000 of our own countrymen. It is possible that the computation is somewhat, though not greatly too large. I have ascertained from inquiries among the house carpenters, that their number is one hundred; and from the shoemakers, that theirs is not far from fifty. To them are to be added other mechanics of almost every kind, some agriculturalists, two physicians, besides a very considerable number engaged in mercantile and commercial pursuits.

(To be continued.)

CEYLON MISSION.

EXTRACTS FROM MR. WINSLOW'S JOURNAL.

July 31, 1823. Went this afternoon with Mrs. W. to a village at some distance, where a woman lives who was here a long time with a broken limb. Her husband, a promising young man, in consequence of becoming acquainted with us, at that time, is now teaching a school. We found he had collected a good many men and women to hear preaching, and every thing was prepared to give us the best reception in his power. He had borrowed some chairs, covered them with white cloth, and placed a table loaded with fruit. This is one instance in which there seems to be some gratitude for the favors received from us.

Proof of Missionary Influence.

August 20. In conversation with a man, who has the oversight of the work done at the station by Coolies, Carpenters, &c., I learnt some things that were rather new and encouraging. One was, that a man near us, who keeps the devil's temple, has said, that as the noise of drums, &c. is not pleasant to us, he has resolved to abandon his trade. In this, however, he makes a virtue of necessity, as most of those who used to frequent the temple, are sufficiently convinced of its absurdity to leave off going. Before we came, it was a place of great resort, and as it was thought to be the abode of a malignant spirit, no one dared to go near it after sunset, unless to worship. Much wickedness was therefore practised by the head-man of the temple with impunity, and he was known to be one of a band of robbers.

Sept. 3. Went to day in company with Mr. Spaulding and Mr. Knight, to the temple at Nellore, to distribute tracts to the people, as it was the closing of the ceremonies. We had an encouraging time and distributed about 1500 printed tracts. Most of the respectable men, even the Bramins, were glad to receive them. The sight of many, many of them going away from the scene of folly and pollution, which they had just witnessed, reading about the Saviour who died to redeem them from these vain superstitions, helped to relieve the despondency produced by seeing more than 400 people rolling on the ground after the car of the idol. On returning I learned, that a neighbor of ours, who rolled after the car, died immediately after, probably in consequence of fasting and fatigue.

30. To day dismissed all the boys who were connected with our family, for the purpose of receiving the girls from the different stations to form a *Central Girl's School*.

October 22. Held an examination of the girl's school, which most of the brethren and sisters attended, also Mrs. Schradu, who spoke very feelingly to the girls and to more than thirty women who were assembled. The sewing, &c. of the girls was exhibited, and seven of them read and spelt in Tamul, of which number two also recited in Negundo, a Tamul dictionary which the learned commit to memory. It should be mentioned, that the girls in the school are most of them small and not such as have been very long under instruction. The older girls are still at the respective stations.

Cases of Ophthalmy.

Dec. 11. Since the last date the Lord has been pleased to chasten both me and

mine. Our two children were first attacked with an epidemic inflammation of the eyes, which is exceedingly severe and distressing in this country. On the 3d of November I was also attacked, and notwithstanding various remedies were early resorted to, the attack proved so violent as to threaten the loss of sight, and so painful as not to be easily described. For the first fortnight I could not bear the light at all—much of the time the least ray meeting the eye was like a needle plunged into it, and was followed by a burning like scalding water poured upon the eye ball; and up to this time, (that is six weeks,) I am unable to read, and cannot be in a room fully lighted without having my eyes shaded. The children are also still suffering, but I desire to be thankful for the hope of again being able to say, "surely the light is sweet." Principally on account of much fatigue, Mrs. Winslow has likewise had a severe illness. Yet the Lord is gracious still, and we are all slowly recovering. To Him be praise world without end.

Effusion of the Holy Spirit on the Stations.

Some account of the effusion of the Spirit of God on the five stations of the Board in Ceylon, was given at page 27 of our January number. The following extracts from Mr. W.'s journal contain some further particulars. Repetition of some facts already published, is unavoidable, and, in this case, will be overlooked by the reader.

This day was set apart at the last prayer meeting, by the missionaries of the district of Jaffna, as a season of humiliation, fasting, and prayer for the special influences of the Spirit; a day of mourning for our own sins, and the sins of the people that the way of the Lord may be prepared.

Jan. 21, 1824. The Lord seems coming near us with a blessing. The day before yesterday I went to *Tillipally* to assist Mr. Woodward, as several of the boys were under serious impressions, inquiring "what shall we do to be saved?" and Mr. W. has not strength to perform the necessary labor with them. On arriving there, just at candlelighting, found a large room nearly filled by boys, and others, most of whom appeared very solemn, and some much affected. There was a peculiar expression of the countenance, which seemed to say—"God is here;"—and there is reason to believe, that God ~~was~~ *is* present there. We had frequent meetings, during the time I was there, with all who

chose to attend, and private conversation and prayer with most. Not less than seven or eight appeared to day to be under real conviction.

23. The accounts from Tillipally continue very encouraging. Some have obtained peace of mind and a hope in Christ.

25. A memorable Sabbath in Oodooville. The spirit of the Lord seemed to rest on the assembly during preaching in the morning, and the word, which was spoken with much feeling, drew tears from many. Some, particularly two or three of the older girls, who went with us to Tillipally, and a few others, appear seriously impressed. After prayers at evening a number of them stopped to speak about the concerns of their souls. One I conversed with more particularly, and have hope that she is in truth under the teachings of the Spirit.

31. Had an interesting meeting with the schoolmasters belonging to the station. Some of them were affected even to tears, and all of them professed to believe in the Christian religion. During the week, have had several *Inquiry meetings* with the girls, and am much encouraged.

Monday, Feb. 2. The monthly prayer meeting to day was a most memorable season. The Lord was in the midst of us, and the Spirit seemed to come down in a little measure as it did on the day of Pentecost. The petitions offered were with "strong crying and tears," and the whole afternoon was spent in the most fervent intercession.

6. A very interesting Sabbath yesterday at *Manepy*, where we attended at the Communion. The most serious boys from Tillipally, the girls from Oodooville, and two or three boys from Batticotta, were there, and with such of the boys at Manepy as profess to be seeking the Lord, made more than 30, who stood up on the side of Christ, ready to leave all for Him. We had several affecting meetings, much like some conferences at home, and some boys seemed to have hopefully passed from death unto life.

11. Some of the brethren and sisters came here for a prayer meeting last evening. It was a time of wrestling with God, even near to the break of day. The particular object of intercession was the school at Batticotta.

12. Another prayer meeting here, in which Mr. Knight joined with us. A precious season, and some foretastes of rich blessings for this people.

13. Heard this afternoon of an awakening among the members of the school at *Panditeripo* last night; almost every individual being roused at once, and forced to and even cry out for mercy. Went this evening, and was much impress-

ed by the mercy and grace of God manifested there. Nearly 30 are in some measure under apparent conviction.

15. The good work seems going forward at this station. A woman who has some care of the girls, three other persons employed about the family, and two schoolmasters, appear under concern of mind, together with 12 or 14 girls in the school, including all the eldest and most forward. To the Lord be praise. The schoolmaster at the station, who is much impressed, but in much fear of his friends, burst into tears when urged to forsake all for Christ, and wept like a child.

16. An interesting prayer-meeting at *Panditeripo*, at which we continued till midnight, in concert with the brethren and sisters at Batticotta, in praying for the Central School. Three of the brethren and sisters were at *Panditeripo*, and Mr. Woodward with the brethren and sisters at Batticotta.

17. Mr. Woodward returned home to Tillipally; but all the other brethren and sisters were at Batticotta in a general conference with the boys through the day. It was an interesting time, and praised be the name of the Lord, a good number gave evidence that God still hears and answers prayer. In separating those who profess to be under some concern of mind from the others, the number was about equal on both sides, including the members of the church.

19. Our quarterly meeting was held at Oodooville, and was the most interesting, in many respects, we have ever had. The subject of discourse was, "*Bring ye all the tithes into the store-house,*" &c. and what conversation there was through the day, was on the means of promoting the work of God among us. It was a season of weeping for joy, as well as of brokenness of heart for sin. The Redeemer was with us, and His banner over us was love.

24. Returned this evening with Mr. W. from Jaffna where I have spent the day, with Mr. Spaulding and Mr. Knight, in going from house to house, to exhort those who gave the name of Christ there, to awake from the dead that Christ may give them life. We had two most interesting evening meetings, more like conferences at home than I have before seen here, which many attended, principally from Mr. David's congregation, and the Spirit of God seemed present.

25. To day we had a general meeting at Oodooville of all the schoolmasters and superintendants of schools connected with the mission. All the brethren of our mission, and Mr. Knight, of the Church Missionary Society, attending. The schoolmasters from Nellore, (Mr. Knight's station,) were also present. In all, there

were 70 men, with many of the elder boys of the schools. A meeting was first held with the masters, in the Verandah of the house; at which several of the schoolmasters expressed their hope in Christ, and their readiness to forsake all for Him; and about thirty testified their belief in the Christian religion, as the *only* true religion. In the afternoon, a general meeting was held in the Bungalow. At this meeting the serious lads from Tillipally, Panditeripo, and Manepy, were present; and the girls of the school here. A short account of the revival at the different stations was given by Philip Matthew, in a very interesting manner, and those present who had become the subjects of it so far as to be willing to leave all for Christ, were called upon to testify their determination to follow on to know the Lord. More than 60 rose and desired to be on the Lord's side. The schoolmasters, who professed a belief in Christianity, were then addressed, and solemnly warned to be on the Lord's side, and to flee from the wrath to come. The exercises of the day were very interesting, and a great blow has, we hope, been given to Heathenism.

27. Went to Jaffna to attend an evening conference, and met Rev. Mr. Rhenius of Palamcottah, who has come for a visit here on his way to Madras. We had a good meeting. Mr. R. seemed much engaged, and spoke very earnestly and readily in Tamil.

March 1. Prayer meeting at Oodoo-ville. Besides our own number, Mr. and Mrs. Rhenius, Mr. and Mrs. Mooyart, Mr. David, and three or four other Jaffna friends, Mr. and Mrs. Knight, and Mr. Carver were present. The revival, with which the Lord is blessing our different stations, and the pleasing appearances in Jaffna, formed a prominent and interesting subject of conversation in the morning, to which was added a very encouraging account, which Mr. Rhenius gave of the state of things around him at Palamcottah; especially in the seminary for Tamil youth, which they have there. He gave many interesting particulars concerning the power of grace on their hearts, and expressed a hope that nearly 20 of them had, within the last year, passed from death unto life. It appeared from his account, also, that the state of things without, is also encouraging. In one village, about 20 families had signed their names to a request or petition for Christian instruction. Mr. Rhenius addressed the meeting, in the afternoon, on the subject of *brotherly love*, a subject which, through the mercy of God, is well understood and felt here.

7. Preached to-day at Panditeripo, and

was much interested with the appearance of the boys, who have become serious there. A number appear well.

9. An evening meeting at our school Bungalow in Santillepay. It is large, and was nearly filled with people, who gave good attention. Messrs. Spaulding and Scudder were there, and Mrs. Spaulding and Mrs. W. It was a reviving sight to see so many assembled at evening in a place surrounded by tall palm trees pointing to the bright skies, through which the moon was pursuing her majestic way among the stars, proclaiming the glory of God, and exciting the exclamation, "When I consider the heavens, the work of thy fingers, the moon and stars which thou hast ordained, Lord, what is man that thou art mindful of him!" It was a reviving thought, that the great God was with us, in that humble place, and that there was, in some breasts there, a brighter scene than met the eye from the surrounding objects.

12. Spent the day preaching in different places in Manepy, in company with Mr. Woodward, according to an arrangement to assist each other in our different parishes in this way. We had good congregations at four different places, during the day and evening.

14. Had a pleasant Sabbath, not, I hope, without some evidence that the Spirit was present, though there was no special excitement. One of my schoolmasters, two persons employed in the family, and nine of the girls, express a hope of having passed from death unto life. Of most of them we also have hope, though it is with trembling and much diffidence that we speak of some. This afternoon, in conversing with the girls, they told me of some errors in the conduct of two of the number. I inquired more particularly into it, and gave the needed advice, when one of them wept much, and begged the girls to forgive her, as her fault was having been angry with some of them. The other girl, who was in fault, said nothing until the one who had made the complaint against them remarked, "You must not be angry with me for telling these things, as you have done wrong;" at which the girl whom she addressed, burst into tears, and wept a long time; and all who were present wept and sobbed together.

15. Held an evening meeting at the house of the Tillipally Maneagaar, (head man,) who lives in Oodoo-ville. Messrs. Scuddler and Woodward were with us. The Maneagaar had taken pains to invite the people, and prepare his house by putting down a carpet, procuring lights, &c. We had a respectable congregation of near one hundred men and women.

18. Spent the day at Mr. Mooyart's,

where all the missionaries of the District, and several other individuals assembled for a season of prayer, and to take leave of our dear friends, Mr. and Mrs. Mooyart, who are about to remove to Batticaloe. The day was precious. It was a season of communion with God, and with one another.

25. Held an inquiry-meeting for low castes, at which eight attended. In the evening, we had an interesting prayer meeting at Tillipally. Several of the brethren and sisters were there.

28. Spent the day in laboring with the boys at Batticotta, in company with all the brethren. It has been a solemn day. We have conversed with every boy individually. Some appear well.

30. Nearly all the boarding children in the mission, about 170 in number, assembled at Manepy. Ninety-two expressed a hope of an interest in Christ, and the covenant which Joshua and the children of Israel made being read, they, with about thirty more, expressed a wish to enter into a similar engagement to be the Lord's. This number (that is, 130,) now *profess* to be earnestly seeking salvation; but we are in doubt of many—many of them.

April 13. Preached yesterday in Jaffna for the Wesleyan brethren, both morning and evening. The state of things there is very encouraging. A number of lads of Portuguese and Dutch descent are now under conviction of sin, and some appear to be earnestly seeking the salvation of their souls.

20. An interesting day at Panditeripo. Two lads of the school were baptized and admitted to the church, in presence of a large number of natives. Most of the brethren and sisters of the mission, and also nearly all the native members, were there, and sat down together at the table of the Lord and Saviour, "both theirs and ours." When all the members of the church stood up before the congregation to enter into covenant with the two youths just admitted, the people present seemed much surprised to see the number so large; and when, at the close of the service at the table, those who felt an earnest desire to come forward and partake of the same privileges, were requested to rise, the astonishment of the people present must have been greatly increased, to see more than 80 rise and express a willingness to leave all for Christ. In this number was included most of the serious children in the different boarding schools, but not all.

June 8. All those of our number who came out in the *Indus*, are permitted to see the return of the fifth anniversary of the interesting day, on which we left our native shores; and what is perhaps more than can be said of any equal number who have

come into the missionary field together, and remained so long, are in as good health as on the day when we sung on the wharf in Boston, "Blest be the tie that binds," &c. Nor is it a less occasion of gratitude, that as we have all been preserved, and are all placed near each other among the heathen, we have found the tie, which was then blest, more and more endearing and strong. We have met, according to custom, to recount the way by which God has led us, to offer our thanksgivings, and to renew our vows; and truly we have had abundant reason, this day, to say with Joshua,—"Not one thing hath failed, of all the good things which the Lord our God spake concerning us; all are come to pass."

13. Preached this afternoon at a school for low cast children, and was much gratified with the earnest attention of a considerable number of the parents, and other low cast people, who attended meeting. Some of these poor people are seriously inquiring what they shall do to be saved. Have for some weeks had a meeting for them, at which from five to ten have usually attended. They have, also, commenced prayer-meetings among themselves.

28. Attended a communion season yesterday at Manepy. It was an interesting and profitable time. All the native members from Oodooville, and those from Manepy were present, and much love seemed to prevail among the little flock. At the table most of them wept. At the same time, among the children of both the boarding schools, (the girls from Oodooville being there,) nearly 30 expressed a desire to have a seat, also, at the Lord's-table. In an afternoon meeting with them, many were much affected, and resolved to renew their diligence in seeking the Lord while he may be found.

July 13. The old church at Oodooville having been repaired, so far as to make a decent place of worship, has to day been solemnly dedicated to God in the presence of the largest and most respectable native congregation, which we have at any time seen assembled. There were about 700 persons seated within the house, and a few standing around. The brethren and sisters of the mission, one of the Wesleyan brethren, and brother Knight, were present. As we all entered the church together, and walked up the aisle, the congregation rose and sung a hymn in Tamul, which produced a fine effect. This was followed by an introductory prayer by Mr. Meigs, who also made an explanatory address to the people, founded on the dedicatory prayer of Solomon, which was read, after singing again in Tamul. The dedicatory prayer was made

by Mr. Poor, and followed by a sacred song in Tamil, prepared for the occasion. A sermon was preached by Mr. Spaulding, and a concluding prayer and short closing address was made by Dr. Scudder. In his address, Dr. Scudder asked, "Who is willing to renounce idols, and join us in worshipping that God, to whom this house is now dedicated." About *two hundred* arose: but in this number was included nearly 60 persons from Jaffna, who are members of Mr. David's congregation, and most of the boarding children in the mission, who are serious. The Christian doxology in the Tamil language, sung in the tune of Old Hundred, closed the interesting exercises, which were attended to throughout with much stillness, and some apparent solemnity. In the afternoon, a sermon was preached to an audience of about 200, by Gabriel Tissera, from the text, "The glory of this latter house shall be greater than of the former." May this indeed be verified, by the fulfilment of the remaining part of the prophecy, "In this place will I give peace;" and by the revelation of the "Desire of all nations" to this people in this holy place. May his glory fill this house, and O may it be found when "He writeth up the people, that this man and that man was born here."

During this very interesting season of special attention to religion, not less than 150 persons, at all the five stations, manifested more or less concern for their souls. It was, however, with the revival in Ceylon, as it is with revivals in our own land;—a part only of those, whose attention is excited, whose fears are roused, really repent of sin, and believe in Christ.

The numbers of those, at the several stations, who, in the judgment of Christian charity, gave, in March last, some evidence of a change of heart, are as follows:

At Tillipally,	about 15
At Oodoville,	12
At Manepy,	12
At Panditeripo,	20
At Batticotta,	10
Total,	69

But, as many of these are quite young, as the native character, owing to the operation of various causes, is not remarkable for firmness, and as peculiar temptations and dangers are always present, the missionaries rejoice with much trembling. Still, as the former converts from among the boarding scholars have, in general, sustained a good Christian character, though their age and circumstances were the same, strong hopes may be in-

dulged respecting the subjects of this revival. The churches should remember them at the throne of grace.

GENERAL REMARKS.

THE revival of religion in Ceylon is another instance, to be added to the thousands which have been witnessed since the days of the Apostles, of the success attending missions to the heathen. Here is success, of the most animating nature;—a success, experienced in circumstances like those which exist, or which may be produced, with divine aid, in a greater or less degree, in almost every unevangelized nation.

A number of missionaries take up their abode among an ignorant, degraded, idolatrous multitude, learn their language, and seek every opportunity to inculcate a knowledge of the true God. They preach, hold conversations, and distribute the Scriptures and religious tracts. Among the children they established schools. Not less than *two thousand* are taught the rudiments of learning, and the simple truths of Christianity. From these, the more promising youths are selected; are received into the families of the missionaries; are supported by benefactors in this country; are exposed to fewer demoralizing influences, than others of their countrymen; and enjoy peculiar opportunities for acquiring knowledge.

Among these boarding-scholars, in number about 200, the Spirit of God seems chiefly to have operated. The missionaries indulge the hope—varying in degree with respect to different individuals—that more than *one-third* of these scholars have become pious.

This is a grand result. And how was it brought about? While the missionaries are all men of finished education, and would be respected for their talents and attainments in any society of men, they imitate, in their mode of operating on heathen minds, the great Apostle to the Gentiles, who "determined to know nothing except Jesus Christ, and him crucified," and preached "not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." 1 Cor. ii. 4. No parade was made of human learning. Philosophy had no agency. The grand result was produced by the simple inculcation of religious truth—by the simple means, which are used by all evangelical missionaries, at every missionary station in the world.

If similar causes are in operation among

other nations, why may not similar effects be anticipated? They may be anticipated. Human nature is modified only by circumstances, and is every where substantially the same. More laborious exertions, and a longer time, may be necessary in one place, than in another; but what has been experienced in Ceylon, may occur in any other portion of the heathen world.

Among the liberated slaves in Western Africa, similar effects have been witnessed. Ignorant, degraded, wild men, upon whom the severities of martial law were ineffectual,—these has religious instruction enlightened, elevated, tamed; and such transformations of character were wrought upon many, at the same time, and in the same neighborhood. In the Society Islands, have arisen, from the same causes, moral changes still more surprising. A whole nation seemed to yield to the dominion of Christianity at once. Among the Cherokee Indians, also, similar causes have produced similar effects. In this tribe, during the year 1824, more than 50 natives were thought to have become pious.

Nor are these things peculiar to the present time. In all ages, religion has been advanced chiefly by what are termed *revivals of religion*. Spiritual blessings, when they came, descended in abundance,—like showers upon the earth.

The church of this age is probably preparing the way for great revivals of religion, in *succeeding ages*. The large fields, which are now broken up, and sown with precious seed, may then wave with a glorious harvest. When preachers, and Bibles, and tracts are scattered over India, for instance, when the light of heavenly truth has met the eyes of the great mass of population in that country, then, public opinion being moved from its ancient foundations, a mighty change will be witnessed. We know not where the general revolt from the dominion of idolatry will

commence. But as it was in Tahiti, in Eimeo, at the Sandwich Islands, and in ancient nations, so, we believe, it will be in India. Perhaps the fire will kindle in Ceylon, and pass up peninsular India to Bengal. Perhaps it will commence in Bengal, proceed over to Bombay, and down to Cape Comorin. But, whenever there is once a decided, general revolution, in any important district, the fact will be known, the influence will spread, far into the neighboring regions. "The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened." Matt. xiii, 33.

CHILDREN IN THE BOARDING SCHOOLS,

Named since the list published in vol. II, p. 139, was made out.

Boys.

Archibald Alexander,
Smith Bloomfield,
Edward Warren Bridges,
Coe,
Walter Cranston,
John Deuniston,
Abel Curtis Emerson,
Charles Emerson, Jun.
James Girdwood,
James Gregorie,
Ard Hoyt,
Alexander Henry,
Joseph Lyman,
Luke Lyons,

Martin Luther,
Thomas Loomis,
Samuel Mills, 2d.
Henry Martyn, 2d.
John S. Newbold,
Lincoln Ripley,
James Richards,
Nathaniel Russell,

Girls.

Lucy Emerson,
Anna Kent,
Huldah Perley,
Mary Reed,
Charity Woodbridge.

The list, which contains these additional names, was prepared near the close of February 1824, eight months later than the list published in May last. There were in Feb. *ten* children on trial, to whom names had not been given. Those, who have appropriated names for children, and have not seen any notice of such names on the lists which have heretofore been published, will perceive, that the missionaries are making constant progress, and that the names will all be assigned in due season. The boys mentioned at p. 142 of our last volume as being on trial, have since been received into the schools.

Miscellaneous.

REV. MR. FAY'S SERMON.

A Sermon delivered at the Old South Church in Boston, before the Auxiliary Foreign Mission Society of Boston and Vicinity at their Annual Meeting, Jan. 3, 1825. By Warren Fay, Pastor of the First Church in Charlestown, Mass.

The text is Mark xiv, 8, 9. "She done what she could; she is aforehand to anoint my body to urying. Verily I say unto you,

wheresoever this Gospel shall be preached throughout the world, this also that she hath done shall be spoken of, for a memorial of her." This text is regarded as exhibiting the sentiment, that *Jesus Christ approves the greatest efforts and sacrifices in his cause.*

From the introductory part of this sermon, (which holds a high

rank with publications of the same kind,) we shall make a number of extracts for the benefit of our readers. The first is on the relation, which the missionary cause sustains to other departments of Christian charity.

We decline instituting any comparison, as to the importance or utility of the various benevolent institutions of the age; though we cannot think that, which embraces the widest field, meets the most expansive views and wishes, and aims at the greatest and noblest results,—the conversion and salvation of the world, second to any other. This institution with its various dependencies cannot flourish without the aid of other institutions. If the channel of this river be broader and longer and deeper, it can be filled only by tributary streams; and if it send its healing waters into all the earth, it must be replenished from all the springs and rivulets of the Christian world. The various benevolent institutions, which adorn the age, are component and intimately connected parts of one great system; they are streams issuing from the same vast fountain; and, like all the rivers of the earth, they flow into the same vast ocean, and form a sea of joy and bliss, augmenting forever. Bible Societies, Education Societies, Tract Societies, Domestic Missionary Societies, and all the benevolent institutions, originating in the love of Christ, and suited to extend his holy kingdom on earth, are necessary, and even indispensable, to form that vast moral machinery, which is designed, in its combined operation, to enlighten, and bless, and save the world."

With regard to some of the objections made against missions to the heathen, the following paragraphs are extracted.

Some suppose, that the heathen do not need the Gospel as a means of salvation, and consequently that it is unnecessary to furnish them with Christian instruction. But are not the blessings Christianity confers in the present life, the richest blessings we enjoy, more to be prized than gold, yea than much fine gold? And would not these blessings be equally valuable to ignorant degraded Pagans? If the gospel with all its light and privileges and hopes would be no blessing to them, why should we value it, or support the preaching of it among ourselves?—Let the advocates of this objection be asked, if they are willing to exchange condition with the heathen; if they are willing to relinquish all the temporal blessings they enjoy in consequence of possessing the Gospel; if they are willing to exile themselves from all that is peculiar and cheering and elevating in Christian lands, and retire into the western wilderness, or plant themselves on distant heathen shores, and live in all the darkness, and miseries, and wretchedness, of Paganism?

But before it is admitted, that the heathen

do not need the blessings of Christianity, look at their condition in this life, and also at their prospects for the life to come.

Behold them enveloped in mental and moral darkness, almost destitute of the blessings of domestic and social life; living either in a state of savage barbarity, or under civil oppression and despotism. See them debased by the most horrid idolatries and shameless vices, tormented by the most distressing fears and consuming passions, submitting to the most painful penance and excruciating tortures, sunk in pollution and vassalage and crime and misery, amidst which an enlightened Christian would not think life desirable;—and then say, does not their present state call for our commiseration and charities, and demand that they be furnished with the blessings of the Gospel? What but Christianity would relieve their present sufferings, and raise them from the depths of their degradation? What so much promotes mental cultivation, furnishes such salutary principles upon which to establish social order, and civil government, and gives such powerful sanctions to equitable laws? What but Christianity has actually subverted pagan rites, subdued the selfishness and malignity of pagan hearts, and introduced the blessings of a refined civilization? The state of those, over whom science and the arts have exerted their highest influence without Christianity, has been a semi-barbarous state. Does not the *present* condition of the heathen evince, that they need the blessings of Christianity?

Look at their *prospects for the future world*. They are, even to them, gloomy prospects. Upon the future rests an awful uncertainty. Whether annihilation, or a mixed state of pleasure and pain, or a scene of unmingled misery, awaits them; whether they shall exist with the same conscious identity, or whether their departed spirits shall animate the brutal creation; whether they shall hold the same rank, or be elevated as gods, or degraded as devils;—they know not. But when their prospects for eternity are contemplated through the medium of the Gospel, they are still more dark and appalling;—for the Scriptures teach us, that they are under the dominion of those sinful propensities and unhallowed passions, which disqualify them for the enjoyment of a holy God, and the society of "the just made perfect;" that those, who practise their vices and abominations, cannot dwell "where nothing entereth, which defileth, or worketh abomination, or maketh a lie;"—that "no idolater hath any inheritance in the kingdom of Christ," and that "idolaters shall not inherit the kingdom of God."

Here let it be distinctly understood, that we do not say, nor do we in any sense admit, "that the heathens, merely from the circumstance that they are heathens," that is, that they are born in heathen lands, "are under the wrath and curse of God;" or that they will be punished with everlasting destruction from the presence of the Lord merely for not believing in a Saviour, of whom they have not, and could not have heard; but that the crimes and abominations, with which they are actually chargeable, expose them to endless misery; and, like those who perish from

under the light of the Gospel, they are liable to be punished for the guilt they have incurred; for sinning against the light they have enjoyed; for violating "the law written in their hearts."

If the heathen are perfectly innocent and holy, they cannot be exposed to future misery. But if they are guilty in the sight of God, and in a state of impenitence, and without excuse, why are they not as liable to hopeless perdition, as the impenitent under the light of the Gospel? It is the language of inspiration, "As many as have sinned without law shall also perish without law." And though it will be "more tolerable" for them in a future world, than for those who neglect the salvation of the Gospel, and die in impenitence under all its heavenly light, yet is it not infinitely desirable to prevent, if possible, their "perishing for lack of vision?" Do they not, in a candid survey, through the medium of revelation, of their prospects for the future life, need the light the Gospel emits, the transforming influence it imparts, the consolations it affords, the hopes it inspires, and the salvation it reveals and actually secures to all who yield to its renovating and sanctifying influence?

Some again, object to sending the Gospel to the Heathen, because they suppose it a visionary scheme, and that the Gospel will produce among Pagans no salutary effects.

It is admitted, that there are difficulties to be overcome in bringing Pagans under the influence of the Gospel. But these difficulties are no greater now, than they were in the days of the Apostles. They were, indeed, endowed with the gift of tongues, and enabled to speak in the different languages of those, whom they addressed. But missionaries now learn the languages of those, to whom they are sent; they translate the Scriptures into these languages; they preach in these languages, so that the Gentile nations hear, as on the day of Pentecost, "every one in his own language the wonderful works of God." The Apostles wrought miracles. But it was to prove their divine mission, and thus confirm their instructions, and not directly to renew and sanctify the heart. Men were not converted under their instructions by miracles. Missionaries at the present day exhibit an authentic record of these well attested miracles to confirm the truth of the same message. They present to the minds of the heathen, in an embodied form, a greater number of miracles, than the Apostles presented to the eye of any one community. The Apostles had the promise of the Saviour's presence, and of the influences of the Holy Spirit. Missionaries now have the same precious promises; for the Saviour said, "Lo I am with you *always, even to the end of the world.*" And the same power, which crowned with success the instructions of the Apostles, can crown with success the labors of modern missionaries. Faithful and devoted missionaries have, then, the same encouragement to expect success, as the first Christian missionaries, called Apostles, and sent forth by Christ himself.

They have, also, the same encouragement to expect success, as have ministers of the

Gospel in Christian lands. It requires no more power, nor an influence more immediately from heaven, to give saving efficacy to divine truth in Pagan, than it does in Christian lands; to give the highest success to missionaries abroad, than to ministers at home. All, who cordially receive Jesus Christ, in countries called Christian, as well as in those called Pagan, are "born not of blood, nor of the will of the flesh, nor of the will of man, but of God."

Is it objected, that no success attends the present mode of conducting Foreign Missions; that all the expenditures and labors and sufferings in this cause are now unsuccessful and useless? And are these things so? Is it altogether useless to establish so many schools in our Western wilderness, and among Pagans on the Eastern Continent, and in the Islands of the Sea; to place so many children and youth under literary, moral, and religious instruction;—to translate the Scriptures, or at least portions of them, into so many languages;—to circulate so much Christian knowledge by well written and well adapted tracts;—to preach the Gospel to so many, who never heard it before, and to prepare the way for the more general dissemination of useful knowledge, and especially the knowledge of "the true God and eternal life?" Is it accomplishing nothing, that, by the aid of Foreign Missions, the light of science and revelation is kindled, and shining forth in the darkest regions of Gentilism, and chasing away the midnight gloom, which brooded over the most degraded of our species;—that so many dreary spots, in the vast wilderness of moral darkness and death, are cleared, and the seed cast into the earth, and already vegetating to produce a rich and extended harvest?

But this is not all. Foreign Missions,—to the praise of divine grace be it spoken,—have not failed of the ultimate success desired. Not only have the ignorant been enlightened, savages civilized, and idolaters induced to cast their idols to the moles and to the bats;—but the thoughtless have been alarmed, those, who have slumbered during a long night of Paganism, have been awaked, and those, who were "perishing for lack of vision," have hopefully become enlightened and devout Christians. It is ascertained from authentic testimony, and has not been contradicted by those who have most examined the subject, and have the best opportunity of judging, that there are now FIFTY THOUSAND PROFESSED CHRISTIANS, who have been rescued from the darkness and superstitions of heathenism, and brought into Christian fellowship, by the labors of missionaries. Were those who have been gathered into Christian churches from the wastes of Paganism, apportioned among the ordained missionaries in the field, it would give them larger churches, than the average number in the churches in this country. And do the missionaries of the cross go into the very heart of the wilderness, and clear the soil, and sow the seed on ground, which had been unbroken for ages, and so speedily reap as rich a harvest, as is gathered by the majority of laborers, who cultivate the fields, which have been tilled

and fertilized for many generations;—and shall it be said, that they have accomplished nothing; that their labors and sacrifices have been utterly unsuccessful and useless? Is there not as much reason to advise, that the great majority of ministers in Christian countries abandon their posts and their office for want of success, as that the present system of Foreign Missions be abandoned, because the success of its efforts does not equal the highest wishes of a benevolent heart?

But what if the success of Foreign Missions were less, far less, than it now is;—what of those, whom we send to cultivate the wilderness, and repair the wastes of heathenism, saw no immediate success; would this be a reason, why we should neglect to obey the plain command of Christ, and to do all in our power, that the Gospel may be preached to every creature? How often did Jesus Christ and his Apostles proclaim the truth, and no spiritual resurrection follow, no recruits come up the standard, they had set up? How often to faithful ministers labor in the best cultivated and most promising parts of the vineyard, year after year, with little or no apparent success? And is it expected, that the missionaries in the vast wilderness of paganism will see a verdant landscape blooming at their feet, or a rich harvest rising up before them, as soon as the first blow is struck, and the noise of the axe is heard? The husbandman, on lands long cultivated and highly fertile, waits with patience, and labors with diligence and high expectation; until he receive the early and the latter rain. And shall not the missionary, in the midst of a deep forest, be allowed time to clear away the growth of a century, and break the ground, and scatter the seed, and nurture the rising plants, before you pronounce his labor unsuccessful and useless, because he has not gathered a matured and abundant harvest?

INDIANS IN THE UNITED STATES.

ACCOMPANYING a late Message of the President of the United States to Congress, is a Report of the Secretary of War, in which is the following estimate of the numbers of Indians within our states, and territories.

Names of the Tribes.	States or Territories in which located.	No. each Tribe.	No. state or ter.
A. John's Indians, Menominee, Winnebagoes,	Maine, do.	300 379 277	956
Marshpee, Terring Pond, Martha's Vineyard, Fry,	Massachusetts, do. do. do.	330 40 340 50	
Narragansett, Wampanoag, Wampanoag, Wampanoag,	Rhode Island, Connecticut, do.	800 50 50	
Senecas, Tuscaroras, Oneidas, Onondagas, Cayugas, Stockbridge, Brothertons, St. Regis Indians,	New York, do. do. do. do. do. do. do.	2,324 243 1,000 446 90 273 350 300	400

Names of the Tribes.	States or Territories in which located.	No. each Tribe.	No. state or ter.
Nottaways, Catawbas, Wyandotts, Shawnees, Senecas, Delaware, Ottawas,	Virginia, South Carolina, Ohio, do. do. do.	47 542 400 551 80 377	2,350
Wyandotts, Potawatamies, Chippewas and Ottawas, the former by far the most numerous,	Michigan Terr. do.	37 106	
Menomenees, Winnebagoes,	do. do. do.	18,473 3,900 5,800	28,316
Miamas, and Eel River Indians, Menomenees, Kaskaskias, Sauks and Foxes,	Indiana, Illinois, do.	270 36 6,400	
Potawatamies and Chippewas, Creeks, Cherokees, Choctaws, Chickasaws, Seminole, and other remnants of tribes,	Indiana & Illinois, Georgia & Alaba. Geo. Alab. & Ten. Mississ. & Alaba. Mississippi,	30,000 9,000 21,000 3,625	3,900
Biloxies, Apalache, Pascagoula, Adicci, Yalata, Coahatties, Caddow, Delawares, Choctaws, Shawnees, Natchitoches, Quapaws, Piankeshaws,	Florida Territory, Louisiana, do. do. do. do. do. do. do. do. do. do. do. do.	58 45 111 37 36 180 450 51 178 110 25 8 37	5,000
Delawares, Kickapoes, Shawnees, Weas, Ioways, Osages, Piankeshaws, Cherokees, Quapaws, Choctaws,	Missouri, do. do. do. do. do. do. do. do. do.	1,800 2,300 1,383 337 1,100 5,300 307 6,000 700	1,313
	Miss. & Ark. Ter. Arkansas Territo. do.	20 113 18,917 700	18,917

RECAPITULATION.

Maine,	956
Massachusetts,	750
Rhode Island,	420
Connecticut,	400
New-York,	5,143
Virginia,	47
South Carolina,	450
Ohio,	2,350
Michigan Territory,	28,316
Indiana, } Illinois, } Georgia, } Alabama, } Tennessee, } Mississippi, } Florida Territory, } Louisiana, } Missouri, } Arkansas Territory, }	1,719 30 113 18,917
Total,	129,266

The amount of territory belonging to these tribes, is estimated at about 77,000,000 of acres.

THE INDIANS SUSCEPTIBLE OF IMPROVEMENT.

The Conclusion of the "Memoir of Catharine Brown."

SUCH was Catharine Brown, the converted Cherokee. Such, too, were the changes wrought in her, through the blessing of Almighty God on the labors of missionaries. They, and only they, as the instruments of divine grace, had the formation of her Christian character; and that character, excellent and lovely as it was, resulted from the nature of their instructions. Her expansion of mind, her enlargement of views, her elevated affections, her untiring benevolence, are all to be traced, under God, to her intercourse with them. The glory belongs to God; but the instrumental agency, the effective labor, the subordinate success, were theirs.

In her history, we see how much can be made of the Indian character. Catharine was an Indian. She might have said, as her brother did to thousands, while passing through these States, "Aboriginal blood flows through my veins." True, it was not unmixed; but the same may be affirmed of many others of her people. Her parentage, her early circumstances and education, with a few unimportant exceptions, were like those of the Cherokees generally. She dwelt in the same wilderness, was conversant with the same society, was actuated by the same fears, and hopes, and expectations, and naturally possessed the same traits of character. Yet what did she become! How agreeable as an associate, how affectionate as a friend, how exemplary as a member of the domestic and social circle and of the Christian church, how blameless and lovely in all the walks of life! Her Christian character was esteemed by all who knew her, while she lived, and will bear the strictest scrutiny, now she is dead. To such an excellence may the Indian character attain; for, to such an excellence did it actually attain in her.

And why may it not arrive at the same excellence, in other Indians? Are there no other minds among them as susceptible of discipline and culture? no other spirits, that, in the plastic hands of the Divine Agent, can receive as beautiful a conformation? Are there not dispositions as gentle, hearts as full of feeling, minds as lively and strong? And cannot such minds be so fashioned and adorned, that heavenly grace shall beam as charmingly from them, as it did from hers?

The supposition, that she possessed mental and moral capabilities, which are rare among her people, while it adds nothing to our respect for her, does injustice to her nation. In personal attraction, and in universal propriety of manner, she was, undoubtedly, much distinguished. But, in amiableness of disposition, in quickness of apprehension, in intellectual vigor, it is believed there are hundreds of Cherokee youth, who are scarcely less favored.

Catharine was not the only convert from her people. There have been others, both among the old and the young, in whom similar transformations have been wrought. Her brother John was an instance. Her aged

and venerable parents, who are much and justly respected by all who know them, are instances. Others still might be named, were it not probable that these pages will fall under their notice. More than fifty Cherokees were added to the church, the first year after the decease of Catharine, the great proportion of whom adorn their profession in a manner resembling what we admire in her.

It is hardly possible, indeed, that any of these converts should become so well known to our community, as she was. Circumstances have changed. The novelty of Indian missions is gone. The multiplication of converts diminishes our curiosity respecting individuals. But excellence and worth of character are none the less real for being unnoticed and unknown.

Here, then, we find encouragement. The success of past efforts has been rich in its nature, and animating in its amount; and the same kind of instruments, increased in number, are still employed, and employed, too, upon similar materials. The course of divine grace, moreover, is, in some sense, uniform, like the course of nature; so that what Almighty God has done, in past time, is as earnest and a pledge (circumstances being the same,) of what he will do, in time to come. Upon these accounts, among others, we may cherish raised expectations. Should the enterprise, which has been commenced so auspiciously, be prosecuted with prudence, zeal, and in the fear of God, we shall not be extravagant if we look for the general prevalence of pure religion among a people, in the midst of whom, at the breaking up of their long night of paganism, this interesting female shone as a morning star.

The present is emphatically the time for vigorous Christian effort. Probably it is the only time when great success is possible. Various unpropitious causes press heavily upon the poor Indians; and it is believed, that nothing will save them from extinction, as a people, but the general prevalence of true religion. All things else will be vain without this.

The position, that civilization must precede Christianity, is so unsupported by facts, is so opposed to all experience, that one would think it could hardly be advanced by enlightened philosophers, or be received by rational Christians. What is civilization? In Pagan and Mohammedan countries, it is, it ever has been, a state of society, where moral excellence is little known, and domestic and social happiness little enjoyed; where man is a lordly tyrant, and woman is a slave. True civilization is found only in Christian countries; and no where, but as the *result* of Christianity; of Christianity, too, planted, in the first instance, by missionary enterprise.

Bring this religion to act strongly upon the Indians. Give them the full enjoyment of Christian ordinances. Then their 'winter will be past, the rain will be over and gone.' Agriculture, art, science, legislation, and literature, the germs of which already appear, will grow in rich luxuriance, and the Indian character will be respected by the nations of the earth.

Let the life of Catharine Brown operate as

an appeal to the benevolence of the Christian community. Though dead, she speaks: and oh, let her voice fall with persuasive and irresistible eloquence upon every ear.

Shall her people, of whom, by the purifying and ennobling influences of the Gospel, so much can be made, be abandoned to ignorance and woe! Shall beings, who are capable of knowing God, of understanding the grand economy of his grace, of enjoying the imperishable blessings of his salvation, be shut out eternally from such wisdom, and debarred for ever from such enjoyment?

Are they not susceptible of whatever is useful, and beautiful, and even sublime, in character? Can they not appreciate, and will they not use, the means of Christian civilization, if placed within their reach?

And may we not expect an abundant reward? Nay, have we not already been amply rewarded? To say nothing of the impulse given to the intellect, the industry, and the enterprise, of the nation, to which the subject of this memoir belonged; or of their accelerated progress in legislation and government; or of the amelioration in the habits and manners of their domestic and social life; or of the rudiments of learning imparted to a multitude of children and youth; or of the amount of sacred truth, the only means of conversion and sanctification, instilled into their minds; or of an inheritance in the heavens secured to many souls:—to say nothing of all this, Were not the holy life and triumphant death of Catharine Brown, an ample remuneration for all the labors and expenditures of the mission to her tribe?

Say, ye missionaries of the cross, should ye repent of your self-denying toils, if this had proved your only reward? Say, ye churches of the Redeemer, would ye recal her sainted spirit from the skies, if what ye have expended for her nation could be refunded? A thousand worlds would not be worth what you have, through the grace of God, secured to her, as it is humbly believed, in the regions of the blessed. And when ye, also, stand on the heights of the Zion above, and behold her ransomed spirit "filled with all the fulness of God," and exulting amid the hosts of heaven, will ye have any regrets for the sacrifices it cost you to send the Gospel to her people?

O let sloth be driven away; let the grasp of avarice be loosed; let benevolence assume the dominion; let a spirit of enterprise be kindled; let the messengers of salvation be quickly sent to every tribe that roams the western wilds.

Then "the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose."

THE ABBÉ DUBOIS AGAINST TRANSLATIONS IN INDIA.

In our last volume, p. 369, we quoted the results of an answer, by the Rev. Henry Townley, a Protestant missionary in Bengal, to an attack on missions to the Heathen, by the

Abbé J. A. Dubois, lately a Catholic missionary in the Western part of India. Since that time, another answer to the Abbé has been sent to us from Calcutta. It is contained in the "Friend of India," a quarterly publication; and is probably from the pen of some one connected with the Serampore mission.

In our present number, we shall review these Answers, so far as they relate to the versions of the Scriptures which have been produced in India; making, as we proceed, such general remarks, as shall seem necessary to a fair view of the subject.

The Abbé Dubois is by no means alone in the opinion, that *imperfect* translations of the Scriptures ought never to be circulated among the heathen. There are many, who think that money expended in printing and distributing such translations would be very unwisely employed.

Upon this opinion we remark, that, in its full latitude, it is erroneous. A version may, indeed, be so unfaithfully executed, as necessarily to inculcate pernicious doctrines; in which case it would be no less improper to give it circulation, than it would be to employ a missionary, who preached such doctrines. Or, it may give a very partial and distorted view of the Christian religion; and then it ought not to be patronized. But a version may be defective, in various degrees; it may be imperfect as to style and manner, and may exhibit not a few instances where the renderings of words and phrases fall short of the force and meaning of the original; and yet may be fitted to do incalculable good to large portions of our benighted world.

In proof of this we instance the *Septuagint*, or Greek translation of the Old Testament. This version, as all allow, contains many imperfections. Yet, for ages, this was actually one of the most powerful moral lights in the world. Long before the coming of Christ, and long afterwards, the *Septuagint* was in common use among the pious, wherever the Greek language was understood.

The Apostles quoted from it in their writings, more frequently than from the original text. Among the Christians of the three first centuries, to whom the Greek language was vernacular, it was the only medium of access to the lessons of instruction contained in the Old Testament. How much it was the means of enlightening, sustaining, purifying, and animating the church of God, cannot be described, or conceived.

Another strong proof of our position may be found in the early English versions. Wickliff completed his translation of the New Testament in 1380. In this it would be easy to point out hundreds of passages, in which the sense of the original is not accurately given. He appears, indeed, not to have made it from the Greek, but from the Latin Vulgate. But it was eagerly and extensively read by persons of all ranks, and, notwithstanding its defects, was a powerful means of opening the eyes of men to the errors and corruptions of papacy, and procured for its author the glory of being denominated in the annals of the Church, the "Morning Star of the Reformation."

Another instance in point, is the translation of Tindal and Coverdale, made in the reign of Henry VIII, more than a century and a half after the version of Wickliff appeared. This version had its full share of imperfections. But the history of those times shews, that it was instrumental of incalculable good. Nor was evil apprehended from it by any, except by the enemies of truth. From its circulation resulted a great increase of knowledge and piety in the English nation.

Other translations of the Scriptures into our own language, which, owing to various causes, were far from being accurate, might be noticed. But neither do our limits permit, nor does the subject require, such a notice. Notwithstanding their defects, they proved "living fountains" to thousands of souls; and, had we now no better version, Chris-

tian charity would be well employed in scattering them over the land.

The fact, then, that a version of the Scriptures is, simply, *imperfect*, is, in itself, no reason why it should not be patronized by Bible Societies. It may have many imperfections, and yet they may act with great wisdom and benevolence, in circulating it.

But we remark further, that the *first versions of the Bible into any language, must, almost necessarily, be imperfect*. To a mind, which has been at all directed to the subject, this must be too obvious to require illustration. The nature of the case would lead us to believe, and facts abundantly prove, that repeated editions, and revisions, and we may add versions too, are necessary to secure an accurate translation into a language. "Every first version of such a book as the Bible," says Mr. Ward, "in any language, will require, in future editions, many improvements, and all the aids possible to carry those versions to perfection."

If this be true, then should it appear, that the versions of the Scriptures made in India are imperfect, it would be no more than what we ought to expect, because they have all been made within a few years. They must, of course, have various degrees of excellence, some greater, some less. But that any of them, at so early a period, should be found entirely accurate, is not to be expected.

These general views will help us to form an estimate of the value to be attached to the Abbé Dubois' decisions upon the Indian versions. It will be found, we think, that they are not of great worth.

He censures those versions in the following strain:

If one of the many proofs of our holy books being of divine origin be derived from their intrinsic worth, from their noble, inimitable, and majestic simplicity, there is, alas! on the other hand, but too much reason to fear, that the Hindoos will form a directly opposite judgment on the subject, when they behold the ludicrous, vulgar, and almost unintelligible style of the versions at present

circulated among them; and that even the most reasonable and best disposed, in beholding our Holy Scriptures under such a contemptible shape, so far from looking upon them as the word of God, will, on the contrary, be strongly impelled to consider them as forgeries of some obscure, ignorant, and illiterate individual, and of course a downright imposture. p. 210.

Again, at p. 37, he thus speaks:

Since writing these pages, I have learned with some surprise, that the missionaries at Serampore have surpassed the most sanguine expectations of the public, by translating the Scriptures, within the short period of nine or ten years, into no less than twenty-four Asiatic languages. This brilliant success has not in the least dazzled me, nor altered my opinion or diminished my scepticism, on the entire inadequacy of such means to enlighten the pagans, and gain them over to Christianity; and I would not certainly dare to warrant, that these twenty *spurious versions*, with some of which I am acquainted, will, after the lapse of the same number of years, have operated the conversion of twenty-four pagans, &c.

The Abbé, then, regards the versions, which are at present distributed in India, as being, in respect to style, "ludicrous, vulgar, and almost unintelligible;" and as exhibiting the Holy Scriptures "under such a contemptible shape," that the natives will "be strongly impelled to consider them as forgeries of some obscure, ignorant, and illiterate individual, and of course a downright imposture." The Serampore versions he denominates "*spurious*."

That these charges do not come from an impartial, dispassionate judge, must be obvious to every reader. We shall proceed to inquire whether he is, in other respects, competent to fill the responsible office, which he has assumed.

In the first place, a large majority of the versions, which he thus condemns, he never read, and is incapable of reading, for he understands not the languages into which they are translated. Of the twenty versions of the New Testament, made at Serampore, he *professes* to be acquainted with only "*some*;" and we shall have occasion to show, in the progress of this article, that he was probably under a mistake, even

here,—that there is reason to believe he was acquainted with *not one* of those versions. Mr. Townley, and the writers in the Friend of India, deny that he is distinguished as an oriental scholar. An extensive acquaintance with the languages of India, is an achievement which, they affirm, has not fallen to the lot of the Abbé Dubois. And we think the proofs of this, which appear in the controversy, are ample and satisfactory.

After the statement of this fact, there is a paragraph in Mr. Townley's work, which is too much to our purpose not to be quoted:

There must be a great deal of delusion hovering over the mind of that individual, who supposes that, because the Abbé has been many years in India, he is therefore competent to give an opinion respecting all the versions which have been made, or are making, in Hindostan. If an Englishman had lived many years in France, when he came back to England would any one think of saying,—Sir, you are just returned from the continent; do tell me whether the Russian version of the Scriptures printing at St. Petersburg, and the Danish version printing at Copenhagen, and the Swedish version printing at Stockholm, are good versions or not: on the contrary, if he who had resided in France were to offer his opinion, it would be received with doubt and hesitation, and many preliminary questions would be asked, such as,—Do you know the Russian, Danish, and Swedish languages? What reputation have you for the extent of your skill in these several tongues? and, above all, have you actually read the versions in question? p. 38, 39.

But the unsuitableness of the Abbé to judge in this case, does not appear simply in the fact, that he judges without knowledge, and condemns without a hearing. The avowed principles, upon which he forms his judgments, are radically defective. His *principles of interpretation*, to be observed in translations of the Scriptures designed for India, are thus stated by himself.

A translation of the Holy Scriptures, in order to awaken the curiosity, and fix the attention of the learned Hindoo, at least as a literary production, ought to be on a level with the Indian performances of the same kind among them, and be composed in *fine poetry*, a *flowery style*, and a *high stream of eloquence*, this being *universally the mode* in which all Indian performances of any worth are written. p. 41.

On these principles, a *literal* version of the Scriptures could never be obtained; and the Abbé, if true to his principles, would condemn every such version; because, from the nature of the case, it would not be "composed in fine poetry, a flowery style, and a high stream of eloquence." Such a man, even if he knew all the languages of India, and had examined all the translations which are the glory of missionary efforts in that part of the world, would not be suitable for a judge upon the merits of those translations.

Mr. Townley brings another charge against the Abbé, which we believe to be just, and which detracts still further from the value of his opinions.

The Abbé, as appears by the part he acts, maintains the principle, that a version of the Scriptures is not to be borne with, unless it start into existence in a state of perfection, or, to say the least, of very great and almost unexceptionable accuracy. The reader will notice that he shews no mercy whatsoever to a version, on the ground that it is but in its early stages of existence, and consequently attended by the necessary infirmities of infancy. p. 41.

Thus wanting in knowledge, thus unsound in principle, the Abbé Dubois, in the face of Christendom, ventures to denounce the whole body of Indian versions as spurious and worthless!

(To be continued.)

American Board of Missions.

PALESTINE MISSION.

THE Catholics in Palestine violently oppose the efforts made to circulate the Scriptures. In July last, an anathema was issued, by the most influential of the Catholic Patriarchs of that country, against those who should distribute them. Next came letters from the Propaganda at Rome, expressing strong disapprobation, that an old Catholic college had been let, for five years, to "the Bible-men." This was the one hired by Mr. Way, of which mention has been made in the Herald. Last of all came a Firman from the Grand Seignior at Constantinople, forbidding the sale of Bibles, &c. in his dominions. The missionaries are quite sure, that this was obtained

wholly through Catholic influence. At first, it alarmed them very much. They were fearful that it would put a stop, for some time, to the distribution of the Scriptures. But, since they have seen how the local authorities seem to understand it, and especially since they have remarked with what apathy the Turks regard it, their hopes have revived, and they have strong expectations of soon proceeding in their work as usual. Their greatest, we might almost say, their only, apprehensions, are from the adherents of the Pope of Rome.—It is obvious to remark, that the Protestant missionaries in Palestine must have exerted no little influence on the side of truth and piety, before so much hostility in the enemies of both, could have been excited by their Christian exertions.

Mr. Fisk's health, during the warm months of the last summer, was feeble. He had not recovered from the effects of the fever, with which he was afflicted at Jerusalem. It may be hoped, however, that a kind Providence spared his life till the autumn, in which case, being relieved from the debilitating influence of extreme heat, he would be likely to recover strength.

The other missionaries were all well, at the latest dates, and were earnestly desirous of more laborers. They particularly specify two married missionaries, in order that the stations of Beyroot and Jerusalem may be properly occupied—two unmarried missionaries, whose duty it shall be to travel—and a physician, of whose probable usefulness the missionaries have raised expectations. For their views at length, see p. 13.

AUXILIARY SOCIETIES.

FROM the statement of the Treasurer of the Auxiliary Society of Boston and vicinity, it appears, that from the formation of the Society in 1812, to the close of the year 1894, the following sums have been paid into the Treasury of the Parent Institution, the contingent expenses of annual meetings, &c. having been previously deducted: viz.

In the year 1812,	\$1,175 99
1813,	1,223 72
1814,	538 61
1815,	371 19
1816,	583 75
1817,	431 47
1818,	394 14
1819,	509 16
1820,	235 99
1821,	2,195 96
1822,	1,030 36
1823,	1,869 30
1824,	1,226 79

Total, 11,775 75

The receipts of 1831 and 1833 exceeded those of the other years on account of the influence of some public meetings, at which addresses were made by several gentlemen, some of them well acquainted with the state of missions in India.

It must not be supposed that the whole, or even the greater part of the donations to the Parent Board, from persons residing in Boston, have heretofore passed through the Treasury of this Society, though it is hoped that hereafter the principal part of such payments will go through this channel. In the year ending Aug. 31, 1819, the Board received from friends of missions in Boston, (including a very small amount paid to this Society by persons residing in the vicinity,) \$1,801 73
In the year ending Aug. 31, 1820, 3,203 38
In the year ending Aug. 31, 1821, 6,579 21
In the year ending Aug. 31, 1822, 3,490 85
In the year ending Aug. 31, 1823, 4,909 34
In the year ending Aug. 31, 1824, 4,009 99
In the four last months of 1824, 661 77

In addition to the above, the Board received from persons residing in Boston, towards the support of a Printing Establishment in Western Asia, the following sums; viz.

In the year 1821,	\$990 00
In the year 1823,	1,550 00
In the year 1823,	3,140 00
In the year 1824,	1,585 00

These sums made a part of a subscription of \$3,000 a year for the support of the Printing Establishment. Several of the subscribers reside in New-York and in other places.

CORRECTION:—The Society, which, at p. 60 of our last number, was called "The Auxiliary Society of the Worcester North (Clerical) Association," should have been called "*The Auxiliary Society of Worcester North Vicinity.*" Capt. Joseph Farwell, of Fitchburg, should have been mentioned as Auditor.

FORMATION OF ASSOCIATIONS.

MASSACHUSETTS.—*Plymouth Co.* Middleborough, 1st par. Gent. Asso. Rev. William Eaton, Pres. Gen. Abel Washburn, V. Pres. Zachariah Eddy, Esq. Sec. Hon. Wilkes Wood, Treas. 13 Collectors.—Lad. Asso. Mrs. William Eaton, Pres. Mrs. William Bourne, V. Pres. Mrs. Nathaniel Eddy, Sec. Mrs. Horatio G. Wood, Treas. 13 Collectors. Formed Jan. 21.

Middleborough and Taunton Precinct. Gent. Asso. Rev. John Shaw, Pres. Zattu Pieken, V. Pres. Dea. Benjamin Richmond, Sec. Dea. Caleb Bassett, Treas. 6 Coll.—Lad. Asso. Mrs. John Shaw, Pres. Mrs. Gideon Williams, V. Pres. Mrs. Benjamin Richmond, Sec. Mrs. Apollos Paddelford, Treas. 7 Coll. Formed Jan. 31.

Wareham. Gent. Asso. Rev. Daniel Hemenway, Pres. Doctor Peter Mackie, V. Pres. Ebenezer Crocker, Sec. Prince Burgess, 2nd. Treas. 8 Coll.—Lad. Asso. Mrs. D. Hemenway, Pres. Mrs. Prince Burgess, 2d. V. Pres. Mrs. Isaac Fobes, Sec. Mrs. Peter Mackie, Treas. 6 Coll. Formed Feb. 2.

Rochester, 1st par. Gent. Asso. Dea. Elijah Dexter, Pres. Capt. Stephen Hammond, V. Pres. Thomas E. Gage, Sec. Isaac Thomson, Treas. 3 Coll.—Lad. Asso. Mrs. Oliver Cobb, Pres. Mrs. Charles Holmes, V. Pres. Miss Hope Haskell, Sec. Miss Patty Haskell, Treas. 6 Coll.

2d par. (Mattapoisett.) Gent. Asso. Gideon Barstow, Esq. Pres. John A. Le Baron, V. Pres. Amittal

B. Hammond, Sec. Dea. Nathan Cannon, Treas. 4 Coll. Formed Feb. 15.

4th par. (Supigan Harbor.) Gent. Asso. Rev. Oliver Cobb, Pres. Dea. John Colman, V. Pres. Alfred Kendrick, Sec. Dea. Timothy Hiller, Treas. 5 Coll.—Lad. Asso. Mrs. Oliver Cobb, Pres. Mrs. John Colman, V. Pres. Miss Sophia Cobb, Sec. Mrs. Alfred Kendrick, Treas. 6 Coll. Formed Feb. 17.

Bristol Co. Berkley. Gent. Asso. Rev. Thomas Andros, Pres. Dea. George Sanford, V. Pres. Barzilai Crane, Esq. Sec. Asahel Hathaway, Treas. 7 Coll. Formed Feb. 4.

Berkshire Co. Lenox. Gent. Asso. Rev. Samuel Shepard, D. D. Pres. Hon. Wm. Walker, V. Pres. Dea. Charles Mattoon, Sec. James W. Robbins, Esq. Treas. 7 Coll.—Lad. Asso. Mrs. Daniel Williams, Pres. Mrs. Lucy Post, V. Pres. Miss Temperance Gates, Sec. Miss Abigail Walker, Treas. 7 Coll. Formed Jan. 15.

Lee. Gent. Asso. Rev. Alvan Hyde, D. D. Pres. Dea. David Ingersol, V. Pres. Wm. Porter, Esq. Sec. John B. Perry, Esq. Treas. 9 Coll.—Lad. Asso. Mrs. Alvan Hyde, Pres. Mrs. David Ingersol, V. Pres. Mrs. John B. Perry, Sec. Mrs. Walter Ladin, Treas. 9 Coll. Formed Jan. 19.

MAINE.—*Kennebec Co. Vassalboro'.* Gent. Asso. Rev. Thomas Adams, Pres. Wm. Parsons, Esq. V. Pres. Theodore S. Brown, Esq. Sec. Rev. Thomas Adams, Treas. 4 coll.—Lad. Asso. Mrs. Thomas Adams, Pres. Mrs. Abel P. Polansky, V. Pres. Miss Caroline Getchell, Sec. Mrs. Thomas Adams, Treas. 4 coll. Formed Jan. 14.

Winslow. Gent. Asso. Wm. Swan, Esq. Pres. Peter Talbot, Esq. V. Pres. Francis Swan, Esq. Sec. Frederic Paine, Esq. Treas. 4 coll. Formed Jan. 17.

Hallowell. Gent. Asso. Rev. Eliphalet Gillet, D. D. Pres. Doct. Amos Nourse, V. Pres. Charles Dummer, Esq. Sec. Benjamin Wales, Esq. Treas. 4 coll. Formed Jan. 24.—Lad. Asso. Mrs. Eliphalet Gillet, Pres. Mrs. Nathan Moody, V. Pres. Miss Harriet Dummer, Sec. Mrs. Peleg Sprague, Treas. 4 coll. Formed Jan. 24.

Augusta. Gent. Asso. Rev. Benjamin Tappan Pres. Dea. John Eveleth, V. Pres. Doct. E. S. Tappan, Sec. Mr. Thomas W. Smith, Treas. Formed Jan. 24.—Lad. Asso. Mrs. Benjamin Tappan, Pres. Mrs. Charles Williams, V. Pres. Mrs. Theodore Bridge, Sec. Mrs. Eliza P. Vose, Treas. 6 coll. Formed Jan. 25.

Winthrop. Gent. Asso. Rev. David Thurston, Pres. Doct. Peleg Benson, V. Pres. Thomas L. Lee, Esq. Sec. Mr. Dean Howard, Treas. 5 coll.—Lad. Asso. Mrs. David Thurston, Pres. Mrs. Amos Barret, V. President. Mrs. Daniel Carr, Sec. Mrs. John May, Treas. 5 coll. Formed Jan. 20.

Somerset Co. Bloomfield. Lad. Asso. Mrs. Fiske Holt, Pres. Mrs. John Kimball, V. Pres. Mrs. James Bowen, Sec. Mrs. Isaac Farrar, Treas. 3 coll. Formed Jan. 17.

Norridgewock. Gent. Asso. Rev. Isaac Peet, Pres. Dea. Ezekiel Heald, V. Pres. James Dinmore, Esq. Sec. Calvin Selden, Esq. Treas. 3 coll.—Lad. Asso. Mrs. Josiah Peet, Pres. Mrs. Wm. Sylvester, V. Pres. Miss Catharine S. Lyman, Sec. Mrs. Calvin Selden, Treas. 4 coll. Formed Jan. 19.

Cumberland Co. Pownal. Gent. Asso. Rev. Perez Chapin, Pres. Dea. Josiah Lovel, V. Pres. Mr. John Noyes, Sec. Capt. Ebenezer True, Treas. 3 coll.—Lad. Asso. Mrs. Perez Chapin, Pres. Mrs. Benjamin Soule, V. Pres. Miss Ann Blackstone, Sec. Mrs. Bela True, Treas. 4 coll. Formed Jan. 30.

Minot. Gent. Asso. Dea. Chandler Freeman, Pres. Dea. Isaac Allen, V. Pres. Rev. Elijah Jones, Sec. Maj. Godfrey Grosvenor, Treas. 4 coll.—Lad. Asso. Mrs. Elijah Jones, Pres. and Treas. Mrs. David Noyes, V. Pres. Miss Ann Tappan, Sec. 4 coll. Formed Feb. 4.

* We have been requested by one of the agents of the Board, to publish in this place the amount subscribed in Lenox and Lee, together with the number of subscribers in each place. Our maxim is, however, to pursue a uniform course with respect to all Associations; and to publish these things in regard to all, would occupy more room than it would be expedient to devote to that purpose, especially as, in due time, the amount of subscriptions to the several Associations will naturally appear in the list of donations.

New Gloucester. Gent. Assn. Rev. Elisha Mosley, Pres. Dea. Sylvanus Cobb, V. Pres. Capt. Peleg C. Haskell, Sec. Mr. Ebenezer Collins, Treas. 4 coll. —Lad. Assn. Mrs. Wm. Stockman, Pres. Mrs. Freedom Keith, V. Pres. Miss Betsey Collins, Sec. Miss Hannah Foxcroft, Treas. 4 coll. Formed Feb. 6.

Standish. Gent. Assn. Rev. Daniel Marrett, Pres. Capt. Uriah Paine, V. Pres. Wm. Thompson, Esq. Sec. Capt. Andrew Bradbury, Treas. 3 coll. —Lad. Assn. Mrs. Daniel Marrett, Pres. Mrs. Nehemiah Cram, V. Pres. Miss Phebe Davis, Sec. Mrs. Daniel Marrett, jun. Treas. 3 coll. Formed Feb. 11.

Gorham. Gent. Assn. Rev. Thaddeus Pomeroy, Pres. Rev. Reuben Nason, V. Pres. Josiah Pierce, Esq. Sec. Mr. Thomas S. Robie, Treas. 5 coll. Formed Feb. 13. —Lad. Assn. formed, but officers not known.

York Co. Buxton. Gent. Assn. Rev. Levi Loring, Pres. David Smith, Esq. V. Pres. Capt. Robert Wentworth, Sec. Maj. Samuel Hill, Treas. 3 coll. Formed Feb. 15. —Lad. Assn. Mrs. Royal Brewster, Pres. Mrs. Joseph Woodman, V. Pres. Miss Frances G. Brewster, Sec. Mrs. Ebenezer Wentworth, Treas. 4 coll. Formed Feb. 16.

NEW HAMPSHIRE.—Hillsborough Co. Bedford. Gent. Assn. Dea. Phineas Alkin, Pres. Dea. John French, V. Pres. Samuel Chandler, Esq. Sec. Dea. Wm. Moore, Treas. 12 Coll. Formed Feb. 7. —Lad. Assn. prev. formed.

Goffstown. Gent. Assn. Rev. Benjamin H. Pit-

man, Pres. Mr. George Poor, V. Pres. Jonathan Alkin, Esq. Sec. Dea. John Stevens, Treas. 4 Coll. —Lad. Assn. Mrs. B. H. Pitman, Pres. Mrs. Jonathan Alkin, V. Pres. Mrs. Caleb Little, Sec. Mrs. Samuel Morrison, Treas. 4 Coll. Formed Feb. 15.

Amherst. Gent. Assn. Edmund Parker, Esq. Pres. Mr. Richard Boylston, V. Pres. Rev. Nathan Lord, Sec. Dea. A. Elliot, Treas. 10 Coll. —Lad. Assn. Mr. Elizabeth Appleton, Pres. Mrs. Wm. Fish, V. Pres. Mrs. Nathan Lord, Sec. Miss Nancy Wakefield, Treas. 8 Coll. Formed Feb. 17.

CONNECTICUT.—New Haven Co. Meriden. Gent. Assn. Rev. Charles J. Hinsdale, Pres. Dea. Isaac L. Hough, V. Pres. Levi Yale, Sec. Elisha A. Cowles, Treas. 6 Coll. —Lad. Assn. Mrs. Benjamin Hart, Pres. Mrs. Benjamin Curtis, V. Pres. Mrs. C. J. Hinsdale, Sec. Mrs. Benajah Andrews, Treas. 6 Coll. Formed, Jan. 25.

North Guilford. (Eccl. Soc.) Gent. Assn. Rev. Zolva Whitmore, Pres. David Chittenden, V. Pres. Thomas R. Bray, Esq. Sec. Benjamin Baldwin, Treas. 4 Coll. —Lad. Assn. Mrs. Z. Whitmore, Pres. Mrs. T. R. Bray, V. Pres. Miss Abbie Rooster, Sec. Miss Sally Chittenden, Treas. 4 Coll. Formed Jan. 25.

North Bristol. (Eccl. Soc.) Gent. Assn. Rev. John Ely, Pres. Noah Benton, V. Pres. Bela Munger, Sec. Joel Munger, Esq. Treas. 5 Coll. Formed Feb. 5.

Donations

FROM JANUARY 21ST. TO FEBRUARY 20TH, INCLUSIVE.

The first of the following divisions includes those Auxiliary Societies, which are known to be modelled on the plan given in the *Missionary Herald*, Vol. xix, p. 386, or on some plan which is strongly analogous to that. The remaining divisions contain the donations from all other Societies, and from individuals. For the reasons for this arrangement, see p. 30. *Gent.* stands for Gentlemen's Association; *La.* for Ladies' Association.

I. AUXILIARY SOCIETIES.

Antrim and vic. N. H. Aux. so. Dea. E. Burnham, Tr.	
Greenfield, Assn.	\$2 00
Boston and vic. Mrs. Aux. so. Mr. C. Stoddard, Tr.	
Coll. after ann. sormon.	\$188 47
Old South, Gent. (of which \$150 to constitute the Rev. BENJAMIN B. WISNER and the Rev. WILLIAM JENES of Boston, and the Rev. ROBERT HALL of Leicester, Eng. Honorary Members of the Board,)	547 00
La.	172 00
Park-street, Gent. (of which for Edward Henry Cobb in Ceylon, 20; for Thomas Scott, Joseph C. Sikes, Isaac Proctor and John C. Proctor in Ceylon, 48; and for Gardiner Greene at Mayhew, 30;)	943 69
La.	116 30
Union, Gent. (of which for Joseph S. Ropes in Ceylon, 40; for John Salisbury Tappan in Ceylon, 12; for Mary Reed at Mayhew, 30; for Hannah Franklin Bradshaw at Mayhew, 30;)	785 00
La.	100 00—2,552 46
Hartford co. Ct. Aux. so. J. R. Woodbridge, Esq. Tr.	
Andover, Fem. liberal so.	5 50
Mon. con.	4 10
East Windsor, (1st so.) mon. con.	15 00
E. Wolcott, Esq.	40 00
Rev. T. Robbins,	5 00
Enfield, Mon. con.	8 23
Miss M. Rudd, for Sandw. Isl. miss.	5 00
Farmington, By E. Perry, agent,	30 00
Glastenbury, Dea. J. Hollister,	5 00
Hartford, Two fem. friends,	3 00
Northington, Rev. B. Kellogg, for Bela Kellogg in Ceylon,	12 00
West Suffield, Gent.	9 31
La.	9 02—141 15

Litchfield co. Ct. Aux. so. Mr. F. Denning, Tr.	1,400 00
Northampton and neighb. towns, Ma. Aux. so. Dea. E. S. Phelps, Tr.	
Chesterfield, Gent.	2 00
South Hadley, Mon. con.	2 27
Williamsburg, Gent.	5 00
Worthington, Gent.	7 00—25 27
Palestine miss. so. Dr. E. Alden, Tr.	
Abington, 2d par.	6 50
3d par. Fem. benev. so.	15 00
North Bridgewater,	2 00
Randolph, 1st par.	48 25
3d par. Mon. con.	4 00
Av. of Mrs. Dexter's memoirs,	13 00—68 76
Worcester, North vic. Ma. Aux. so. Mr. A. Downe, Tr.	
Ashby, Gent.	26 15
La.	30 35
Athol, Gent.	22 80
Fitchburg, Gent.	35 79
La. (of which to constitute the Rev. RUFUS A. PUTNAM an Honorary Member of the Board, 50;)	58 81
Mr. A. Downe, for Abel Downe at Mayhew,	15 00
Harvard, Gent.	30 00
La.	30 43
Phillipston, Gent.	27 87
Princeton, Gent.	70 24
La.	46 48
Royalton, Gent.	34 31
La.	27 41
Westminster, Gent.	49 30
La.	48 98
Winchendon, Gent.	64 35
La.	48 55
	666 86
Deduct expenses, 26; c. notes, 9;.....	35 00—631 86
Total from the above Auxiliary Societies,.....	\$5,138 0
II. VARIOUS COLLECTIONS AND DONATIONS.	
Adams, (2d. so.) N. Y. Fem. for. miss. so. by Dea. A. Thomas,	\$12 00

<i>Albany, N. Y.</i> Chil. in Rev. Dr. Chester's chh. for John Chester and Rebecca Chester at the Sandw. Isl. 33; J. Willard, Esq. for David Lawrence Willard at do. 12,	44 00
<i>Alstead, N. H.</i> A widow, for hea. chil. by Rev. S. S. Arnold,	1 00
<i>Amherst, Ms.</i> Mon. con. in College, by Rev. Dr. Humphrey,	3 00
<i>Andover, Ms.</i> Miss A. Edes, Charlestown, Ms. for "Barley Wood," 3; an indiv. for do. 25c.	3 25
<i>Augusta, N. Y.</i> Fem. for miss. so. by Dea. A. Thomas,	22 25
<i>Bethlehem, N. Y.</i> Hea. sch. so. A. Mansfield, Tr. 18; mon. con. for John Denniston in Ceylon, 12.75; by Mr. J. P. Haven,	27 79
<i>Beaverly, Ms.</i> Mrs. E. Lovett, for Pal. miss. by Rev. D. Oliphant,	3 00
<i>Beckley, Mc.</i> Rev. I. Weston, by Mr. N. Willis,	30 00
<i>Bacon, N. Y.</i> Mon. con. by Rev. E. Price,	3 25
<i>Boston, Ms.</i> United Mon. con. for Pal. miss. An indiv. for Sou. Amer. miss. (prev. remitted, 73.45) coll. by Miss H. Nott, <i>Calway, N. Y.</i> 1; Miss J. M. Blyson, 3; collec. on m. card in <i>Warrior Run</i> and <i>Chillogaque</i> cong. Pa. 10; Rev. N. Patterson, 10; R. Frieson, sen. 10; Rev. A. G. Welton, Va. 8;	39 00
A few fem. of Old South chh. 8th semi an. pay. for <i>William Jenks</i> at Maybew. by Mrs. Chap. 15; av. of jewelry, 1; Chil. in Sch. St. sch. sch. for <i>Josiah Finton</i> in Ceylon, 6.14; off. of three indigent chil. for Brainerd sch. 2;	24 14
<i>Braceville, O.</i> Fem. char. so. by Mr. J. W. Curt,	30 00
<i>Brainree, Ms.</i> Mon. con. in Rev. Mr. Storrs' parish,	25 00
<i>Brasford, Ct.</i> Fem. for miss. so. Mrs. S. Friebe, Tr.	11 50
<i>Bridgewater, N. Y.</i> Mon. con. 12; United benev. so. 8; Dr. J. Hackley, 2; by Dea. A. Thomas,	22 00
<i>Bristol, R. L.</i> Chil. miss. asso. for wes. miss. by Rev. J. Mann,	2 00
<i>Brookfield, Ct.</i> Dorcas so. by T. Dwight, Esq.	2 50
<i>Brookfield and vic. Vt.</i> Mon. cir. prayer meeting, by Rev. E. Lyman,	32 00
<i>Cambridge, N. Y.</i> Mon. con. 19; an indiv. 5; by Rev. N. S. Prime,	24 00
<i>Canandaigua, N. Y.</i> Young la. ed. so. for For. Miss. sch. 10; Sally C. Howell, for Sandw. Isl. miss. 1; by Rev. A. D. Eddy,	11 00
<i>Centerville, Ct.</i> Misses Mary E. Francis E. and Sarah E. Harris, av. of toys,	3 00
<i>Centreville, Vt.</i> Fem. char. so. Mrs. J. Adams, sec. for the fem. sch. in Ceylon,	16 00
<i>Cazenovia, N. Y.</i> La. for John Brown in Ceylon, 4th an. pay. 12; Mrs. B. Burnell, 6th an. pay. for Charlotte Burnell in Ceylon, 12; mon. con. 3.90; miss. so. 30.74; by Mr. L. Burnell, Tr.	58 13
<i>Charlestown, S. C.</i> Rev. J. Dickson, by Mr. J. Tyler,	25 00
<i>Charlestown, Ms.</i> A friend,	1 00
<i>Charry, N. Y.</i> Mrs. Ann Hubbell, by J. C. Hubbell, Esq.	8 00
<i>Chelsea, Vt.</i> For. miss. so. Mr. I. Douglass, Tr.	21 40
<i>Chenango Point, N. Y.</i> Mon. con. by Dea. A. Thomas,	31 00
<i>Clinton, N. Y.</i> Mrs. F. Taylor, a new year thank off. 50; a fem. friend, for Sandw. Isl. miss. 30; by do.	80 00
<i>Columbia, Pa.</i> Fem. miss. so. by R. Ralston, Esq. 15; a friend, 10;	25 00
<i>Cornish, Vt.</i> Mon. con. by Rev. C. Y. Chase,	10 00
<i>Cornish, N. H.</i> J. Ripley, Esq. by Mr. Whitely,	10 00
<i>Cornwell, Vt.</i> Hea. sch. so. M. Kitchell, Tr. for wes. miss.	18 00
<i>Cornwall, Ct.</i> Rev. H. Daggett,	12 00
<i>Danville, Vt.</i> M. f. by Mr. N. Trumbull,	25
<i>Durham, Ms.</i> Mon. con. in First chh. by Gen. N. Guild, Tr.	23 00
<i>Durham, N. Y.</i> Dea. D. Baldwin for David Baldwin at Elliot, by Rev. Dr. Porter,	30 00
<i>East Haven, Ct.</i> Fem. cent. so. by T. Dwight, Esq.	9 00
<i>Fairhaven, Vt.</i> Children in Sarah M. Higley's sch. for hea. chil.	75
<i>Farmersburg, Pa.</i> Rev. A. A. McGuire, a bal.	50
<i>Farmington, Ct.</i> A bal. fr. a friend,	13
<i>Fenners, N. Y.</i> Mon. con. by Mr. L. Burnell,	1 87
<i>Fitzwilliam, N. H.</i> Mon. con. 13; Mr. J. Sabin, 3; by Maj. Coolidge,	16 00
<i>Galway, M. Y.</i> New year coll. in E. presb. cong. for Bombay miss. by Rev. S. Nott, Jr.	13 78
<i>Genoa, N. Y.</i> Mr. J. Tilman, for James Wilson Tilman at Brainerd, by Dea. A. Thomas,	25 00
<i>Gloucester, Ms.</i> Two la. of Rev. Mr. Jewett's chh. for ed. hea. chil. by Mr. W. Roper,	8 00
<i>Grafton, Vt.</i> Mon. con. by Mr. T. Taylor,	13 00
<i>Granville, N. Y.</i> Mon. con. in First cong. chh. by H. Bulkley, Esq. 15; Rev. J. Whiston, 3; R. Skinner, 3; a box of Mr. L. Rider, 50c. L. Savage, 50c. by Rev. J. Brackett,	22 06
<i>Great Barrington, Ma.</i> Fem. char. so. Mrs. L. Leavenworth, Tr.	12 50
<i>Greenbush, N. Y.</i> Coll. in Rev. G. Woodbridge's so. by Mr. J. Alden, 10; an individual, 3.50;	13 50
<i>Greenfield, Ms.</i> Mon. con. in 2d cong. so. for Abiel Holmes and Charles Jenkins in Ceylon, by Col. Welles,	12 00
<i>Halfas, Ms.</i> M. field so. by Mr. N. Cushman,	10 12
<i>Hampden co. Ms.</i> For. miss. so. Hon. G. Bliss, Tr. Springfield, Fem. char. read. so. to constitute Rev. SAMUEL OSGOOD an Honorary Member of the Board. 50; Mr. E. Russell, Mrs. C. Dinmick, and Mrs. L. Webster, heirs of Mr. Ebenezer Russell, dec'd., each, 10; being their proportion of what they supposed he intended to leave for the Board by will, 30;	80 00
<i>Hamp. Chris. Depos. Ms.</i> East Hampton, benev. so. av. of clothing, 1.67; Southampton, L. Loomis, m. f. 1.12; his son, 25c. Hadley, mon. con. 50.50;	53 63
<i>Hanover, N. Y.</i> Rev. Mr. Robinson, by Dea. A. Thomas,	5 00
<i>Hebron, N. Y.</i> Dr. J. Darrow, 4; Mrs. R. H. Darrow, 3; Mrs. A. Sprague, 5; S. Steele, 1; M. Winslow, 50c. P. Wilson, 50c. O. Wilson, 75c. M. Temple, 2; N. Hopkins, 1; L. Wharton, 1; M. Wheaton, 1; N. Steele, 50c. M. Lloyd, 35c. by Rev. J. Brackett,	20 60
<i>Helden, Ms.</i> Mon. con. by Mr. J. Crosby,	18 00
<i>Hopkinton, N. H.</i> La. for For. Miss. sch. by Mr. R. C. Hatch,	3 75
<i>Huntington, Ct.</i> Miss. tract and ed. so. by Mr. H. Kudd, 30; mon. con. 15.15; fem. cent. so. 5.60; by Rev. T. Funderston,	50 75
<i>Keene, N. H.</i> Mon. con. by Rev. Z. S. Barstow,	5 00
<i>Kingsborough, (Johnstown) N. Y.</i> Mon. con. Dea. S. Giles, Tr.	12 50
<i>Lempster, N. H.</i> A friend,	3 00
<i>Leyden, N. Y.</i> Fem. cent. so. for Pal. miss. by Dea. A. Thomas,	12 80
<i>Lime, N. H.</i> Fem. wes. miss. so. Mrs. L. Perry, Tr. by Rev. B. Perry,	12 00
<i>Liverpool, Eng.</i> C. I. Parker, Esq. by Mr. Anderson,	10 00
<i>London, Eng.</i> Miss Hicks, for Cher. miss. through the Chh. miss. so.	22 22
<i>Lynn, Ms.</i> Fem. miss. so. for ed. hea. chil. by Rev. O. Rockwood,	10 00
<i>Madison Village, N. Y.</i> Mon. con. by Dea. A. Thomas,	3 00
<i>Marblehead, Ms.</i> Asso. in Rev. S. Dana's so. for hea. chil. by Hon. W. Reed,	20 00
<i>Marlborough, Ms.</i> A friend, by Rev. S. F. Bucklin,	13 80
<i>Minot, Me.</i> Mon. con. 12; W. Ladd, Esq. 12;	24 00
<i>Mount Vernon, N. Y.</i> Mon. con. by Dea. A. Thomas,	16 50
<i>Newbury, Ms.</i> Fem. read. so. for Cher. miss. by Sophia Withington,	35 00
<i>Newburyport, Ms.</i> For Catharine Dimmick in Ceylon, 12; mon. con. in First presb. chh. (of which a mother's thank off. for Bombay Chapel, 5;) by Rev. S. P. Williams, 51.65; chil. in Miss Mary Ann Titcomb's sch. for hea. chil. by Rev. L. F. Dimmick, 1;	64 65
<i>New Canaan, Ct.</i> Chh. for Justus Mitchell in Ceylon, by T. Dwight, Esq.	26 55
<i>New Haven, Ct.</i> A fem. friend, by T. Dwight, Esq.	1 00
<i>Newport, N. H.</i> Fem. char. so. 13; m. f. so. 5; by Mrs. A. Woods, Tr.	18 00
<i>Norridgewock, Me.</i> Juv. so. 6th pay. for Josiah Peet in Ceylon, 12; mon. con. 16;	28 00
<i>Northborough, Ms.</i> Mr. A. Rice, 12; Mr. I. Davis, for Pal. miss. by Mr. N. Willis, 2.50;	14 50
<i>North Bridgewater, Ms.</i> Evang. so. 31.31; Newell so. (of which for John Porter, Daniel Huntington and Mary H. Huntington in Ceylon, 36;) 46.75; by Rev. D. Huntington,	78 06
<i>Norwalk, Ct.</i> Mon. con. for Roswell R. Swan at Elliot, by Rev. S. Eaton,	30 00

Norwich, Ct. Mon. con. in First cools. so. by Mr. C. Lathrop,	12 00
Oglethorpe, Ga. R. B. W.	20 00
Oroville, N. Y. Mon. con. by Dea. A. Thomas,	5 50
Painesville, O. Mr. L. Martindale,	5 00
Paris, N. Y. Fem. asso. for <i>Euphalet Steel</i> in Ceylon, 20; Hannah J. Seofield, 62c. Melissa Greenhill, 51c. by Dea. A. Thomas,	21 13
Paterson, N. J. Rev. S. Fisher, for <i>Sarah Cole</i> in Ceylon, 12; mon. con. in First presb. chh. 15;	31 00
Pelham, N. H. New year off. of chh. and cong. 29.50; mon. con. for Pal. miss. 14.50; a fem. friend, 5; do. 1; for <i>Stephen Church</i> in Ceylon, 12; by Rev. Dr. J. H. Church,	62 12
Philad. Pa. Youth's fem. mite asso. for ed. hea. youth, by J. W. C. Tr.	8 00
Pittsfield, Ms. La. Jews' so. for a Jewish sch. in Bombay, by F. I. G. Wright, 50; Benev. so. J. Hooker, Esq. See. to constitute the Rev. RUFUS W. BAILEY an Honorary Member of the Board, 50;	100 00
Pittsford, Vt. For. miss. so. Mr. S. W. Boardman, Tr. av. of wool,	22 07
Plainfield, Ct. Bible and miss. so. to constitute the Rev. ORIN FOWLER an Honorary Member of the Board, by L. Robinson, Tr.	80 00
Plainfield, N. H. Dea. E. Adams, by Mr. B. H. Pearsons,	5 00
Princeton, N. J. Fem. so. for ed. fem. chil. in Ceylon, by Rev. Dr. A. Green,	90 00
Reading, (S. par.) Ma. Hea. sch. so. for hea. chil. Mrs. J. Reid, Tr.	50
Remsen, N. Y. Mr. H. Ferry, for Sandw. Isl. miss.	2 50
Rockbridge co. (New Providence cong.) Pa. Mr. W. Walzer and others, by R. Halston, Esq;	6 00
Romney, Va. Mr. W. H. Foot, a bal. by Mr. N. Wills,	2 94
Russia, N. Y. Fem. for. miss. so. 3.75; a yearly contrib. of a clergyman's fam. in west district, 25; by Dea. A. Thomas,	28 75
Rutland, Vt. Men. con. in E. par. 25; ministerial so. Mr. C. Walker, Tr. 9; by Mr. S. Griggs,	34 00
Salem, Ms. Two indiv. for <i>Nicholas</i> , a native preacher in Ceylon, 40; a friend, 5,	45 00
Shereham, Vt. Fem. cent so. by H. Everest, Esq.	11 00
Sr. Albans, Vt. Mr. L. Brainard, by H. Jones, Esq.	5 00
Stoddard, N. H. Indiv. for hea. chil. by Rev. L. Robinson,	10 50
Sullivan, Me. Cent. so. by E. Nimes, 80c. a la. soc.	1 00
Thetford, Vt. Church and so. by Rev. A. Burton,	10 00
Townshend, Vt. Mr. B. Salisbury, m. f.	2 00
Trenton, N. Y. Dea. L. Younglove, by Dea. A. Thomas,	1 28
Trumbull, Ct. Fem. asso. Mrs. R. Brinsmade, Tr.	8 25
Utica, N. Y. Mr. A. Merrill, by Dea. A. Thomas,	5 00
Verona, N. Y. A fem. friend, by do.	1 00
Walpole, N. H. M. f. by Mrs. M. H. Bellows,	1 50
Wardsboro' Vt. Dea. E. Walker, by Mr. J. Robinson,	1 50
Wareham, Ms. Mon. con. by Rev. D. Herningway,	11 00
Warren, O. Mon. con. 16; fem. char. so. 14; by Mr. J. W. Curtis,	30 00
Wellfleet, Ms. Benev. so. by Mr. D. Dyer,	3 00
Westboro, Ms. Fem. asso. for ed. hea. youth, for <i>Ellisha Rockwood</i> and <i>Suanna B. Rockwood</i> in Ceylon, by Miss Jane Bates, Sec.	12 00
Westford, N. Y. E. Williams, Esq. a bal. soc. e. box of do. 3;	5 50
Westminster, (W. par.) Vt. So. of friends to morals and missions, by Mr. J. Blaney, Tr. 40; Miss. so. by Hon. D. Kellogg, 10;	50 00
Westminster, Ms. Mon. con. semi. an. pay for <i>Cyrus Mann</i> in Ceylon, by Mr. N. Whitney,	15 00
Westmoreland, N. Y. Mon. con. by Dea. A. Thomas,	10 00
West Newbury, Ms. Parents' thank off.	10 00
West Rutland, Vt. Prayer meeting, by Mr. S. Griggs,	19 00
Wethersfield, Ct. Fem. mite so. 3d pay. for sch. at Bombay, by Mary Ann Morgan, Tr. 30; Read. benev. so. for <i>Timothy Dwight</i> in Ceylon, by Miss Chester, 12;	42 00
Whitehall, N. Y. Rev. J. Kennedy, by Rev. J. Brackett,	5 00

Williamstown, Ms. Mr. J. P. Whitman, by C. A. Dewey, Esq. 20; Rev. Prof. C. Dewey, 10;	30 00
T. Ware, Esq. by do. 2;	33 00
Winchester, Va. L. Hoff, Esq. 50; D. Gold, Esq. 20; by Rev. Dr. Hill,	70 00
Windsor, N. H. Fem. cent so. for ed. hea. chil. by Rev. L. Robinson,	3 12
Unknown, or purposely concealed by the donors, for Pal. miss.	12 00
To constitute the Rev. JOSEPH PENNEY of Rochester, N. Y. an Honorary Member of the Board, 50; for general purposes, 50;	100 00

Amount of donations acknowledged in the preceding lists, \$7,815 20.

III. LEGACIES.

Palmer, Ms. Part of the legacy of Dea. Alpheus Converse, dec'd, 8th payment, by Mr. B. Converse, Exr.	5 00
Sherburne, Ms. Part of legacy of Mr. Henry Wenzel, dec'd,	1 15
Note. The Legacy from <i>Bascowen</i> , N. H. acknowledged in the Herald for January, was for the A. S. M. C. J.	

IV. PERMANENT FUND.

Worcester, Ms. Legacy of Mary Peirce, dec'd. by Mr. William McFarland, one of the Exrs.	600 00
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V. DONATIONS IN CLOTHING, &c.

Bradford, N. H. A box.	
Charlestown, Ms. A box, fr. fem. asso. Zerviah Lyman, Tr.	
Creek Path, Cher. na. A week's work, by Mr. T. Stedman,	3 00
Dedham, Ms. 4 pr. shoes, fr. Dr. J. Wheaton, for wea. miss.	
Gilsum, N. H. A box, fr. fem. friends, by Mrs. A. Fish,	31 42
Hardwick, A box, fr. fem. char. so. Mary Lawton, Pres.	20 25
Hantville, Ala. Sundry art. fr. indiv. for Mrs. Holland at Creek Path,	18 00
Keene, N. H. A bundle, fr. the Heathen so. by Hannah D. Newcomb, Sec. for wea. miss.	
Lewis, N. Y. 35 1-2 yds flannel, fr. ladies, by Rev. C. Camstock.	
Portland, Me. A box.	
Poultney, Vt. A bundle, fr. Mr. J. Morse, by Rev. E. Smith, for <i>Joseph Morse</i> at Dwight.	
Committed to the care of Dea. A. Thomas, Utica, N. Y.	
Adams, (N. so.) N. Y. 47 yds flannel, fr. fem. miss. so.	
Leyden, N. Y. A box.	
Russia, N. Y. A small bundle, fr. fem. for. miss. so.	
Committed to the care of T. Dwight, Esq. New Haven, Ct.	
Brookfield, Ct. A bundle, fr. Domes so. by Rev. A. Brundage,	11 45

The following articles are respectfully solicited from Manufacturers and others.

Printing paper to be used in publishing portions of the Scriptures, school-books, tracts, &c. at Bombay, and at the Sandwich Islands.

Writing paper, writing books, blank books, quills slates, &c. for all the missions and mission schools, especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, &c.

Fulled cloth, and domestic cottons of all kinds.

ERRATA.

The sum of \$10, acknowledged in the Herald for January, as from *Bethel*, N. Y. was received from *Bethany*, N. Y.

The sum of \$1, from *Ashburnham*, Ms. acknowledged in the Herald for February, was a donation from the Rev. George Perkins.

THE MISSIONARY HERALD.

XXI.

APRIL, 1825.

No. 4.

American Board of Foreign Missions.

SANDWICH ISLANDS.

LETTER FROM REV. ASA THURSTON TO
THE CORRESPONDING SECRETARY.

Kiruah, (Owhyhee,) Feb. 5, 1824.

Very dear Sir,
From these distant regions we behold the churches of our Lord, in the land of our fathers, unitedly praying the God of heaven, that the kingdoms of this world may become the kingdom of our Lord and of his Christ. We respond, *Amen, even so, Lord Jesus come quickly.*

After the reinforcement of our mission, the brethren designated Mr. Bishop and myself to this station. Mr. Ely was appointed my temporary associate; and Naihe and Kapiolani, who were removing to Owhyhee, offered us a passage in their vessel. But Mrs. Ely being by ill health rendered unfit to undertake the voyage, Mr. E. could not accompany us; and paramount duties rendering it inconsistent for any other to go, I, with my family, concluded to proceed alone.

Oct. 24. Most of the mission family accompanied us to the king's residence, by the water side, where a hymn was sung and a prayer offered in the native language. Then, with mingled emotions, we gave the parting hand to friends and helpers at Woahoo. In the cabin of a crowded native vessel, among annoying insects, filth and noise, oppressed by heat, confined air, and sea-sickness, and having the care of two babes, our voyage could not well be pleasant. Four nights thus passed away, when we reached Lahinah. Capt. Joy came with a boat, and kindly took us on shore to our friends, Messrs. Richards and Stewart. There, refreshed and cheered by Christian intercourse, retirement and repose, we passed a week, the memory of which will long be fondly cherished. In their place of worship I preached three times to full and attentive congregations, and once a little out of the village to a collection of about 100.

Arrival at Owhyhee.

Nov. 4. We again embarked on board the Nio for Owhyhee. The next day we reached Kiruah. The king arrived a little before us in an English whale ship, the captain of which kindly ordered a boat for our accommodation. The boat, in which the king was carried, passed on a little before us. When approaching the beach, the assembled multitude of subjects commenced a wailing. The king stepped from his boat, advanced a few steps, and standing on the centre of the circle, lifted up his voice for nearly twenty minutes, wailing with the multitude in the cry of *aloha*. Well might emotions of tenderness take possession of his heart, on returning to witness the scenes of his childhood and youth, and the house sacred to the remains of his venerated father, who, with all his power and greatness, had no better god to worship, than the neglected idol, which still stands, and is now hooted at by the passing boy as a senseless block.

The governor's attention being directed to the king, Mr. Young, who had resided at Kiruah during the absence of the governor at Mowee and Woahoo, kindly conducted us to one of the governor's houses, ordering a repast to be placed before us. The king called to see us, and stated his intention of soon visiting foreign countries, wishing to see in person the king of England, and the President of the United States.

The next day, the governor furnished us, for our present accommodation, with a large house, which had been built and occupied by Kaahumanu. He also offered the use of one of his sail-boats, and men to assist in removing our effects from the vessel.

Thus have I been called to return, and again sit down on this barren spot, where the first seven months of my missionary course were spent; where I labored, and where I wept. But with all its rudeness and barrenness, it is a most interesting field for missionary exertion. Within 30

miles of this place, there are not less than 20,000 inhabitants, who lie clustered in villages. In this village, there are about 3,000 inhabitants. This place is the permanent residence of the governor. His American name is John Adams; his native name is *Kuakini*, or *Kalua*. He daily takes coffee and tea at his own table, is fast rising in civilized habits, and speaks the English language intelligibly. He has lately purchased a framed house, brought from America. This house adds much to the appearance of his establishment, which he has been enclosing with a wall 10 or 12 feet high, and about the same in thickness.

A Church erected by the Governor.

At the time of my arrival, he was about completing a house for public worship. It was a work purely his own, and surpasses any other house of the kind found upon the islands. It is 60 feet by 30, thatched with *laupala*, a thatch the most neat and durable. Seats are placed around the walls, and together with the ground, are covered with mats, and four moveable forms are in the centre of the house. At the usual end for entrance is a large avenue, as if designed for folding doors. At the other end stands a decent painted pulpit, with two flights of stairs; and at the foot of each is an avenue as if for a small door. On each side are small openings, something in the form of windows. Without, a broad stone wall, the top covered with a white coral, forms an enclosure, which is covered with white gravel; and in one corner of this enclosure hangs a bell, sacred to the use of giving signals for solemn services. There is our place of worship, dignified with nothing but simplicity and neatness. But as erected by a heathen ruler on heathen ground, encircled by the ruins of a fallen *Heiau*, (temple,) where so lately were offered human victims, it wants neither gold nor carved work to induce the benevolent mind to contemplate it with interest. There may the mighty God vouchsafe his presence, and repenting sinners give joy to angels. During one month after reaching this place, public services were attended on the Sabbath, beneath the shade of some *ko* trees in the king's yard. But the house being completed, December 10th, the chiefs and people of Kiruah assembled to witness the solemn services of dedication. They were commenced by reading a part of Solomon's prayer at the dedication of the temple, translated into the Owhyhean language. We then sung the Jubilee Hymn, "*Pupu-hi ku ka pu*," or, "Blow ye the trumpet," &c. I preached a sermon on this occasion from Haggai 1:7,8. "Thus saith the

Lord of hosts, Consider your ways. Go up to the mountains, and bring wood, and build the house, and I will take pleasure in it, saith the Lord."

Since that time, two meetings have been regularly attended every Sabbath. The congregations, which usually assemble, are from 600 to 1000, who listen with a good degree of seriousness. The governor and his wife uniformly attend. He requires his people externally to observe the Sabbath, and to make such previous preparation as to have no fires lighted up on that day. This regulation is generally observed by the people.

Promising Indications among the Chiefs.

During the two past months, by the particular request of the governor, either Thomas, or myself, has conducted family worship at his house, morning and evening. This practice has also been introduced into the families of other inferior chiefs.

During seasons of public worship, one woman of considerable distinction, whose head is silvered with age, is ever seen sitting on the mat, leaning on the end of the foremost form, seemingly regardless of every thing, but what falls from the lips of the speaker. We have had several interesting interviews with her. Calling on us, one evening after meeting, and expressing, with much feeling, her desires to know and worship God aright, before going to the grave, Thomas taught her a short prayer, which she and her train repeated till fixed in their minds, and then returned home, repeating it as they passed along.

Kapiolani, Naihe, and their train, have several times come 16 miles from *Kaawaroa* to this place, for the sake of hearing the Gospel. Ever since missionaries arrived, Kapiolani has constantly been situated near them; and for near two years has listened to the words of eternal life in her own language. Now she is in great measure separated from them, and the darkness which envelopes the people becomes visible. She importunately asks for a Christian teacher, and sits down to weep. In consequence of her being separated from the other chiefs, Krimokoo asked her, by letter, if she was not lonely. The purport of her reply was, "Lonely? no. If I am separated from my friends, here is God; and with him I have communion. Besides, on these shores there are two gates of heaven, (alluding to this meeting house, and the one they are building at *Kaawaroa*,) in consequence of which blessings will descend."

Kamakau, an elderly chief, residing at the same place, appears in a still more interesting manner. He, too, with his wife

and train, have several times come to this place on Saturday, that they might have opportunity of enjoying the privileges of the sanctuary. The last time he came, he remained through the week, and over the next Sabbath, that he might, from day to day, be favored with instruction. On the morning of the last Sabbath, on hearing the second bell ring for meeting, he arose to go; but it was suddenly impressed on his mind with great force, "Pray, pray, before you go to the place of worship;" and he stopped short, kneeled down, and breathed out the following prayer: "O Jehovah, here we are going before thy presence, on this sacred day, with the common people; may we meet with the presence of thy Son Jesus Christ, in thy house of prayer." He seemed much surprised, that these thoughts should spring up in his mind, just when they did, and desired to know what it meant. He expressed much satisfaction in the truths which he heard, and longed to become acquainted with the whole word of God. The last time he saw us, he appeared much animated. Every thing he uttered, the very expression of his countenance, conveyed feelings to the heart, which would warm the bosom of angels. The morning of his return, he called on the governor, and, on being requested, readily engaged in prayer with him and his family. After walking to the beach with his people, and before stepping into his canoe, he kneeled down and offered up a short prayer to God for protection on his way home. "A great minister," says the governor, as he stood reflecting on the prayers and conversation of this man; and seeing him sail away, he added, "a great missionary." At his own place, he forbids his people working or bathing on the Sabbath, and regularly assembles them twice to pray and converse with them on religious subjects. This has been his practice for many months past. Of late he has extended his exertions, crossing the bay, and there meeting the people, and conducting religious services. He has received but little instruction from the missionaries; yet there are few natives on the islands who have more correct views on religious subjects. He seems to have been searching for truth as for hid treasure. I once heard him pray in his family, and I was much surprised at the simplicity, fervency, and apparent sincerity, which were manifested, as well as with the correctness of religious sentiment, which the prayer contained.

Thomas has been laboring, at this place, during the year past, doing good, but needing the aid and counsel of a missionary. He has suffered considerably for want of provisions, having, as he sometimes says,

"been obliged to live upon the wind." But notwithstanding his privations, he has not forgotten his work, and is indeed a valuable assistant.

About 50, at this station, are attached to the school, and a desire for instruction is generally increasing.

The Octavia, Capt. Blanchard, and the Arab, Capt. M. have been the only foreign vessels, that have touched here, during this quarter. But in respect to receiving supplies, and communicating with our associates, we find ourselves pleasantly situated, as native vessels are continually passing. Mr. Whitney has visited us, was here at the time our house of worship was dedicated, and assisted in the solemn services. The Rev. Mr. Ellis and Mr. Chamberlain arrived here yesterday morning, on their return from Messrs. Ruggles and Goodrich's field of labor on the opposite side of this island, whither they had accompanied these brethren. Mr. and Mrs. Ely came with them for the purpose of remaining on this island, and we hope that efficient aid may now be sent to the interesting field at Kaawaroa.

This station for the present must necessarily be somewhat expensive. In addition to other articles of support, our wood comes high, and our fresh water, all brought from the country on the shoulders of men, has, the quarter past, cost 12 dollars for one family, with a most economical use of it. The governor is employing men in digging a well. They have already gone down forty feet, through stone and lava. Whether fresh water will eventually be obtained, still remains a question.

Thus, my dear Sir, I have given you an imperfect sketch of my situation, prospects and encouragements. On this important, long neglected island, two standards of the cross are now erected, and throughout its borders the Gospel trumpet has been blown. With my associates, I travelled and searched out the land. These eyes beheld the miseries of the people. Full 75,000 are sunk in all the pollution of sin, and groping their way through life in all the darkness of nature. As we passed from place to place, we told, within the cottage, beneath the shade tree, and by the way side, of a God and of a Saviour. Thousands listened to words of salvation for the first, and many, for the last time. Already some have gone down to the grave. Yet who can limit that mercy, which gave to our race a Saviour. It may have guided souls to heaven through the instrumentality of a single sermon. But what is to be done for those who survive? A single soul! who can speak its value? Who can estimate the happiness it will enjoy, if saved; or the misery it

must for ever endure, if lost. Disciples of Jesus, you, who have been nurtured in the cradle of piety, whose souls have been redeemed by the blood of the Son of God, and are soon to stretch the wing for immortality, think of these perishing immortals.

With much affection, I am, dear Sir, yours in the labors and bonds of the Gospel.

A. THURSTON.

LETTER FROM MESSRS. RICHARDS AND
STEWART TO THE CORRESPONDING
SECRETARY.

Lahinah, Mowee, Dec. 1, 1824.

Dear Sir,

THE period has arrived, in which it is our duty to transmit to you our second quarterly communication. When we took possession of this missionary station, we resolved to keep a constant journal of every thing which should in any way involve the interests of the mission. We determined, also, that, at the close of each successive quarter, we would send you a copy, or an abstract of the journal, as should at the time appear most expedient. We are of opinion, that, for the last quarter, an abstract, in the form of a letter, will be most advisable. The reason why we are of this opinion is, that the changes we have past, during the last three months, have been so few, or rather they have been of such a character, that a copy of our journal would be little else than a repetition of the same round of duties and occurrences.

General Notices.

We have but little to relate; yet we have some things to mention, which we trust will gladden your hearts, and others, which must make you weep.

In many respects we have been in a more settled state, than during the last quarter. We have lived in our own houses, and have been less dependent on the people, than when we first arrived.

During the month of October, we received many visits from masters of whale-ships, all of whom were apparently our friends, and some of them did much to cheer our hearts by the interest they took in our work, and the Christian spirit which they exhibited. The pleasant interviews, which we had with them, led us to mourn more deeply and more sincerely over the depravity of others, whose baneful influence is felt at every missionary station on the island.

We desire to mention with gratitude, however, that a great proportion of the masters of vessels, who have visited Lahin-

nah, have treated us not only with attention and respect, but with particular kindness; yet the only disturbance of our worship has been by those who were acquainted with the Bible, and we have never received any open insult except from our own countrymen. The opposition, which we meet from those who should be our warmest friends, is far more serious in its effects, and far more trying to our feelings, than all the ignorance, immorality, and superstition of the heathen. But the time will arrive, when the merchant will laud his ship with blessings for the heathen, when the masters of vessels shall be masters in Israel, and when the seamen shall unite their example with the doctrines of the Bible to recommend the religion of the cross. Then will missionary labor be comparatively easy, and its progress rapid.

From the friends to our work who have visited us, we have received many tokens of affection, and some valuable presents. Capt. Chase of the *Foster*, Capt. Sayer of the *Marous*, Capt. Meek of the *Arab*, and Capt. Perry, of the *Commodore Decatur*, by their numerous presents have saved the mission much expense, and furnished us with many comforts which we could have obtained from no other source.

You will be pleased, also, to know, that the general kindness of the natives continues. From them we almost every day receive a few fish, a few potatoes, or some article of provision, which, though not very valuable in themselves, are still convincing evidence of their friendship.

During the last three months, our hearts have frequently been made glad by visits from members of other stations. Messrs. Ellis, Bingham, Thurston, Ruggles, and Dr. Blatchley, have all visited us; also Mrs. Ellis, Mrs. Thurston, and Mrs. Blatchley. Mr. and Mrs. Ellis resided with us about four weeks. We have also both of us visited Honoruru. Mr. Richards was called there for the transaction of public business; Mr. Stewart, partly for the same, and partly for his health, which was much improved by the visit. The very frequent opportunities of passing to and from Honoruru add much to our comfort.

Our present ignorance of the language, renders it important that we should frequently see the elder missionaries.

In this respect we have been much favored. We have spent twenty-six sabbaths in Lahinah, and on eleven of them we have had preaching in the native language by the elder missionaries. We have attended six monthly concerts, and at four of them we have had some of our brethren from the other stations with us.

During the last three months, we have had no regular interpreter, and have there-

fore been irregular in our manner of conducting worship. On four Sabbaths we have been supplied from Honoruru. On four more our Christian assistants from Taheita conducted the worship. On the remaining five, we had no interpreter, and Mr. Stewart's health was not good. It fell to Mr. Richards therefore to lead the services. This he did in the usual form, except that his addresses were very short, and the prayers were made by the Tahitian Christians who are with us.

Hereafter we hope we shall be able to conduct the services ourselves in the native language, without any assistant.

The regular hours of instruction which we observed during a principal part of the first quarter, have been much interrupted during the last. A principal part of the time, however, about 30 scholars have assembled at the place of worship, and have been instructed by Isaac Niek, a young man from the N. W. coast, who has been frequently mentioned in the journal from Honoruru.

Many of the elder chiefs have a part of the time been much engaged in study. On one Sabbath evening, Mr. Richards received a message from Krimokoo, the translation of which is as follows:—

"You are our teacher. You have heretofore been unacquainted with our speech. But you have now become skilful in the language of this country. I am becoming an old man. My sight is now dim. By and by it will be quite gone. I must learn quick, or I shall never know the good way. I greatly desire to be like Keopuolani and Obookiah. Come, therefore, to my house every day, and teach me to read and to write, for very soon my eyes will see no more."

This was to us a very affecting message, and we never felt so strong a desire to have a perfect knowledge of the language. It would have been a peculiarly favorable time to communicate religious instruction, but we could say but little. For a considerable time he was very attentive, and his whole conduct shewed his regard to our instruction. He frequently sends out his herald to give notice of the Sabbath, and especially forbids canoes to go out on that day for fish.

We think there is evidently a gradual improvement in the character of the chiefs generally, especially in their observance of the Sabbath. They, however, not unfrequently go a considerable distance to bathe, and make it a very sportive season. In one instance we saw a female chief returning, and reproved her for breach of the Sabbath. In an instant the tears started from her eyes, and with great simplicity she inquired whether it was proper for her to wash her hands and face on that day.

She has ever since been very punctilious in all her conduct on the Sabbath.

There have been many occurrences during the past quarter, calculated to have a good effect on the minds of the chiefs. In some of them our patrons will feel a deep interest.

Sickness, Death, and Character of Keopuolani, the King's mother.

When we closed our journal Keopuolani, our friend and patroness, was sick. On the 2d of September, the chiefs became so much alarmed, that vessels were immediately dispatched to Owwhyhee and Woshoo to collect those who were absent. At first we were not alarmed. We knew that it was the universal practice for all chiefs to collect whenever one of the number was sick, although the sickness might be trifling. We felt little anxiety, until Sept. 8th, when a man came into the house in great surprise, saying, "*Keopuolani make,*" "*Keopuolani dead.*" She was not dead, but her physician had said he could do no more for her. Although it was late in the evening, Mr. and Mrs. Stewart, with Mrs. Richards, repaired to the spot, expecting to see her die. As they entered the house she said, with her head a little raised, and a smile on her countenance, "*Maitai.*" As much as to have said, You are very kind in coming to see me at this time of night. She pressed the hands of the females in a very affectionate manner, and said, "*I love the great God;*" and soon after she said again, "*Great is my love to God,*"

From this time, little hope was entertained of her recovery. She continued, however, until Tuesday, the 16th, when, by the ordinance of baptism, she was introduced to the visible church, and in the space of an hour after, we trust she joined the invisible.

The evidence, which she gave of being the subject of renewing grace, was such as we could scarcely expect would exist in another case, for a whole generation.

For a considerable time before she came to Lahinah, she was particularly attentive to the instructions of the missionaries, and to some of the outward forms of the Christian religion. Immediately on her arrival here, she took a very decided stand against immorality; resisted frequent attacks made upon her by other chiefs; openly reprov'd vice in a manner which would have done honor to an old, enlightened Christian; always listened with attention to the preaching of the Gospel; made frequent and very interesting inquiries respecting the future state, and the way of salvation through Jesus Christ; expressed many fears lest she should not learn enough of the new way to reach heaven;

but, every week gave new evidence that she was fast preparing for it.

During her last sickness, we were without an interpreter, and of course knew but little of her views and feelings. On the morning of the day on which she died, Mr. Ellis arrived from Honoruru. We had felt a very strong desire that he should come, and viewed his arrival at that time, as a special smile of providence. He immediately found that she had spent much time, during her sickness, conversing with and warning those about her to prepare for death. It appears that her own hopes of a blessed immortality brightened to the last.

During the day on which she died, she slept almost constantly. When we were told that she had made a particular request to be baptized, or, in her own words, "to have water sprinkled upon her in the name of God," we hesitated, in consequence of her lying in so stupid a state. We said to the king, "Perhaps it is not best." He replied, "Why is it not best? What is the harm? My mother gave herself to Jesus Christ before she was sick. Why may she not have water sprinkled on her in the name of God, like the people of Christ? Shall she be denied because she must soon die?" This he said with tears in his eyes, and with an emphasis which reached our hearts.

Although it was too late for her to receive any personal benefit from the ordinance, yet we saw that those around her felt so deeply on the subject, that we concluded at once to comply with the request. Mr. Ellis addressed the people on the subject of baptism, and then, by administering the ordinance, introduced this highest chief into the church of Christ at the Sandwich Islands. It was an overwhelming sight, not only to us, but to the natives who witnessed it. They listened with awful solemnity, when they saw what was done. The king said, "Surely she is no more ours: she formerly gave herself to Jesus Christ, and now we believe she is his, and will go and dwell with him." After her baptism she gave no signs of intelligence. She breathed for about an hour, and then her spirit took its flight. The thousands about the house immediately commenced their frightful wailings.

The scene exceeds our powers of description. We had often seen and heard weeping before; but of heathen wailings we had formed no idea. To every Christian such a scene would be shocking in the extreme.

The day after her death, was spent by most of the chiefs in making preparations for the funeral, which took place on Thursday, and was conducted in the American style. We should give you a much more

particular account of these interesting occurrences, but we have already given it in her Memoirs, which accompany this letter.*

Of Keopuolani's kindness we cannot speak too highly. She called us her sons, and treated us as such. She built the houses in which we live, and the house in which we worship, and this, too, without being solicited. She rarely, if ever, received a supply of fish, potatoes, or fruit, without sending some to us, and even when she was told by an enemy, that we were not fond of fish, she replied; "Well, they have some boys living with them, to whom they must give food, and the fish, therefore, will not be lost."

She frequently inquired whether we were in want of any kind of food, and always supplied us when we were destitute.

She at one time gave encouragement, that she would build us a fence, but her men were called away, so that she could not do it. She was so unwilling that we should suffer, however, that she sent four pieces of cotton handkerchiefs, worth more than the fence cost.

She was not only kind to us, but she was kind to all; so that it was a common saying when she died, "Every body has lost a mother."

Her Influence.

The dying counsel, which she gave to those about her, had evidently a very favorable effect on the minds of many, so that, notwithstanding the greatness of our loss, we still feel that a victory is won, by which the great enemy is very much weakened. Many of the common people, several of the chiefs, and all the enemies to our work, both native and foreign, manifest much chagrin at this triumph of Christianity. It is often tauntingly said by them, as they meet a particular friend of the missionaries, "You are one of those that rejoice in these changes." This spirit is nothing new. Whenever we meet with any special success, we see some fresh exhibition of malignity from those, who love darkness rather than light.

It will, however, be animating to all true friends of missions to know, that most of the chiefs appear ambitious to imitate Keopuolani, or at least to gain a reputation like hers. Two or three have requested to be baptized, little thinking, that this is of far less consequence, than many things which they leave wholly undone. But the request gave us a very favorable opportunity of reproving them for their

* The Memoirs have not yet reached this country. Ed.

vices, and urging upon them the importance of living like Keopuolani, that they might die like her. The chiefs manifested their regard for the deceased in all their conduct. Her remains were deposited in a very tight stone and mud house. Around the house was built a stone wall from six to twelve feet thick, and from four to ten feet high, according to the ground on which it stood. This was a great work. The stones were all carried by hand, a distance of about a mile, and then laid in clay. The chiefs and their wives, their attendants, and all the common people, male and female, assisted in carrying stone, and were engaged in it for several days. The magnitude of the work, considering the strength of the people performing it, and the conveniences for doing it, was immense. Within the yard are erected two houses, in which the chiefs live. Some of them will probably spend their lives there. Krimokoo said to the king, "I have heretofore designed living at Woa-hoo, but in consequence of my great love for Keopuolani, let me sit down here by her side, until we be both dead together." Whether he will spend his days here is uncertain, but he will doubtless continue here for a considerable time. It will be a favorite place, also, for the residence of many of the other chiefs.

Introduction of the Christian Form of Marriage.

The death of Keopuolani prepared the way for another event of quite a different character, yet of almost equal interest. The great importance of the occurrence can be seen only by viewing it in connexion with the past, and even present loose and pernicious habits, in relation to the marriage institution. It has been the universal practice among the chiefs, as well as common people, not only to take and put away their wives when they pleased, but also to do it without any form, or ceremony.

Whenever the wife of a chief died, as soon as her remains were out of sight, he made no delay in taking another.

It was not a week after the funeral of Keopuolani, that there was a very general agitation respecting a second wife for Koapini. There were no less than five candidates, all of whom were constantly watching around him. But he soon made known his determination to wait for a time, and then selecting one for himself, and inquired if it would not be proper for him to be married like the people in America. We told him it would. Accordingly, in little more than a month, he selected Kalikua, a widow of the late Tamahamaha, and mother of the king's two favorite

wives. However short the time may appear to Americans, it was, nevertheless, a longer time, than it is probable any other chief ever waited. He made his selection at an unfavorable time. Mr. Stewart being at Honoruru, and Mr. Richards being without an interpreter.

The parties made a joint request that, on the ensuing Sabbath, they might go to the house of prayer, and, like the people of Jesus Christ, be joined together as man and wife.

Mr. Richards was unwilling that so favorable an opportunity of addressing the people on this subject should be lost, and was therefore particularly anxious that the marriage should be delayed until the arrival of one of the elder missionaries from Honoruru, or at least until Mr. Stewart's return. But so favorable an opportunity of introducing the marriage ceremony among the chiefs of the islands, was not to be hazarded by delay. Mr. R. therefore prepared a form of the marriage covenant, and read the substance of it to the parties before the Sabbath. They both approved of it.

On Sabbath morning, at the appointed hour, a larger number of natives than usual, and a number of foreigners from the ships, assembled at the place of worship. Mr. R. conducted the worship in the customary form, after which he addressed the people on the nature of the institution about to be introduced, and then performed the ceremony. Thus on the 19th of October 1823, was the marriage covenant, in a Christian form, introduced among the chiefs of the Sandwich Islands, and the first knot tied, by which the institution will be likely to be acknowledged by the chiefs of all inferior ranks through the nation. This we consider as another era in the history of our mission.

The couple that have led the way, are among the highest chiefs of the islands. There are none more stable, none whom we should more expect to regard the marriage vows. A few days after this, we were pleased to hear Kalkua object to being called by her former name. They both follow the example of the Tahitians, and are called *Koapini kane*, and *Koapini nahine*, (Koapini male, and Koapini female.)

We might relate some other incidents; but compared with these they are of little consequence. One, perhaps, we ought to mention, as it serves to illustrate the general character of the chiefs and people.

Case of Theft.

One morning, when we were both absent, a man came to our houses by the name of *Keaniahawaii*, calling himself the

aihu, or friend of Koapini. This he knew would secure our special favor. In the course of the day he came three times, appearing to have no object, yet boldly going about our houses so as to excite some suspicion of his object. The last time, as he was sitting on a trunk without a lock, he was discovered to draw a handkerchief from it, and slip it under his large *kīhei*, or mantle. Mr. Richards soon came in, and, being jealous of him, ordered him to leave the house. As he was going out, Mrs. R. mentioned what she had seen. He quickly sprang for the gate, and had got nearly through, when Mr. R. caught him by his mantle, and instantly tore it from his body. Down dropped a large bundle of linen, which he had taken from the trunk. Mr. Stewart examined his trunks and boxes, and found missing, one silk gown, and nine yards of fine flannel. He had seen them in the morning—at night they were gone, and there had been no other person in the house. We presented the man before his chief, but he denied his having stolen the gown and flannel. We brought the evidence, but the chief manifested little interest in it. We pressed the subject as strongly as we could, trying to show the criminality of the man, and to have the things returned. The chief said, perhaps he was innocent, and he could therefore do nothing about it. We were not willing to drop the matter here, and as the king and all the chiefs were in Lahinah, we went to one and another till we learned the feelings of the whole.

There was not a chief on the islands who would come out boldly against the thief. He had been a particular favorite among them; yet we have no doubt some would have taken our part, had it not been for the fear of offending the rest. After we had tried to recover the articles until they were made up into clothing, we were obliged to desist, without any recompense for the articles, or for our trouble. Some of the chiefs, too, were very angry, and the common people were in so great a rage that they brought us nothing to sell, and for several days would not speak peaceably even to the boys living in our family; and all this because we tried to recover our stolen property. We feel the most perfect confidence, however, that good will result from this difficulty. It has been so glaring a case, that it can be referred to with force. The people have all become friendly again, and few of the chiefs can hold up their heads when speaking to us on the subject; but they have universally a great unwillingness to take part with any foreigner against one of their people. Notwithstanding the dread of morals, which this shews the to be in, we feel the highest confi-

dence, that light is increasing so fast, that soon open crimes will be no more tolerated.

At the time of the above mentioned occurrence, the minds of the people were much agitated by the king's contemplated visit to England. Messrs. Ellis and Bingham were here, by the king's request, attending to that business. But you will be informed on this subject by the journal from Honolulu.*

Encouraging Prospects.

Since the king's embarkation the chiefs have nearly all returned to this place, and it is probable that the most of them will remain here during his absence.

This station, therefore, will be much more important, and offers a much wider field of labor, than has ever been anticipated till of late. We very much feel the need of having a steady preacher at this station who understands the language better than ourselves; but no one can be spared from the other stations.

Stephen Pupuhi now resides with us, and is a valuable assistant and interpreter.

We hope very soon to commence a more systematic course of instruction. But it will be much easier doing it, when a few more books shall be printed. It is literally true, that hundreds have committed the books to memory, and probably will do so, faster than the mission can possibly furnish them. Indeed our prospect of usefulness is limited by our own strength and not by the circumstances of the people.

We have every month new reason to pray the Lord of the harvest, that he will send forth more laborers. But above all we have reason to pray, and we would wish all Christians to pray, for the influence of the Spirit to set home the truths already known and understood. Then should we see happy days; for multitudes now know enough of the true way to walk in it if they would. Indeed, there are but few on the Sandwich Islands, who have not learned a little respecting the Christian religion.

In conclusion, we desire to speak of the kindness of that Providence, by which we have hitherto been supported and blessed. We ought also to mention, that, through the same Divine mercy, we are all in comfortable health, and have a prospect of sustaining the change of climate without material injury.

That your own health may be preserved, and that you may be supported and cheered in your very arduous employment, by seeing a blessing rest on the missions under

the direction of the Board, is the fervent prayer of, very dear Sir, your servants for Jesus' sake.

WILLIAM RICHARDS,
CHA'S. S. STEWART.

The reader will thankfully note the effect, which divine truth seems to have produced on the minds of some of the principal chiefs in these islands. The case of the aged chief, *Kamakau*, mentioned in Mr. Thurston's letter, is specially interesting; and that of the king's mother, *Keopuolani*, described in the letter of Messrs. Richards and Stewart, is still more interesting. It is clear, that, hitherto, the word of God has had free course among those islanders; and we may hope it will soon be glorified in the conversion of many souls.

LETTER FROM HONORURU TO THE CORRESPONDING SECRETARY.

This letter is signed by Messrs. Bingham, Loomis, and Chamberlain, and bears date of March 9, 1824. We give a brief abstract of its more important matters.

The missionaries speak in strong terms of the "kind, constant, prompt, and efficient" aid rendered by Mr. Ellis, the missionary of the London Society, who is well known to our readers.

The preaching of the Gospel is now steadily maintained, at five different stations, and on four of the island; and schools are successfully taught at six.

As a proof of the healthfulness of the climate, it is stated, that of the 18 children, which have been born in the mission, 16 are living; and the exception here alluded to, is the sum of the register of mortality in that large missionary establishment, since its first organization, five years ago.

The Owhybean Hymn-Book, consisting of 60 pages, and containing 47 "Songs to Jehovah, the true God," has been completed, and an edition of 2,000 copies published. It is the joint production of Messrs. Bingham and Ellis, and the people who have been taught to read, receive it with much gladness. A large proportion of the hymns are original; but the book contains a translation of Watts' 50th Psalm; of Pupe's ode, entitled "The Dying Christian to his soul;" "Owhyhee's Idols are no more," (originally *Taheite's*;) the Jubilee Hymn; several choruses from Handel's *Messiah*; Mr. Tappan's lines on the mission, sung at the embarkation at New Haven; and

a few others. The whole embraces a great variety of measure and of style, and is capable of being sung in the favorite and most approved tunes.

The following paragraphs are extracts from the letter:

We have to record the death of *William Beale*, a favorite native child of good promise and singular attainments; also, the death of the father of Thomas Hopoo, with whom that youth had kindly labored and prayed till he obtained pleasing evidence that, previous to his departure, he loved that Saviour, whom the son had found in America, and whom Obookiah and Keopuolani learned to adore.

By the ship Gen. Gates we received animating intelligence from our brethren in the Society Islands, particularly with respect to the group of islands about 600 miles west of those above named, which have lately renounced their idols, received native Christian teachers from the Society Islands, and began to build houses of prayer to the honor of Jehovah, and to engage in the worship of the living God. Rev. Mr. Williams, who, with Mr. Bourne, lately visited them, has sent us a particular account of the wonderful change, and besides, has sent us two of the idols, which escaped the general conflagration of those abominations.—But you will probably get this intelligence sooner from England, than from us.

PALESTINE MISSION.

EXTRACTS FROM THE JOURNAL OF MR. KING.

MY last journal was brought down to the 21st of January, 1824, at which time I arrived at Jerusalem in company with Mr. Bird, who spent the winter with Mr. Fisk, at our missionary station on Mount Calvary. Here I remained fifteen days, after which I set off alone, from Jerusalem, with the intention of going down to Jaffa, and thence to Damascus in search of some learned Moslem, or Christian priest, with whom I might spend the winter in the study of Arabic.

Arimathea.

Feb. 5, 1824. Set out from Jerusalem, late in the morning, and arriving a little before night, at Arimathea, (Romba,) took lodgings in the Greek convent. In the morning I showed to the Superior an Arabic New Testament, and on learning that I had a few copies of the Bible for sale, he sent to some of his people, and in a few

minutes a number of fine looking Arabs came in to see me. Among them was an old blind man, who interested me very much. His long and venerable beard was whitened with age, and his countenance seemed to indicate a mind contemplative, placid and resigned. His speech was sweet, and he spoke in favor of the word of God. The others appeared to look at him as a kind of father, and when he told them, "buy a book," they bought it. His dress was that of an Arab in easy circumstances, and I said within myself, this is a kind of Joseph, perhaps, in this modern Arimathea. He said, he knew the books I had were worth far more than what I asked for them, and that they were a kind of "charity" from the good people in England. "Truly," said he, "this is very noble and generous and christian in them to send the word of God to their poor brethren in the East.

All seemed determined to purchase the Bible, and said very little about my lowering the price. The old blind man, however, remarked, that if I felt disposed to let them have the Bible at a little less than fifteen piastres each, it would perhaps be well, as they were at this time much oppressed, and had but little money. On lowering my price a very little, they purchased books to the amount of ninety-six piastres and a half.

6. It rained violently and almost incessantly the whole day, so that I could not pursue my journey. I sold books to the amount of eighty piastres. In all, I sold here nine Bibles, twenty-three New Testaments, sixteen copies of Genesis, and four Psalters, all in Arabic, for about twenty Spanish dollars. In the evening, the governor's Secretary, who is a Christian, invited me to visit at his house. I accepted his invitation, and supped with him, in company with fifteen or twenty Arabs.

Residence at Jaffa.

7. The rain abated just long enough to give me time to go to Jaffa. Took lodgings in the house of Signor Domiani the Consul. Here I found such a teacher as I wanted, a Mussulman shekh, who could repeat the greater part of the Koran from memory, and who consented to read it with me. So I concluded to spend the winter in this place.

8. Called on a Greek priest. I found with him two or three other priests, and a considerable number of Arabs. After being seated a few moments, I began to address them on the importance of reading the Holy Scriptures. "If," said I, "St. Paul or St. Peter should come here to day, and stand in the midst of you to preach, would you not listen with all attention?"

All bowed their assent. "Well, then," continued I, "you have Paul and Peter in the midst of you. You have their words, the same which they would speak, were they here in the body. Listen to them. Take their Epistles, and read them with attention. Again, if the heavens should be opened above you, and you should hear the voice of God speaking to you, would you not listen? Where would be the man so bold as to say, you must not listen? No one. The Holy Scriptures are the word of God—his voice speaking to us; and yet there are men, who dare say, you must not receive the word of God! They are infidels, contrary to God, contrary to the Gospel; they are not Christians, and God will judge them. St. Peter said, 'Take heed to the Scriptures, as to a light shining in a dark place;' and Christ said, 'Search the Scriptures;'—but these men say, 'No, search them not.'" All listened with attention to what I said, and one of the priests remarked, "We will examine your books, and if they are correct, we will perhaps take some of them."

Here I would remark once for all, that during my stay at Jaffa, I sold and distributed gratis, fifty three copies of the Bible, and parts of it, and that six of them were taken by Mussulman shekhs.

10. Commenced reading the Koran with Shekh, who appears to be a genuine disciple of Mohammed. This book, he says, is the root of all knowledge, the sum and perfection of all wisdom, and if I wish to know Arabic well, I must read this book about sixty times.

During my lesson, we entered into some religious discussion, which brought from him remarks full of the spirit of the false Prophet. "A man, who does not believe in God," said he, "why kill him at once, and give his flesh to the dogs." I avowed to him my belief in Jesus Christ, as God over all, but think best not to say much to him till he is a little more acquainted with me. He appears to be of a very warm temperament and daring spirit. Read to him a few verses from the Gospel, where it is said, "Do good to them that hate you;" and this, he said, was good.

11. Spent three hours with my Arabian teacher in reading the Koran, and in discussion with him about the character of Christ. I told him plainly, that I believed all men sinners in thought, word and deed, and must forever stand condemned before God, unless they were in Christ, who freely gave his life to redeem us.

13. Received a letter from Mr. Fisk informing me of his arrest and that of Mr. Bird, by the Turks.

18. My teacher expressed much fear, lest it should be known that he was giving me instruction. He said, it had been re-

ported among the Moolahs and great men of the Mosque, that one of the number was teaching an Englishman their religion; that great inquiries were made who it could be that would do this; that he told them, he had heard nothing of the matter, and that it was probably a Christian's story, which they ought not to believe; that in consequence of this report, he had been obliged to remain all the preceding day in the mosque reading the Koran, that he might not be suspected. He seems to take much interest in me, and I believe that he entertains the hope, that he shall, by and by, bring me over to his faith.

Said he to me one day, "I am willing you should love Jesus Christ. You ought to love him. I love him. I love him more than all things in this world,—more than my own life. All I wish is, that you should say, he is the *Servant* of God, and not say, God was in him and he in God, and that they are one." "O shekh," I replied, "I have no hope of salvation, but by the blood of Jesus Christ. He is my all."

19. Had much discussion with my teacher about the Koran and the Bible, and about Jesus Christ and Mohammed. He said he loved me very much, and regretted that so good a man should be an infidel and doomed to everlasting fire, because he would believe that Jesus Christ is God.

During this discussion, he cautioned me, (quoting a passage in the Koran,) to beware what I said, lest he should testify to it at the bar of God at the last day.

25. Abou Ghoosh called again to see me, in company with another Shekh, named Abel Allatuph. On being seated, Abou Ghoosh asked for a piece of paper, and wrote a little love song in Arabic, describing a beautiful damsel, whose charms had power to open prison doors, unloose captives, &c. After this was finished, I read to them a little in the Bible. Abel Allatuph asked me, if I knew the name of Moses' mother, by the help of which, he said, a man might open a door, which was locked against him. After showing him the passage in the Bible where the name is mentioned, Abou Ghoosh wrote it down, and both he and the other Shekh seemed to be much rejoiced. I was not at all at a loss to know the cause of their joy, as Abou Ghoosh is now confined in this city by order of the Governor, till he shall pay to him a large sum of money, (as it is said, 13,000 piastres.) I told them that they could not do any thing by help of the name of Moses' mother, and then remarked to Abou Ghoosh, that I had heard he was confined here by order of the governor. He said it was true, but that he should soon find means to escape.

26. Shekh remarked, that he had read the whole of the Gospel, and that there was much in it very excellent, but that none of the Christians here walked according to it. He then requested me to let him have the whole Bible, which, he said, he would read through attentively. As I had but one copy left to dispose of, I showed some reluctance to part with it; but after he had urged me some time, I let him have it, on condition that he should never part with it, and that he should bring me some Arabic manuscript in return.

March 8. Felt quite unwell, but endeavored to pursue my studies as usual. In the morning, a swallow came into my room, and sat chattering over my head, while I was reading the Koran. Shekh remarked, that the swallow is supposed to sing ten verses from one of the Psalms of David. This brought to my mind the 84th Psalm, "How amiable are thy tabernacles, O Lord God of hosts!" &c. Toward night a poor blind man came to me, led by a young brother of his, for whom he wished to purchase the New Testament. After selling him one, and a copy of Genesis, I gave him a New Testament, telling him to go and sell it, and take the money for himself, as he was a poor blind man. He seemed much rejoiced, and went away. In about half an hour he returned, bringing all the books with him, and begged me to take them again, as he could not keep them. On questioning him a little, I found the priests had told him, that it was wrong to read the books. I felt my indignation moved at this sinful act of theirs. This poor blind man had come to find light for his soul, and the soul of his brother, and the priests wished to take away the only light, which remains for him.

In a few moments however, I felt my heart softened, and I wept over what they had done. There has occurred, of late, no circumstance, which has so moved me, as this of taking away the light of heaven from one, who will never more behold the light of the sun in this world.

9. Shekh desired me to pull off my shoes, while reading the Koran. After explaining to him, that it was no mark of respect among the English for a man to pull off his shoes, he consented, though rather reluctantly, to let me read with them on. Questioned him with regard to the views of Mussulmen, as to what is about to take place. He said, "There is a general expectation among them, that Christ will descend in person, and reign over the whole earth." I asked him, when? He replied, that "according to a book, written in the time of Mohammed, Christ is to descend in the year 1407 of

the Hegira." It is now 1240, consequently his appearance will be in 167 years from this time. He said, that "Christ is to come down to Lydda, (three hours distant from Jaffa,) and that he is to reign at Jerusalem, forty years, over the whole world; that he is to marry, beget children, slay the one-eyed *Messiah*, or Antichrist, and in forty years to die; that, seventeen years after his death, the world will become exceedingly corrupt, and continue so for nearly a thousand years; that in a thousand years after his descent, is to be the resurrection, when Gabriel shall blow the dreadful trumpet, which shall awake all who are in their graves, and that those who live shall come to Jerusalem from all parts of the world, clad in grave clothes, or mantles, like the dead."

OPPOSITION OF THE CATHOLICS.

AT p. 92 of our last number, we mentioned the opposition, which was made by the Catholics in Palestine to the operations of the Protestant missionaries in that country. As some of the results of this opposition, we alluded to an anathema, from the most influential of the Catholic Patriarchs, against those who distributed the Scriptures—to three letters from the Propaganda at Rome, expressing strong disapprobation, that an old college building belonging to the Catholic church had been rented to Mr. Way—and to a firman of the Grand Seigneur, forbidding the circulation of the Scriptures in his dominions. The letters from Rome we shall now insert almost entire, in order, chiefly, that the reader may see what apprehensions the Catholics have of the effects likely to result from the circulation of the Scriptures.

The first letter (in which it will be seen that Mr. Wolff is mistaken for Mr. Way,) was addressed to Giovanni Marone, Bishop of Hama, and Patriarchal Vicar of Mount Lebanon, at Antura, and is as follows:

MOST illustrious and Reverend Sir;— We have received the unhappy intelligence, that a certain man by the name of Wolff, of Bamberg, together with other Bible-men, has rented of you, for five years, an old college situated on Mount Lebanon, in Antura. This sacred Society holds it for certain, that your Excellency has not thought how great spiritual mischief this new enterprise of the Bible-men would produce among the Catholics of that region. Under the cloak of pretended zeal, they are the heralds [literally the *banditti*,] of error and corruption. They distribute Bibles gratuitously in the vulgar

tongue, but Bibles corrupted and depraved. It ought not, therefore, to be permitted, that such men should have, in Mount Lebanon, an asylum, from which they can, with impunity, scatter abroad their poison; to the injury of a nation, too, that has ever shewn itself constant in maintaining unsullied the deposit of the faith. Your Excellency will, therefore, acquaint the newly elected Patriarch with what is here written to you, that, by the united counsels of the Pastors of the flock of our Lord Jesus Christ, the new efforts of the wicked may remain harmless. Wherefore this sacred Society expects, also, of your Excellency a due observance of these instructions, and for this I pray the Lord that he will long preserve and prosper you.

As your Excellency's most affectionate brother,

**CARDINAL SOMAGLIA,
Dean of the Sacred College,
Pro-Prefect, &c.**

Rome, Jan. 31, 1824.

Next follows the letter to the Maronite Patriarch. The letters all have the same date.

MOST illustrious and Reverend Sir;— At the same time that this Society has the pleasure of recommending the confirmation of the election of your Excellency to the Patriarchate of Antioch, over the Maronite nation, for which you lately petitioned, the Society understands, with the greatest sorrow, that certain Bible-men are making efforts to establish themselves near you, in a College, which Monsignore Giovanni Marone has, for the term of five years, rented them, whence they may be able to sow tares of error in a nation, which has always manifested a peculiar constancy in preserving uncorrupted the deposit of the faith. This holy Congregation, therefore, excites the zeal of your Excellency, that your first care, in the exercise of your new occupations, be directed to the driving away of the spiritual damage, which this attempt of the Bible-men would bring upon all your nation, and also upon other Catholics of different sects. The holy Society all assure ourselves of the zeal of your Excellency, and, expecting from it a due course of proceeding, I conclude, professing myself sincerely, &c. &c.

The letter to the Vicar of Syria and Palestine shews, still more clearly, with how much solicitude and fear the Pope and his Cardinals regard the efforts of the "Bible-men," (as they denominate them,) in Palestine.

After the usual introduction, in which Mr. Wolff is represented as endeavoring, in connexion with other Protestants, to establish himself in Antura, the Dean of the Propaganda says:—

It is of the utmost importance to the welfare of our holy religion to arrest the progress of these designs of impiety; and to this end the sacred Congregation stirs up the zeal of your Excellency, that you will take it upon you to acquaint the new Maronite Patriarch, and the Bishop above-named, [Giovanni Marone,] to whom also this holy Congregation addresses letters, with the exceeding great evil that might result from such an establishment, and that you will lend your aid, in every possible manner, to render ineffectual the aforesaid impious undertaking.

What was the particular effect of these letters, we are not informed; though it is probable that the College was taken from the hands of the Protestants. Such an event, however, could have no serious bearing on the interests of the mission.

That which is most worthy of notice in these letters, is, as we have already intimated, the opinion entertained at Rome with respect to the influence likely to be exerted by the Protestant missionaries in Palestine. This influence is, at that place, evidently an object of dread, and for the simple reason that it is thought to be great. If these Bible-men are allowed to act freely, that is, to distribute Bibles without obstruction, the court of Rome judges, that great mischief will befall the Catholic interests in that quarter, and speaks of it as being of the utmost importance that the labors of the missionaries proceed not unembarrassed.

With regard to the Firman of the Grand Seigneur, though by far the most serious instance of opposition which has hitherto occurred, we need say little in addition to what was said the last month. The prevailing belief of the missionaries is, that it will not long operate as a material hindrance to their operations. At Aleppo, although the people who had received copies of the Scriptures were threatened with hanging, if they refused to give them up, it was not ascertained that a single copy was given up, or that a single individual suffered injury on that account. In the Custom-House, indeed, a few cases were sequestered and sent to Europe, and at Jaffa a sample of the books was committed to the flames. One of the missionaries compares

this decree of the Sultan against the Bible to the bursting of thunder in the air, which excites attention, but does no harm.

This comparison leads naturally to the mention of the good, which may arise from these acts of opposition. They will excite attention to the labors of the missionaries. They will awaken curiosity, and shew where it may be gratified. They will make known through the Ottoman empire, as it were by proclamation from the highest authorities of the Mohammedan and Catholic religions, that attempts are making to disseminate the Christian Scriptures, the pure Gospel of Christ, through that empire. They cannot fail, also, to give an importance, in the view of the multitude, to the books, which have been, or which may be distributed by the missionaries; and whoever has them will be more likely to read them, if it can be done with impunity, than he would otherwise have been; and whoever has them not, will naturally be more desirous to see them. The fame of the missionaries will, moreover, be increased, and the attention of the people be more awake to their personal instructions. In these ways the wrath of man may be made to praise God. The "remainder of wrath," it may be hoped, he will restrain.

SOUTH AMERICA.

MR. BRIGHAM'S REMARKS ON BUENOS AYRES.

(Continued from p. 79.)

The University.

THE present government of Buenos Ayres, among their numerous public improvements, have made efforts to found a university. And considering the obstacles, with which it has had to contend, the want of books, of a literary community, and the poverty produced by their long struggle for freedom, it has made all the advances which the most sanguine could expect.

The law for this establishment was passed in Feb. 1, 1822, the first article of which will give you a view of its general design.

"Art. 1. The University of Buenos Ayres shall be divided into six departments—the first being styled the Department of First Letters; the second of Preparatory Studies; the third of Exact Sciences; the fourth of Medicine; the fifth of Jurisprudence; the sixth of Sacred Sciences."

Under the department of "First Letters," is included all the small schools of the city and country, i. e. of this province. These are now numerous, about 20 in the city; and in the country 10 or 12, in as many little villages. Several of these schools are supported wholly by government, and they are all under the inspection of the Chancellor of the University. The department of Preparatory Studies, answers to a common college. It has six Professors, two of Latin, one of French, one of Logic, Metaphysics and Rhetoric, one of Mathematics, and one of Political

Economy. The number of students now is 77. The department of Exact Sciences teaches Geometry and Drawing, and has two Professors. The department of Jurisprudence has one Professor. The Medical department has four Professors. For the department of Sacred Sciences no provision is yet made. The College Professors have some 600, some 800 dollars per annum. The others 1000 each. Ten thousand dollars is the annual appropriation by government for the use of the University.

Miscellaneous.

REV. MR. SNELL'S SERMON.

Signs of the Times: A Sermon delivered in Brookfield, at the formation of a Missionary Society auxiliary to the American Board of Commissioners for Foreign Missions, Oct. 28, 1834. By Rev. Thomas Snell, Pastor of the Church of Christ in North Brookfield.

THIS sermon contains a historical view of the advances made by the Church of Christ in the work of benevolence, within the last thirty years; and is well adapted to the end which its author had in view—the increase of knowledge and of effective charity. The text is Matt. xvi, 3; *But can ye not discern the signs of the times?* The introductory paragraphs of the sermon are the following:

God in his providence gives us signs of many events before they happen. Their approach is indicated by present circumstances without the aid of prophecy. Thus, in the land of Judea, if no where else, the redness of the sky in the evening was a sign of fair weather the succeeding day; and a red and lowering sky in the morning, was an indication of foul weather. When the trees put forth their tender leaves, we know that summer is nigh. The failure of our sight and hearing, and the increase of grey hairs on our heads are indications of approaching old age. The prevalence of wars and fightings after the crucifixion of our Lord, were the appointed sign of the dispersion and captivity of the Jews, and of the destruction of their city.

The Jews could discern the face of the sky, and make a probable conjecture concerning the weather, the present or succeeding day. Our Lord inquires whether they could "not discern the signs of the times"—the signs of Messiah's advent and of the establishment of his kingdom upon the earth!

Signs respecting Christ and his kingdom were not peculiar to the days in which the words of the text were uttered. There is a

set time in the counsels of God, to favor Zion when the Gospel will spread with divine power and the knowledge of the Lord cover the earth. And of this event we may expect as many and as plain indications as of the advent of our Saviour.

These indications are, in general, the extraordinary efforts of God's people of the present age to improve the moral condition of the world.

Respecting the Monthly Concert for Prayer, Mr. Snell remarks:

Evangelical Christians in almost every part of the world, observe it by common consent. Means are devised, contributions are made, and measures are vigorously pursued, to spread the Gospel, and save men from ruin, and all in vain, without the concurrence of divine providence and the Spirit of God. If the Lord does not work men labor in vain—if he does not quicken, spiritual death will still reign in lands you labor to bless with the Gospel. Under this impression, and that the residue of the Spirit is with God, and that he will be inquired of to fulfil his promises to the church, Christians, with one consent, have readily come into this measure. While his people are yet speaking God will hear. The more copiously a spirit of supplication is poured upon the church, and the more Christians are of one heart in the duty of prayer for divine influence, the nearer the time approaches for God to prosper Zion.

It may be proper here to observe, that the Monthly Concert has become highly important, not only on account of the spirit of prayer that is extensively cherished and brought into exercise by means of it, but also on account of the pecuniary aid, which it brings to the cause of benevolence. Though the contributions of individuals at these meetings are generally small, yet, united, they

make a large sum. It is estimated, that at least a tenth part of the receipts of the American Board are derived from this quarter.

The last sign, which Mr. S. mentions of "Christ's approach in the glory of his kingdom," is "the increased success of benevolent efforts to enlighten the heathen and turn them to God."

We have been called upon to show what good has been achieved by all the treasure and labor expended for the spread of the Gospel and the conversion of sinners in pagan lands. To such a demand I would now say, "These efforts under God have brought *one* perishing sinner to the fountain set open for uncleanness in the blood of the Lamb—*one*, who has exemplified our holy religion, and in the triumph of faith has gone to heaven. When he repented there was joy in the presence of God—all the heavenly world rejoiced. He will remain forever blessed in the favor of his Lord. His joys—his bliss are immortal. His sorrow, had he not been instructed from the Bible we gave him, and by the Christian missionary we sent him, would have been certain and eternal. The salvation of this lost child of Adam is no small compensation to benevolent minds for all their contributions, labors, and prayers.

But the happy influence of our labors is not confined to an individual. The Scriptures are now read by millions, who, ten years since, had never seen a Bible. Many thousands now hear a preached Gospel, who, twenty years ago had never heard of Christ. Thousands are observing Christian institutions and enjoying hopes of immortality, who shortly since, knew of no higher joys than those of sense, and cherished no better hopes than those of time.

In all attempts to christianise the heathen, there has been *some* success. This success increases—benevolent exertions become more, and still more effectual—the fruits are more abundant—the harvest is sure, and *will* be plentiful.

He then instances particularly the successes in Ceylon, among the Cherokees, at the English missionary stations in Western Africa, and in the South Sea Islands. These facts have been already laid before the readers of the *Missionary Herald*.

THE ABBÉ DUBOIS AGAINST TRANSLATIONS IN INDIA.

(Continued from p. 92.)

It is fair to suppose, that the Abbé Dubois, in selecting examples of bad

translation in proof of the truth of his charges, took the worst he could find. Let us, then, look at his examples, and see if they countenance his sweeping denunciations.

1. *A translation of the four first chapters of Genesis into the Canara, or Canarese.* This the Abbé holds up to ridicule;—with how much fairness, the reader will be able to judge, after perusing the simple statement of facts in relation to this version, given by the Rev. James Hough,* in his able answer to the Abbé's Letters.

I happened to be on the Sub-committee for Translations at Madras, when the indefatigable translator, the Rev. W. Reeve, missionary at Bellary, offered his Canarese version of the Pentateuch to the Madras Auxiliary Bible Society. After much deliberation, and the detention of Mr. R. at the Presidency for several months, it was resolved to print, if my memory does not fail me, only *three* chapters, and to send a copy to every Canarese scholar whom they knew (and the Abbé Dubois was named among the rest,) inviting criticism. Mr. R. remained at Madras until their answers were returned; the greater part of which were highly favorable to the translator and his performance. When the Abbé's criticisms were read, Mr. R. replied to many of his objections, in a manner that convinced me, at least, and I believe the other members of the Committee, that he was as conversant as M. Dubois with the Canara language. So favorable was the impression made upon the Committee by the careful examination of all the opinions received upon this specimen, that it was resolved to proceed with the remainder in the same way; and a committee of Canarese scholars was appointed at Bellary, to revise the whole, prior to its being submitted to the Sub-committee at Madras.

Whatever opinion, then, the Abbé may form to the prejudice of this version, it is most uncandid to hold it up to ridicule, as a specimen of the translations circulated by the Bible Society in the East. It was not yet adopted, much less published, by that Society; and the care taken to collect the judgment of the most approved scholars upon it, *previous* to its being received, would, to an ingenious mind, have suggested a very different conclusion, in reference to the Bible Society, from that which he has drawn. pp. 126, 127.

Did not the Abbé know under what circumstances, and for what

* Mr. Hough is Chaplain to the Hon. East India Company, and the Madras Establishment, and has of course resided not far from the scene of the Abbé's missionary labors. Mr. Hough's Answer, presented to the Board by the Church Missionary Society, reached us since the publication of our last number.

purpose, this version was submitted to his perusal? And was it kind, was it honest, to make the use of it, which he has done? "I should decline," says Mr. Hough, "to argue thus with a man, who could act in so illiberal a manner, were it not that I know, that, in certain quarters, deference is paid to any thing the Abbé may advance, without examining into its accuracy."

Mr. Hough says, Mr. Reeve's translation was made from the Hebrew, and that the Abbé's criticisms were apparently founded on the Vulgate, and, in some cases, seemed to be erroneous through ignorance of the original.

2. *A translation into Telinga of the Gospel of Matthew.* This the Abbé found, in the year 1816, in Talairu, in the Bellary district, where between thirty and forty Roman Catholic families resided. It seems that these families received this book from an European gooroo, or priest, whom the Abbé Dubois understands to have been a protestant missionary, and, being unable to understand it, they, in their perplexity, "applied to some pagans living in the same village," and ultimately to a Brahmin astrologer, who informed them it was a treatise on magic, which he advised them to destroy. This story the Abbé adduces as proof that the translation was so badly made, as to be wholly unintelligible. But if there is truth in Mr. Hough's account of these Catholic Christians, or even in the account which the Abbé himself gives of them, the story is wholly inadequate to prove any such thing. Both of these gentlemen agree in representing the native Catholics of southern India as generally but little elevated above the heathens around them, in respect to knowledge, or virtue. How ignorant must they be, who cannot distinguish even a *bad* translation of one of the Gospels, from a treatise on magic!

The missionaries at Serampore suppose this to have been a copy of St. Matthew, translated by an excel-

lent young man, the Rev. A. Des Granges, who died in 1810, about six years after he had arrived in the country; and if so, it was the first attempt at translation by a young missionary, whose untimely death prevented his completing it.

3. *The New Testament translated into the Malayan dialect.* At p. 39 the Abbé thus speaks of this version:

In my last journey to the coast, I saw a letter on the subject, from a missionary in Travancore, to a person of the same description at Pondicherry, in which were the following expressions:—"Many hundred sets of the New Testament, translated into the *Malaya* dialect, have been sent to us (without our asking for them,) to be circulated among our Christians. I have perused this performance: the translation is truly piteous, and only worthy of contempt: one cannot peruse four verses without shrugging up the shoulders."

Mr. Hough says, that this translation was made not by agents of the Bible Society, nor by missionaries, nor by any Europeans, but by some Syrian priests (Cantanars) in Travancore; and that the protestant missionaries in that country soon discovered its numerous inaccuracies, and, instead of circulating it, the Rev. B. Bailey, a missionary at Cotym, has been employed about five years, with the best assistance the country affords, in giving an entirely new translation.

4. *The Tamul Version.* Of this the Abbé professes to have no better opinion, than he has of the Malayalim version. But let us attend to Mr. Hough's testimony.

With this I am better acquainted than any other; and have a copy by me now. It was made upwards of a century ago, by Bartholomew Ziegenbalg, the first Protestant missionary in India, sent out by the king of Denmark to Tranquebar. On visiting England, to promote the interests of his mission, he was countenanced by the king, George the First, the Bench of Bishops, and the Society for Promoting Christian Knowledge; by whom he was recommended to translate the Scripture into the Tamul language, as a work of primary importance. Several editions of this work have been published by the Society for Promoting Christian Knowledge, at their Vepery mission press; and, within these few years, by the Bible Society also, at the Serampore press, after having been revised each

time, but without undergoing any very material alteration.

I admit that this work is not sufficiently idiomatic: and for that reason it is, in many parts, particularly the Epistles, not well understood by the heathen. But M. Debois is much mistaken in asserting that it has entirely missed its object (p. 38.) The principal object of its frequent publication has been, to preserve, among native Christians, a knowledge of the word of God; and *this it has accomplished*. The Protestants, and even Roman Catholics educated in protestant schools, are familiar with its style, read it with fluency, and have little or no difficulty in comprehending those parts which, in the English translation, are intelligible to an ordinary reader. And may we not hope that it has instructed many souls in the doctrines, and guided them in the paths, of everlasting life?

The missionaries of the American Board, who reside among a people speaking the Tamul language, and who are well acquainted with this version, speak of it, in their letter to the American Bible Society, as, on the whole, a good translation.

5. *The versions made at Serampore.* The Abbé passes a sweeping sentence of condemnation on the versions published at the Serampore press. But he gives no proof that he has seen any one of these versions, or that he has taken any pains to ascertain their character. He adduces what he calls proofs of bad translation, and doubtless has adduced the strongest proofs in his power: but no one of them has respect to the Serampore versions. He denounces these versions in the general as "spurious," but specifies no instance of deficiency, either in the skill, or faithfulness of the translators. Either the versions made at Serampore, then, are unimpeachable, or he is unacquainted with them. On one born of this alternative, for ought we can see, he must hang.

We have little doubt that the Abbé, when he wrote his letters, had not examined these versions; and think he must have ventured his condemnation of them on the ground, that so many versions, executed in so short a time, by so few persons, could not be good. And, indeed, as he states the case, the reader would be of the same opinion. "The missionaries at

Serampore," says he, "have surpassed the most sanguine expectations of the public, by translating the Scriptures, within the short space of nine or ten years, into no less than twenty-four Asiatic languages."

It will be proper to remark here, that we advance no opinion of our own with reference to the character of the Serampore versions, or indeed of any other versions in India. We are not acquainted with the languages into which they are rendered. But we believe, that there is nothing incredible in what the missionaries at Serampore claim to have accomplished, in the translation of the Scriptures.

In the "Ninth Memoir of the Translations at Serampore," published in 1822, these missionaries give the following tabular view of the translations printed, or printing, at their press.

Twenty-one Versions of the New Testament already published.

	Com- menced.	Finished at Press.
1. Bengalee: 6th edit. in the press,	1794	1801
2. Hindce: 2d edit. in the press,	1802	1811
3. Sanscrit: 2d edit. in the press,	1803	1810
4. Oriam: 2d edit. in the press,	1803	1811
5. Mahratta: 2d. edit. in the press,	1804	1811
6. Telinga	1805	1818
7. Sikh	1807	1815
8. Gujrattee	1807	1820
9. Kankun	1808	1819
10. Kurnata	1808	1822
11. Pushtoo, or Affghan	1811	1819
12. Assamee	1811	1819
13. Wuch, or Mooltanee,	1812	1819
14. Bikapeer	1813	1820
15. Kashmeer	1810	1820
16. Bhugulkhund,	1814	1821
17. Marwar	1814	1821
18. Nepalee	1812	1821
19. Harotee	1815	1822
20. Kanoje	1815	1822
21. Chinese: 2d edit. of the Gospels printed,	1806	1817

Ten Versions of the New Testament in the press.

	Begun	Printed to
Jumboo	1814	Phil. iii. 9.
Munipoom	1814	2 Cor. xiii. 4.
Mugudh	1814	Rom. xiii. 4.
Khassee	1814	Acts xix. 39.
Objcin	1815	Phil. i. 10.
Brui	1815	2 Cor. ii. 9.
Kurnaoon	1815	Luke x. 23.
Bhutmeer	1816	Rom. xiv. 13.
Shreenagore, or Gurwal	1816	Luke xi. 21.
Palpa	1817	Matt. xxvii. 2.

State of the Versions of the Old Testament.

The Bengalee, Sanscrit, Oriam, Mahrattah and Chinese, complete; Shikha, Pentateuch and historical books printed, and the prophetic printed to Jer. xiii; four others, through the Pentateuch.

The first remark, which we make, respects the *time* embraced by these translations. Instead of being only "nine or ten years," as the Abbé supposes, it was nearly *thirty* years. And no one of the versions was carried through the press hastily. Seven years formed the shortest period, in which any one was completed. In some instances ten years, and, in one or two instances, nearly twelve years, were occupied.

In the second place, the New Testament has been completed in but twenty-one languages, and the whole Bible in but five. So that the general, unqualified declaration, that "the Scriptures have been translated into twenty-four languages," does not accord with fact.

Thirdly, most of these languages are little more than so many *kindred dialects*. Nearly all of the languages of India are derived from the Sanscrit. Of course, they resemble that language, and resemble each other. Throughout the whole Indian family of languages, there is said to be little variation in the construction, idiom, and the usual figures of speech. Whoever is master of the Sanscrit, Bengalee and Hindee, will understand, it is said, three-fourths of the words in most of the other languages, and, in some of them, even seven-eighths. This strong resemblance between the languages of India, was well known to the Abbé Dubois. In his work, entitled "A description of the Character, Manners, and Customs of the people of India," he says;—"Notwithstanding the diversity in the written characters in the several dialects, there is such an affinity between the languages themselves, that a person who has learned one, may easily understand those of the contiguous districts; and it is very common to meet Hindoos, who speak fluently seven or eight of these languages, or more." How much this striking analogy must reduce and simplify the labor of translating, will readily be perceived.

Add to this the singular fact, that

the Sanscrit bears a strong resemblance to the Greek language. This Sir Wm. Jones long ago pointed out. The missionaries at Serampore describe this resemblance as so great, that, in translating a whole page of the Greek New Testament, it is sometimes unnecessary to vary, in a single instance, the tense of a verb, or the case of a substantive.

Again; the College of Fort William, especially in its early period, drew large numbers of the most learned natives, from the different nations to the capital of India. From these, the Serampore missionaries selected such as were most skilled in languages, such as were the ablest scholars in the different dialects, and have made all possible use of their services.

Finally, it is the united testimony, we believe, of all, that the missionaries at Serampore have exhibited an industry, a fixedness of purpose, an application to their great business, in which they have not been excelled by scholars in Asia, if they have been by scholars in Europe.

Now, with so much effort, and with so much aid, made to bear, for so long a time, upon languages so much alike, what might we not expect! To us the above tabular view of labors exhibits nothing incredible; and the number of the versions, the variety of the languages, are no proof, by themselves, that any one of the translations is carelessly, or unfaithfully, executed. Their real value is, after all, to be ascertained from the testimony of competent judges.

Where, then, is the solid ground, upon which the Abbé Dubois would rest his condemnation of the Serampore versions of the Scriptures? He brings no specific proof, and his presumptive argument seems destitute of force.

This article has been prolonged so much beyond our expectations, that we must omit, for the present, remarking on the probable value of the translations made by the Baptist missionaries at Serampore. We shall

only say, that of *twenty* of the versions, which have been wholly, or in part executed, the testimonies of learned natives have been obtained and published, and that, in all the cases, the approbation is explicit, and in nearly all it is declared, that the respective versions will be universally intelligible to the people for whom they are designed. We also add, that the British and Foreign Bible Society, which has a most intelligent and respectable Corresponding Committee at Calcutta, have recently granted 2,000 pounds sterling to aid in printing these versions.

We close with an extract from the Memoir on the Translations at Serampore, already quoted. It happily represents the value of first versions of the Scriptures.

The first versions of the New Testament in the Indian Languages are, in one point of view, the most important;—they mark the extension of divine knowledge. Every language or dialect in which the New Testament is given, is a new province gained from the realm of darkness; since, imperfect as any version may be, it effectually secures the entrance of light into its own province or country. Not only will it ultimately lead to one perfectly correct; but, such is the perspicuity of the divine word, such the effulgence of divine truth, that no Translation has ever yet been published in any country, however small the number of its inhabitants, which did not make numbers wise unto salvation. Of this, the translations of the Scriptures into Manks, Welch, and Gaelic, furnish sufficient proof.

CATHOLIC MISSIONS IN JAPAN.

THE Abbé Dubois, in his Letters on the state of Christianity in India, has occasion to speak of Francis Xavier, the Jesuit missionary, who arrived in India in 1582. He says, his principal success was in Japan, where he "laid the foundation of those once numerous and flourishing congregations of Japanese Christians, who, within a period of less than a century, amounted to more than a million of souls."

In accounting for this success, Mr. Hough, in his Answer to the Abbé's Letters, traces a very close and singular analogy between the Paganism of the Japanese, and the Catholic modification of Christianity. His account of this resemblance, and of the rise and fall of Popery in that country, is sufficiently

interesting to be given at length. Speaking of the success in Japan, he remarks:

We are not to attribute this success to Xavier alone. He was accompanied by many Jesuits from various parts of India; and several others arrived, about the same time, from Macao. Nor are we to infer from it, that there was something in the nature or character of the Japanese superior to the mental or moral qualifications of the Hindoos, which prepared them to give the spiritual and humbling doctrines of the Cross a more favorable reception. Their success arose, first, from the extensive connexions which the Portuguese had already formed with the natives, by their commercial intercourse, and numerous intermarriages with families of the first respectability; which circumstance would, undoubtedly, prepare them to adopt the religion of persons with whom they were so closely related. And, secondly, the established religion of the country so nearly resembled the constitution and forms of the Roman church, that it required no great sacrifice of views and principles, in the Japanese, to embrace the Roman Catholic modification of Christianity. Hitherto every religion had been tolerated in Japan: but the established and most popular creed was, and still is, the *Sinto*. The Dairi, or Ecclesiastical Emperor of Meaco, possesses a jurisdiction resembling that of the Roman Pontif. Their Holy Mother is honored like the *Sancta Maria*. Their Bonzes, or Priests, and Canusies, or secular clergy, in their office, dress, celibacy, shaved heads, &c. &c. strikingly resemble the corresponding characters in the Roman Catholic church. Their pilgrims, most of whom are religious mendicants, and Jammaboes, a kind of hermits, with their various self-inflicted tortures, mortifications, privations, penances, fastings, &c. &c. are very like the *sol-disant* holy beggars, who for many years imposed, and in Roman Catholic countries still impose, upon the credulity of the western world. They have also their sacred vows, religious establishments, such as convents and nunneries, together with several orders of friars and nuns. They even dispense indulgences (*ofarras*), for which the orthodox Sintonists go on pilgrimage to the holy place (i. e. to the temple of Tensio Dai Sin, their chief god;) these are sent also by the Canusies, annually, to all parts of the empire, and are carried about by pedlars for sale. The Sintonists are taught to believe in pretended miracles or charms, and in purgatory. They pay divine honors to images: their church service is accompanied by the tinkling of bells, incense, &c. &c. In short, Sintonism resembles, in so many particulars, the institutions, pretensions, and practices of the Roman Catholic church, that the Japanese were prepared, in a remarkable manner, to embrace that form of the Christian religion which the Jesuits introduced into their country. No wonder, then, that the proselytes flocked to them by thousands and tens of thousands. They are said to have converted one-third of the empire; among whom were royal princes, viceroys, magistrates, and many other persons of distinction. Indeed,

under the then existing circumstances, it would have been matter of surprise had they not met with unexampled success.

But this prosperity was not of long continuance. In about a century after the introduction of popery into Japan, a severe persecution was raised by the government of the empire against the Roman Catholics; which, in 1639, ended in the total extermination of the Portuguese. The government became jealous of the immense wealth which the Portuguese were accumulating, and exporting out of their dominions. The pride and intolerance of their bishops grew insupportable. Not content with the superintendence of spiritual affairs, they interfered with politics and the councils of the state, and endeavored to assume a superiority over the nobility of the empire. One haughty prelate in particular, meeting one of the chief counselors of the state, refused to pay him that deference which he was entitled to receive. This insolence provoked him to prefer heavy complaints at court; and thereby the irritation of government, already excited against the Portuguese, was considerably increased. There was reason to apprehend that they intended to effect a revolution in the state; and the interception of two letters, written by them, detected and explained their treacherous designs. The storm, that had been gathering for some time, now burst with a tremendous explosion. Instantly they were, with their clergy and Japanese kindred, ordered to quit the country. The other Japanese Christians were detained; those who were from home commanded to return; and, in a short time, the whole were put to death. The final blow to the Roman Catholic interests in Japan, was struck in one day; when above 37,000 members of that church perished by fire and sword.

The Portuguese made several attempts to recover the ground they had lost. On one occasion they sent a splendid embassy from Macao to the court of Japan; but the emperor ordered the whole (61 persons) to be beheaded—saving only a few of their meanest servants, who were preserved to carry home the sad intelligence of their masters' fate.

The Japanese have from that time adopted every possible measure to prevent the introduction of Christianity into the empire; and, identifying the Protestant with the Catholic faith, under the general term of Christianity, their precautions are used alike against the professors of those opposite creeds. "Their laws are extremely rigorous against teachers of the Christian religion." "The following inscription is placed at the head of the stone tablets of laws, which are fixed up in all public places, and even in the streets:—'Whosoever knows any individual who has taught Christianity, and can convict him thereof, shall receive a reward of 500 silver pieces.' " One law prohibits masters from hiring servants, until they receive from them a written assurance of their not being Christians. Another enacts; "If any European, residing in Japan, shall attempt to teach our people the Christian faith, he shall undergo a severe punishment, and shall not be restored to his na-

tive country." Their laws protect all foreigners within the empire from corporal punishment, except "those who attempt to induce Japanese subjects to embrace Christianity." They prohibit the teaching of Christians to read and write their language and even exclude from the public service every Japanese who has lived among Christians in a foreign country.

Such is their concern to preserve and propagate this contempt of the Christian religion, that "in Nangasaki, where Christianity had made the greatest progress, there is a staircase, on the steps of which are laid various ornaments and utensils of the Catholic church, and on the first step a crucifix" (and images of the Virgin Mary and some other saints.) "On new-year's day, all the inhabitants of Nangasaki are obliged to ascend these steps, and, as a proof that they are not Christians, trample on the articles." "Even young children, unable to walk, are held down by their mothers to touch the images with their feet."

The Japanese informed captain Golownia, that this strict prohibition of Christianity by their laws, was solely to be attributed to the mischievous civil wars which arose in Japan after its introduction.

Such is briefly the rise and fall of popery in Japan: and the Roman Catholics are chargeable with the guilt of producing these inveterate prejudices, and thus closing every avenue against the introduction of the Gospel into that extensive island. It was by similar conduct that they provoked against themselves a severe persecution in China, also; and occasioned in the rulers of that vast empire, a resolution equally determined to exclude the Christian religion. pp. 86—93.

EDUCATION IN INDIA.

THE success attending the Mission Schools, has far exceeded the most sanguine expectations of the best friends to the missionary cause.

The following is a rough statement of the numbers in the Schools established by various Associations, for the instruction of native children in that country.

The Society for Promoting Christian Knowledge	3500
Baptist Missionary Society	10000
Church Missionary Society	6581
Adults	230
London Missionary Society	4650
In Government Schools, under the superintendence of the missionaries of the London Society, say	3000
Caleutta School Society	2800
Wesleyan Missionary Society	4000
Bombay Education Society	1500
American Board of Mission†	3500
Scottish Missionary Society	500
Hindoo College, at Caleutta, Serampore, &c. say	300
Jay Narain's Seminary at Benares	130
Netherlands Missionary Association	100
Free School Association at Cawnpore	150
Total	35,140

These numbers are given from the latest accounts received. From some stations, no returns have arrived in England these two,

* See Krusenstern's and Golownia's Narratives. &c.

† The schools in India under the care of this Board contain about 3,500 scholars. Ed.

from others these three years past: and hesitate not to affirm, that there are, at least fifty thousand children, the major part heathen, now in the various schools established by Protestants in India! *Hough's Reply*, pp. 158, 159.

It has been often said, that the missionaries in India make an impression on none but the lower castes. The following statements are not well accord with such an opinion.

There are a few Brahminy boys in many of the schools of the Church Missionary Society; and, I believe, in those of other societies also. In one of the Tranquebar schools, supported by that institution, out of the fifty-two scholars it contains, *forty-five are Brahmins*. At a recent examination of this school, one of the Brahminy boys, seven years of age, read our Church Catechism, and repeated a part of it which he had committed to memory.

By the third Report of the Serampore College, it appears, that, of the fifty students on the foundation, *seven were Brahmins*; who were studying, besides the languages taught there, geography, and the Newtonian system of astronomy. And it is intended, in the present year, to give them, in common with the other students qualified to enter upon these branches of science, "some knowledge of the first principles of chemistry; and thus to lead them gradually forward in scientific pursuits, while they advance in their philosophical studies." pp. 166—168.

BRITISH AND FOREIGN BIBLE SOCIETY.

Twentieth Anniversary.

From the Christian Observer.

We have received the periodical bulletins of the Paris Bible Society up to a recent date, and should gladly translate and insert various passages from their highly interesting contents. For the present, however, we must content ourselves with a single article of some length, the report of Vice-Admiral Count Ver Huell, one of the Presidents of the Society, relative to his mission to the British and Foreign Bible Society, at their last anniversary. This document will exhibit to those of our readers who have not had an opportunity of attending the anniversaries of the British and Foreign Bible Society, a truly graphic sketch of those delightful and animated scenes. To such readers the account will appear the more interesting, from its embracing some minute and personal allusions, which a foreigner could more properly indulge in than a friend and countryman.

"Mr. President,—In order to comply with the wishes of the Committee, I will now give a succinct account of the honorable mission with which it entrusted me to the British and Foreign Bible Society in London. It would, however, have been more agreeable to me if the Committee would have been satisfied with the verbal report which I had the honor to make at the special meeting on Tuesday the 18th of May, and with forming an abstract of

what it should deem important for insertion in the monthly bulletin.

"I arrived in London on the 4th of May, and went immediately to the Bible Society house to meet the Rev. Dr. Steinkopf. He was not there; but as soon as my name was mentioned, every person in the office hastened to give me all the instructions I needed. From thence I went to Lord Teignmouth's, to inform him of my arrival. His lordship received me with great cordiality and kindness, and expressed his satisfaction at my journey in order to be present at the public meeting of the Bible Society, which was to be held the next day, and offered to introduce me to it himself. In the afternoon, Dr. Steinkopf called upon me, and expressed his interest in our Society with as much warmth as if he had been a member of it; and the regard which he feels for every thing connected with it, inclined him to make me the kindest offers of assistance.

"According to the invitation which I had received, I went the next day at eleven o'clock to the place where the public meeting was to be held. Being introduced by Lord Teignmouth, I was received with much consideration. When the noble president appeared, the whole assembly rose, and the applauses continued till he had taken the chair: he placed me at his right hand.

"The meeting was opened with a speech by the venerable president; who expressed in the most affecting manner the satisfaction which he felt at being present at the twentieth anniversary of a society which the Almighty had made the instrument of communicating the most valuable blessings. This speech, which was heard with profound attention, excited the deepest emotion. Lord Teignmouth requested the Reverend Mr. Brandram, the worthy successor of the late Mr. Owen in the office of Secretary, to read an abstract of the Report of the exertions of the Society during the past year. It exhibited to the public a statement of the good which the Bible Society had effected, during so short a space of time, and the rapid extension of the Society in every part of the world.—The meeting heard this Report with the greatest attention: pleasure and interest were depicted in every countenance. I will not attempt to give the slightest sketch of these labors; I should fear lest I should weaken their effect by an analysis: the Report will soon be published; and I am persuaded that its readers will participate in the impression it made upon me, and upon all who heard it.

"The number of copies of Bibles, circulated by the Society in the course of the year, amounts to 183,193, and of Testaments to 167,398. This distribution has been greater than that of any former year. The receipts amount to 97,718*l*. They exceed those of the preceding year by some hundreds of pounds.

"The Earl of Harrowby, the President of the king's privy council, delivered the first address, in a speech as energetic as eloquent, on a motion for printing the Report. This respectable minister of state dwelt upon the rapid progress of the institution, and represented to the assembly what was recently the situation of England, and what blessing.

accompanied her labors wherever the exertions of the Society had been able to penetrate, and also the salutary improvements which resulted from them. The success of twenty years, he remarked, would appear to posterity rather to have been that of a whole century, according to the usual course of human affairs.

"Mr. Charles Grant, a member of parliament, and also of the king's privy council, afterwards took up the same idea, and shewed with great eloquence that the rapid successes of the Bible Society are unparalleled in history, and may induce future historians to imagine that in our public documents there is a mistake of a figure, and that for twenty we must read two hundred years. This speech was received with intense applause.

"The earl of Roden followed this speaker, to second his motion. He particularly attracted the attention of the meeting by relating, that a man of the world, immersed in the business and pleasures of life, being at Dublin, went from curiosity to a meeting of the Bible Society: false shame induced him to sit down in a corner of the room, that he might not be recognized. What he heard struck him so much, that he said to himself, — 'If these things are true, and I do not follow them, I am a lost man: my past life has been all wrong.' He returned home, began to read the Scriptures, and became a zealous defender of Christianity. At the conclusion of this narrative, his lordship confessed, with the most noble candour and truly Christian humility, that it was his own history which he had just been relating; upon which unanimous applause burst forth with a sort of transport, and were frequently repeated. The speaker himself was affected even to tears, and every eye beamed with emotion and pleasure. Profound silence followed these plaudits; each individual seemed to look into himself, and to examine his own heart; and a long interval ensued before the speaker could resume his address. He concluded with a zealous exhortation to persevere in a work calculated to produce every where such great effects. The earl of Roden is one of the most distinguished Irish noblemen, young, and of a most noble deportment. He has served in the army, is a peer of the realm, and occupies a high situation at court.

"Among the subsequent speakers, who all gave additional interest to a subject which appeared to be exhausted, many recalled the attention of the audience to the Bible Societies of France. Lord Bexley, Admiral Lord Gambier, and Sir George Ross, made it the principal subject of their speeches; and, addressing themselves personally to me, they added to the testimony of their approbation of our exertions, and to their prayers for the prosperity of our Society, every thing which could attach additional value to the expression of their feelings, and which could render the mission with which I was honored increasingly pleasant and dear to me. The whole assembly took part, by their decided marks of approbation, in the expressions of the sentiments of esteem, attachment, and brotherhood, of which the speakers made them-

selves successively the organs and interpreters.

"Among other speakers, Mr. Guernsey, a banker, of the sect of Quakers, and a brother of that comforter of the afflicted, Mrs. Fry, particularly distinguished himself. He described with an overpowering warmth of feeling the advantages of Bible Associations, and the duty imposed upon every Christian of endeavoring to contribute to the propagation of Christianity. One would not have suspected, from the brilliancy of his eloquence, that he belongs to the *Society of Friends*, who are generally very calm in their speech and deportment; but one might discover it by the profound conviction which animated him, and his great energy electrified the whole meeting.

"Another speaker, the Rev. Dr. Morrison, lately returned from China, attracted particular attention. He presented to the Society a copy of the Bible in the Chinese language, and made his son, a child of about ten years of age, hold this invaluable document. — This important work is the fruit of the laborious industry of seventeen years, with his late learned friend Dr. Milne. He expressed in a very interesting speech his hope, that the celestial light of the Gospel would soon enlighten the inhabitants of the immense regions where the Chinese language is spoken, and that we are approaching that period in which so many millions of men shall be drawn from that stupid idolatry in which the worship of their false gods still keeps them immersed. The meeting received this remarkable speech with the favor it deserved.

"After the second motion, the President introduced me to the meeting; to which I addressed a few words, which were received with loud plaudits, and accompanied with marks of satisfaction which greatly affected me. Every person addressed to me the most affectionate expressions, and seemed to wish to prove to me how closely they were attached by the ties of brotherhood to the Protestants of France. It seemed to me that we were considered by them as relations whom circumstances had long separated, and whom they were delighted again to meet. I felt myself in the bosom of one common family, in which national differences were absorbed in a united love to Him whom we adore with the same language of heart as our Lord and Saviour. I wish that all French Protestants could have been present, that they might have been convinced that, as Christians, the English are truly our brothers.

"The perfect union which prevailed throughout the whole spirit of the remarks of the different speakers struck me most pleasingly. The statesman, the man of business, the learned man, the clergyman, all spoke the same language; no sect, no difference of situation was perceptible — Christianity appeared to me there in all its purity. I left the meeting with a heart full of gratitude to God for what I had seen and heard: my soul, heart, and mind, were filled with the consoling hope, that this large concourse of pious men, inspired only by the love of their fellow-creatures, shall one day find imitators in every

place where the Saviour of the world is acknowledged.

"I was present three days afterwards at the annual meeting of an Auxiliary Society at Blackheath, of which Lord Bexley is President: it is composed of the United Associations of Greenwich, Woolwich, and Blackheath. This meeting, likewise, was very numerously attended, and was to me not less remarkable than that in London had been. There were many speakers, who all dwelt upon the satisfaction which they felt at seeing the Protestants of France also value the advantages of Bible Associations. Beginning with their worthy president they all addressed me with interest and kindness; and the whole audience applauded this manifestation of their sentiments. The same family traits of resemblance were exhibited in all their speeches, as in those in London, and with colors not less brilliant.

"The worthy Dr. Steinkopff, in particular, made a speech in which his attachment towards the French Protestants shewed itself in the most affectionate expressions. He forgot nothing that we have effected. He mentioned our Female Associations, and quoted many passages from the interesting productions which two ladies, members of the Committee of the Society had recently published.—The whole Ladies' Association of Woolwich was present, and testified their lively satisfaction. Many of the speakers expressed themselves with remarkable eloquence, and especially with a degree of zeal, which indicated that their whole souls were excited by the sublime truths of the Gospel. I retired from this meeting with the same impression of respect and of pleasure which I had carried from that of London. I shall ever retain a grateful remembrance of it.

"During my short stay in London, I saw several persons of high rank, who all renewed in private the proofs of interest for the French Protestants, which had before been shown me at the public meeting. Our learned colleague, M. Stapfer, from his mission last year, had left the most honorable remembrance, and had acquired the highest degree of consideration in London. M. Kieffer was spoken of in the same manner, and the visit of M. le Baron de Stael, and that of the Rev. M. Monod, the younger, are still recollected.

"I examined minutely the general warehouse, if I may so express myself, of the Holy Scriptures. Situated close to the Bible Society house, this vast warehouse is composed of three stories filled up to the ceiling with hundreds of thousands of the Sacred Scriptures, in such numerous living languages of the earth, all classed in order and in their respective sizes. My mind was filled with astonishment, and I must say with admiration, in seeing this valuable treasure; and I could not avoid in my heart blessing that great nation which, governed by the most noble Christian philanthropy, thus labors from a little corner to promote the real civilization of all the inhabitants of the globe. Never did Christianity appear to me more great, more really glorified, than in this pious enterprise, in which true citizens of the world labor with a degree of zeal which is above all praise, for

the accomplishment of our Lord's prediction, that his Gospel shall be known to all the inhabitants of the earth. I hope that this bright example will one day find imitators in every part of the world, and that ere long we shall not limit our Biblical labors to France, but that we shall enlarge our sphere of action, and that the ties which now unite us to the grand and noble British and Foreign Bible Society, will ever become increasingly intimate by the bonds of Christianity.

"I was obliged to shorten my visit to London, on account of the sudden illness of my son, who had accompanied me thither; but the object of my visit being attained, I hastened my return to the continent, with the hope of having accomplished your wishes."

Twentieth Report.

Presented in May 1834.

Number of Societies.—From 991 Auxiliaries and 438 Branches, making a total of 799 in the year 1832, the number is now increased to 302 Auxiliaries and 692 Branches, forming a total of 924.

The Continental European Societies are 53; those of Asia, 11; of Africa, 4; and of America, 94. Of Auxiliaries and Branches to the European Societies, there are, among others, in Wurtemberg 46, in Hanover 23, in Prussia 42, in Russia 289, in Schleswig Holstein 131, in the Netherlands 57, and in France 142. Of the American Societies, the National Bible Society has 306 Auxiliaries and Branches.

Issues of the Scriptures.—The issues of Bibles and Testaments from the Depository have exceeded those of the former year by 30,941 copies. They are as follows:—

123,193 Bibles,
167,398 Testaments;

forming (with the issues in preceding years) an aggregate of 3,442,323 copies of the Sacred writings dispersed in the British dominions.

This Society has also circulated, since its establishment, on the continent of Europe, upward of 800,000 copies.

Total number of Languages and Dialects.—The following is the latest summary:—

Reprints	40
Re-translations	5
Languages and dialects, in which the Scriptures have never been printed before the institution of the Society	55
New translations commenced or completed	40
Total	140

Expenditures in each year.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
First year	601	10	2
Second year	1,637	17	5
Third year	5,053	18	3
Fourth year	12,200	10	3
Fifth year	14,466	19	7
Sixth year	18,543	17	1
Seventh year	28,302	13	7
Eighth year	32,419	19	7
Ninth year	69,406	13	8

Tenth year	84,662	1	5
Eleventh year	81,021	12	5
Twelfth year	103,686	18	8
Thirteenth year	89,230	9	9
Fourteenth year	71,599	1	7
Fifteenth year	92,237	1	4
Sixteenth year	123,547	13	3
Seventeenth year	70,660	13	6
Eighteenth year	90,446	6	4
Nineteenth year	77,076	0	10
Twentieth year	89,463	17	8

Total.....1,164,963 14 4

Grants of Money and Books.

	l.	s.	d.
Domestic	6,044	6	0
Europe	13,977	0	1
Asia	10,362	18	3
Africa	351	4	6
America and West Indies	2,795	17	1

Total.....1,33,631 5 11

Continued zeal of the Society's friends.—

Those, who have visited your friends in the country, can bear witness that there is no symptom of decay; but that the hearts and hands of thousands and tens of thousands are as firmly united as ever in the cause. The evident interest manifested at anniversaries has been truly gratifying: large sums are raised—evidences of much good being effected are given—and the introduction of the Scriptures where they were but little known, the renewal of copies worn by frequent use, the enabling an affectionate parent to comply with the pious wish of presenting each of his children with a Bible or Testament, the engaging the best feelings of the heart in behalf of the spiritually destitute, are benefits daily flowing from the continued zeal of your friends.

EXTRAORDINARY MUNIFICENCE.

GODFREY HAGA, Esq. a citizen of Philadelphia, lately deceased, has left an estate of more than \$300,000, which he disposed of by will, in the following manner:

"To the Pennsylvania hospital, the sum of \$1,000. To the Northern Dispensary, \$1,000. To the Southern Dispensary, \$1,000. To the Pennsylvania Institution for the Deaf and Dumb, \$1,000. To the German Society, \$2,000. To the Bible Society, \$4,000. To the Widows' Asylum, \$5,000. To the Orphan Asylum, \$10,000. To sundry persons, \$50,500. To the Brethren's Church, (the Moravian Church,) in Philadelphia, \$2,000. For the relief of superannuated preachers, their widows, and missionaries and their widows, belonging to the Brethren's Church, \$6,000. To the Society for Propagating the Gospel among the Heathen, \$30,000. This constitutes a fund, the interest of which is to be applied by the Society for the purpose of educating pious young men at Nazareth Hall, for the Gospel ministry.

The rest of his estate, valued at more than two hundred thousand dollars, is bequeathed to the said Society for propagating the Gospel among the Heathen, and to be appropriated from time to time, as the Society shall

direct. Mr. Haga, who had no patrimonial estate, acquired his large fortune by industry and economy. Throughout life, he sustained the character of a good man, (we use the word emphatically,) and did not wait till the hour of death to become charitable. For his connexions, both in this country and in Germany, he made provision while he was in the enjoyment of health. His donations for the relief of the poor, and to public institutions, were many and munificent. When the Brethren in Philadelphia determined a few years ago to rebuild their Church, he gave them five thousand dollars: and those who were best acquainted with him, say, that from the time of Mrs. Haga's death, until his own dissolution, he expended in charity, more than one hundred thousand dollars."

THE MISSIONARY SWARTZ.

WITNESS the unreserved, the undiminished confidence reposed in the late missionary Swartz, and the regard shewn him by Hyder, Tippe, and other native princes, to whom his character was known, even when they were at war with the very nation, the English, by whom he was employed. He was generally allowed to pass through the midst of their encampments, without the slightest molestation: he was designated, both by Mahomedans and Hindoos, by the title of "*The Christian*," and that, too, as a mark of respect: and such was their delicacy of feeling towards him, that when it was thought necessary to detain his palanquin, the sentinel was ordered to assign a general reason, and to pretend to be waiting for orders to let him move on. This, and much more information to the same effect, I received from the late Colonel Charles Trotter, who knew Swartz intimately for years, and served in the campaigns during which that venerable missionary met with such marked respect from the enemy.

The instance given by the late Dr. Buchanan, of the confidence placed in the bare word of Swartz, when every other European was distrusted, and whereby the fort of Tanjore was saved from famine during its siege by the French army, sufficiently proves that the Jesuits would have experienced no diminution in the esteem of the natives towards them, after the European invasion, had they uniformly acted in a manner becoming Christian teachers. *Hough's Reply*, p. 96.

AMERICAN COLONIZATION SOCIETY.

THE American Colonization Society held its eighth anniversary at the Capitol in Washington, on Saturday evening, the 19th of February. It was attended by an audience of high respectability, among whom were General Lafayette, the Judges of the Supreme Court, several eminent members of the Bar, and many of the reverend Clergy. Wm. H. Fitzhugh, Esq. presided. The Annual Report was then read by the Rev. Mr. Gurley, Resident Agent of the Society. The prospects of the Society are represented as being,

on the whole, encouraging. The town of Monrovia is increasing with rapidity; its defenses are complete, and its inhabitants, for the most part, are contented and happy. The Society's attempts at home, towards an augmentation of its funds, have not yet met with that success they so well deserve.—But the Directors are animated with a determination to persevere in their laudable efforts, until they shall have succeeded in rendering the undertaking an object of national enterprise. When this point shall have been reached, they look upon complete success as certain. The death of Gen. Harper received an appropriate notice, and his enthusiastic devotion to the great design of the Society, was commemorated with becoming eulogy.

Christ. Spectator.

CONNECTICUT MISSIONARY SOCIETY.

FROM the twenty-sixth Annual Narrative of the Missions of this Society we gather the following facts: *Forty missionaries* have been employed, some of them during the whole year, and some for shorter periods. Their fields of labor have been, the western counties of New-York, New Connecticut, and other parts of Ohio, Pennsylvania, Indiana, Kentucky, Tennessee, Missouri, and New-Orleans. The expenses of the Society for the year amount to \$7,696.90. The contributions of the churches in May, amounted to \$1,934.25. Every year of the history of this Society furnishes new evidence of its importance, and strengthens its claims on all who regard the best interests, civil as well as moral, of our western settlements. *ib.*

FORMATION OF A NATIONAL TRACT SOCIETY AT NEW-YORK.

At a large and respectable meeting of the citizens of New-York and the vicinity, from various religious denominations, on the 11th ult. a Society was organized, which was designated "THE AMERICAN TRACT SOCIETY." A history of the proceedings on that occasion, we compile from the New-York Observer.

Col. Richard Varick was called to the chair, and Mr. William A. Hallock appointed Secretary. The meeting was opened with prayer by the Rev. Dr. M'Auley. Zechariah Lewis, Esq. President of the New-York Tract Society, then proceeded to state the object of the meeting. The Board of Managers, of that Society, he said, had, some months since, in view of the great facilities afforded by the city of New-York, for circulating Religious Tracts, and the importance of uniting the efforts of the friends of Tracts throughout the country in one National Institution, resolved to take measures to form such a Society in this city, in May next, on the plan of the American Bible Society. There being, however, at Boston, a Religious Tract Society, which had already assumed the name, and much of the character of a National Institution, it was

thought proper, previous to the adoption of other measures, to address that Society, and propose a removal of the seat of its operations to New-York. This measure the Society at Boston did not think consistent with the prosperity of the Tract cause in New-England; and as that Society had already become so far National in its character, they proposed still to continue their operations at Boston, and that the New-York Religious Tract Society should become a Branch.—To this proposition the Board of the New-York Society felt that they could not give their assent; believing that the local advantages of this city, united with the liberality and Christian enterprise of its inhabitants, leave no room to question that it is the most favorable location for the National Institution.

In these circumstances, the Committee of the Society at Boston, propose to unite with the Society at New-York in forming the plan of a National Institution, distinct from both, to be located at New-York, and from which, should it prosper, the Society at Boston may receive its supplies of Tracts. And the negotiation had been happily concluded in a manner calculated, it was believed, to give universal satisfaction. Such a procedure on the part of the Society at Boston, immediately suggested the necessity of erecting a house in this city, in which the National Society may enjoy every facility for conducting its operations. In order to accomplish this object, it was thought advisable to call the present meeting, for the purpose of organizing the Society, and adopting means to obtain the requisite funds; that the people of New-York may thus give to the Society at Boston, and other Tract Societies, and friends who may be invited to unite in the National Society in May next, an assurance that the society shall here be furnished with every accommodation; and that, by the grace of God, there is here a spirit of Christian benevolence and zeal, which it may be believed, will never permit the Society to languish.

After the adoption of the Constitution, Officers for the Society till the time of the annual meeting in May, were unanimously elected in nearly equal numbers from the Episcopal, Presbyterian, Baptist, and Methodist denominations, and embracing individuals from the other principal denominations in the United States.

S. V. S. Wikler, Esq. of Bolton, Mass. was elected President. The Publishing Committee consists of the Rev. James Milnor, D. D. of the Episcopal Church; Rev. Gardiner Spring, D. D. of the Presbyterian do; Rev. John Knox, D. D. of the Dutch Reformed do; Rev. Charles G. Sommers, of the Baptist. Of this Committee the Rev. John H. Church, D. D. of Pelham, N. H.; Rev. Justin Edwards, of Andover, Mass.; and Rev. N. Bangs, of New-York; were elected Corresponding Members.

The Officers having been elected, the Report of the Building Committee was presented by Z. Lewis, Esq. Chairman, from which it appeared that the American Tract Society at Boston, is printing after the rate of one million of Tracts annually, and employs two printing presses. The New-York Religio

Tract Society, which, within the last five months, has printed more than *half a million* of Children's books, finds two presses inadequate to supply the demand. Other Tract Societies, which it is hoped will co-operate with the National Society, are supposed to employ two presses more. The National Society, then, in order to supply these Societies with Tracts, must employ six printing presses. But the Tract operations of our country are constantly and rapidly advancing; Christians are becoming more deeply impressed with their importance; vast portions of the country, exceedingly destitute of the means of grace, are as yet unsupplied with Tracts; new Tract Societies are forming; our population is increasing; education is becoming more diffused among the lower classes; the spirit of benevolent exertion is advancing; and if a National Tract Society were formed, enjoying the local advantages of this city, and concentrating the energies of the country, it would doubtless soon accomplish far more than has yet been done by the various separate and independent Societies in the United States.

The National Tract Society of Great Britain, printed the last year *ten millions, two hundred thousand Tracts*, giving constant employ to about twenty printing presses; and it would be difficult to show, that the National Society of New-York will not, in the progress of a few years, enjoy advantages for Tract circulation little if any inferior to those enjoyed by the Society in London. The Committee have reason to believe that, with the divine blessing on the National Tract Society, it will soon do an amount of printing that shall at least equal what is now done by the American Bible Society; and if so, the former Society will require at least an equal amount of labor for folding and binding, and an equal number of agents, and equal room, in all the various departments of the Society's operations.

The expense of the lot and house which the American Bible Society have found so useful, was \$2,000 dollars. The Committee believe that with 20,000 dollars, the National Tract Society can be provided with suitable accommodations; and that, in the present state of things, it would not be wise to attempt providing for it with a less sum. The Society, in order to accomplish the object of its formation, must be able to publish Tracts in very large quantities, and to sell them on the most reasonable terms. A respectable house, one erected by the liberality of our citizens, will give the institution a character of permanency and respectability; it will decide the question where the National Society shall be located; it will be the best argument with which to invite contributions for publishing and circulating Tracts, and the best pledge which can be given to other Tract Societies, that the Society located here shall be protected and fostered.

— 10,500 dollars was immediately
the erection of a suitable

ARRIVAL OF REV. MR. ELLIS FROM THE SANDWICH ISLANDS.

THE Rev. Mr. Ellis, who has been well known to our readers as the English missionary at the Sandwich Islands, arrived at New Bedford, on the 19th ult. in the ship *Russel*, Capt. COLEMAN, who very generously gave him and his wife and four children a free passage to this country. While at New Bedford, the inhabitants showed them much kindness and liberality. On the 25th, they arrived at Boston.

Mr. Ellis is on his way to England, whither, by leave of Providence, he will proceed as soon as circumstances will permit. His object, in visiting this country and England, is the health of Mrs. Ellis, who for twenty-two months past, has been suffering under an excruciating and dangerous indisposition. In the opinion of five physicians, who were at the islands, such a voyage was indispensable; and it was undertaken with the decided approbation of all the missionaries of the several stations, who wrote Mr. Ellis a very affectionate letter, on his departure.

"Most affectionately," say they, in a letter to the Corresponding Secretary, "do we commend him and his afflicted family to your kindness, and through you to the Christian acquaintance and fellowship of our friends, with the earnest desire, that he may ere long be restored in peace to us."

The intercourse of Mr. Ellis with the missionaries of the Board, has been uniformly characterized by the utmost Christian confidence and endearment; and it is the wish of the Prudential Committee, no less than of the missionaries, that he may be enabled, at no distant period, to fulfil his present intentions, and to gratify his earnest desires, by resuming his labors at the Sandwich Islands.

American Board of Missions.

SANDWICH ISLANDS.

Insurrection at Atooi.

On the 26th of May last, Tamoree, king of Atooi, died at Woahoo, and, as the missionaries had good reason to believe, in the hope and faith of the Gospel. He had, by his last will, secured his property, and the island of Atooi, to Krimokoo, in trust for Reho-reho, who was then in England.

It is probable that George P. Tamoree, the

son of the deceased king, resented this arrangement, as depriving him of his rights. He, therefore, in connexion with three principal chiefs, and a party of the natives of Atooi, with the hope of obtaining possession of the island by force, attacked the fort at Wimaah, while Krimokoo was at the island arranging its affairs.

Judge, my dear Sir,—says Mr. Bingham, in a letter to the Corresponding Secretary, dated Sept. 8th—what was our surprise and grief and anguish, to be waked by the noise of battle, and to learn, on inquiry of the passing natives, that *Humehume*, as they call George, had actually entered the fort, with an intention to take possession. The firing of musketry continued about half an hour, when the assailants fled, with the loss of eight or ten killed. On the side of Krimokoo and the loyal chiefs, three or four were killed, including Niau, a chief, and Trowbridge, a young Englishman.

Krimokoo was not himself in the battle, but slept on the opposite side of the river. As soon as the assailants fled, he sent for us to lead him in prayer and thanksgiving to Jehovah. He then furnished myself and family, and Mr. Whitney and family, a safe passage to this place, [*Woahoo*,] in one of the schooners, which came as an express for a reinforcement.

About 1000 men have gone down. Ten days from the first battle, this reinforcement met the insurgents, and routed and dispersed them at Hanapepe. But few were killed.

Two of the rebel chiefs are among the slain; the other has surrendered. George fled to the mountains, and, by the last accounts, had eluded the search of the party in pursuit.

We trust peace will soon be restored. It is the wish of Krimokoo to save George, if he can be taken alive. We believe, also, that, distressing as this occurrence is, it will nevertheless be overruled to the furtherance of the Gospel in these islands. To God we have desired and still desire to commit the cause.

As, in some of the public papers, the fact, that George spent some time at the Foreign Mission School at Cornwall, and, that he was sent to the islands by the Board, have been mentioned, in descriptions of these disturbances, in a manner that is fitted to bring undeserved odium on the Board, it will be proper here to notice the principal events in the history of that infatuated young man.

When he was about six years of age, his father, who was a man of considerable information, having a partiality for the Americans, and being desirous that his son should receive a finished education in this country, committed him to the care of a Capt. R—, together with property deemed sufficient to

defray the expense of his education. Accordingly George was brought to Boston, somewhere about the year 1804.

We know of no reason to doubt, that the Captain, who took charge of him, intended faithfully to fulfil the trust committed to him; but, owing to causes which it is unnecessary now to mention, his own property was, within no long period, lost, and with it the property of his ward.

Thus the young stranger was deprived of the means of support. For several years, he labored in the trade of a carpenter, till, becoming discontented with this employment, he engaged in the service of a farmer. At length he returned to Boston, enlisted on board one of our vessels of war, and was in the engagement between the *Euterpie* and *Boxer*, and, in the act of boarding, was wounded in the side. He afterwards went on board the *Guerriere* frigate, and accompanied Commodore Decatur to the Mediterranean, where he was in an engagement with an Algerine frigate.

When he returned from the Mediterranean, he was providentially found in the Navy-Yard at Charlestown, by one of his countrymen, through whom he became known to several benevolent individuals, who had previously been interested by a knowledge of his early history. Application was immediately made for his release, in order that he might receive an education, and he was given up and sent to Connecticut to join several other natives of the Sandwich Islands, whom the hand of charity had selected for the same purpose.

When the Foreign Mission School was opened at Cornwall, George and his companions became members of it. But the instructions which were here communicated had a greater influence on several of them, than they had on him. George was never, we believe, regarded as pious.

When the mission, destined for his native islands, was about embarking in 1819, it was thought desirable that George should accompany it; not that any religious influence was expected from him, (his character even then not authorizing such expectations,) but because he was the son of one of the principal rulers of the islands, and his father had expressed a strong desire for his return, and would be likely to feel grateful and friendly to those who should bring him home. George accordingly embarked with the missionaries. He was, however, in no sense a missionary.

nor was he regarded as sustaining any relation to the Board, nor has the Board been in any degree responsible for his conduct.

On his arrival at Atooi, he was received very joyfully by his father, and was immediately created a chief. The old king also felt exceedingly grateful and friendly to the missionaries, and remained their steady supporter till his decease. But George soon became so dissipated, that he lost the confidence of his father, which he never regained.

It is to be hoped, that his calamities brought him to serious reflection and to repentance. He has had many instructions, and has been the subject of many prayers.

PALESTINE MISSION.

SINCE the preceding sheets went to press, we have received brief letters from Mr. Fisk, dated at Aleppo, Oct. 1st and 20th. He was there, in company with Mr. King, pursuing the study of Arabic, under the instruction of Mussulman Shekhs. He remarks, that both of them enjoyed pretty good health. They expected to spend the winter in Jerusalem.

BOMBAY.

MR. and Mrs. Frost and Mrs. Graves arrived at Bombay, in good health, on the 28th of June last. Mr. Frost was expected to commence a new station on the continent.

AUXILIARY SOCIETIES.

MAINE.—The *Auxiliary Society of York County* was organized March 1st. It embraces the Associations in that County. Officers for the present year:—

Rev. Nathan Douglass, Alfred, *President*.
Rev. Joseph P. Fessenden, Kennebunkport, Dea. John Frost, Sanford, Dea. Joseph Gilman, Wells, Dea. Michael Hanson, Buxton, Capt. Francis Woods, Saco, Jeremiah Goodwin, Esq. Alfred, Maj. Samuel Merrill, Biddeford, *V. Presidents*.
Rev. Christopher Marsh, Sanford, *Secretary*.
Mr. Owen Burnham, Kennebunk, *Treasurer*.

NEW HAMPSHIRE.—The *Auxiliary Society of New Boston and Vicinity*, in Hillsborough County, was organized March 3d. It includes the Associations in Francetown, Lyndeborough, Mount Vernon, Goffstown, and New Boston. Officers:—

Rev. Moses Bradford, Francetown, *President*.
Rev. E. P. Bradford, of New Boston, and Jonathan Aikin, Esq. of Goffstown, *V. Presidents*.
Rev. Nathaniel Merrill, Lyndeborough, *Secretary*.
Capt. Peter Clark, Francetown, *Treasurer*.
Rev. B. H. Pitman, Goffstown, Rev. N. Kingsbury, Mt. Vernon, Dea. Robert Watson, New Boston, Dea. B. Goodridge, Lyndeborough, and Dea. N. Savage, Francetown, *Executive Committee*.

Several spirited resolutions were passed on the occasion, of which the movers and seconders were,—Rev. Moses Bradford and Capt. Peter Clark, Mr. Ornan Eastman and Rev. Nathaniel Kingsbury, Jonathan Aikin, Esq. and Rev. Benjamin H. Pitman, Rev. Nathaniel Merrill and Rev. Ephraim P. Bradford.

FORMATION OF ASSOCIATIONS.

MASSACHUSETTS. *Bristol Co.* New Bedford. Gent. Asso. Rev. Sylvester Holmes, Pres. Dea. Joshua Barker, V. Pres. Joseph Bourne, Sec. David Briggs, Treas. 4 coll.—Lad. Asso. Mrs. Haydon Coggeshall, Pres. Mrs. Joseph Dunbar, V. Pres. Miss Pamela Willis, Sec. and Treas. 10 coll. Formed Feb. 23.

Fairhaven. Gent. Asso. Rev. William Gould, Pres. Dea. Daniel Perry, V. Pres. Dea. Nathan Bates, Sec. Capt. Lemuel Tripp, Treas. 2 coll.—Lad. Asso. Mrs. William Gould, Pres. Mrs. Hannah Dean, V. Pres. Mrs. Eliza Hathaway, Sec. Miss Sarah Hathaway, Treas. 4 coll. Formed Feb. 24.

Plymouth County. Plymouth. 3d Cong. So. Gent. Asso. Rev. Frederick Freeman, Pres. John Harlow, V. Pres. Ezra Collier, Sec. Henry Robbins, Treas. 5 coll.—Lad. Asso. Mrs. Joseph Dittan, Pres. Mrs. Nathan Reed, V. Pres. Mrs. Platte Cotton, Sec. Mrs. Hannah Howard, Treas. 4 coll. Formed March 1.

Fourth Cong. So. Gent. Asso. Dea. John Bartlett, Pres. Dea. Caleb Morton, V. Pres. Nathan Whiting, Sec. William Morton, Treas. 3 coll.—Lad. Asso. Mrs. Joseph Whiting, Pres. Mrs. Amasa Clark, V. Pres. Miss Betsey Whiting, Sec. Miss Eleanor Whiting, Treas. 5 coll. Formed March 3.

Plymouth. Gent. Asso. Rev. Elijah Dexter, Pres. Dea. Cephas Bumpus, V. Pres. Dea. Lewis Bradford, Sec. William H. Soule, Treas. 13 coll.—Lad. Asso. Mrs. Elijah Dexter, Pres. Miss Jerusha Parker, V. Pres. Miss Letitia Thomas, Sec. Mrs. Noah Thomas, Treas. 13 coll. Formed March 8.

Carver. Gent. Asso. Rev. Luther Wright, Pres. Dea. Levi Vaughan, V. Pres. Dea. Nathan Cobb, Sec. and Treas. 7 coll.—Lad. Asso. Mrs. Melissa Partridge, Pres. Mrs. Rufus Sherman, V. Pres. Miss Anna Hammond, Sec. Miss Lois Lucas, Treas. 4 coll. Formed March 10.

Barnstable County. Sandwich. Gent. Asso. Rev. D. L. Hunn, Pres. Dea. Thomas Hamblen, V. Pres. James Faunce, Sec. Charles Perry, Treas. 10 coll.—Lad. Asso. Mrs. D. L. Hunn, Pres. Mrs. Hannah Dimmick, V. Pres. Miss Nancy Fessenden, Sec. Miss Sarah Dillingham, Treas. 11 coll. Formed March 16.

West Barnstable. Gent. Asso. Rev. Enoch Pratt, Pres. Dea. Winslow Marston, V. Pres. Stephen C. Nye, Sec. Dea. Hamblen Crocker, Treas. 6 coll.—Lad. Asso. Mrs. Enoch Pratt, Pres. Mrs. Deborah Crocker and Mrs. Ebenezer Scudder, V. Pres. Miss Sarah B. Crocker, Sec. Mrs. Hannah Crocker, Treas. 6 coll. Formed March 18.

Franklin Co. Hawley. 1st par. Gent. Asso. Rev. Jonathan Grout, Pres. Hon. Thomas Longley, V. P. Col. Joshua Longley, Sec. Dr. Moses Smith, Treas. 7 coll.—Lad. Asso. Mrs. Polly Grant, Pres. Mrs. Gratia Mantor, V. Pres. Miss Sophronia Grout, Sec. Mrs. Thomas Longley, Treas. 7 coll. Formed Jan. 13.

2d par. Gent. Asso. Mr. Zenas Bangs, Pres. Mr. Rufus Baker, V. Pres. Mr. Ebenezer Crosby, Sec. Mr. Joseph Howe, Treas. 3 coll. Formed Jan. 16.

Charlemont. Gent. Asso. Dea. Abel Wilder, Pres. Dea. Aaron Lyman, V. Pres. Sylvester Maxwell, Esq. Sec. Capt. Wm. Bulard, Treas. 5 coll. Formed Jan. 19.—Lad. Asso. Mrs. Jane Bates, Pres. Mrs. Jane Allen, V. Pres. Miss Naomi Bates, Sec. Mrs. Josiah Lyman, Treas. 4 coll. Prev. formed.

Heath. Gent. Asso. Rev. Moses Miller, Pres. Dea. Medad Dickinson, V. Pres. Mr. David Thayer, Sec. Mr. Thomas Harrington, Treas. 8 coll.—Lad. Asso. Mrs. Moses Miller, Pres. Miss Rebecca White, V. Pres. Miss Clarissa Leavitt, Sec. Mrs. Daniel Rugg, Treas. 9 coll. Formed Jan. 26.

Shelburne Gent. Asso. Rev. Theophilus Packard, D. D. Pres. Dea. Belmont Pratt, V. Pres. Dea. Ebenezer Fisk, Sec. Mr. Giles Lyman, Treas. 6 coll.—Lad. Asso. Mrs. Theophilus Packard, Pres. Mrs. Belmont Pratt, V. Pres. Mrs. Giles Lyman, Sec. Mrs. Moses Allen, Treas. 7 coll. Formed Feb. 16.

Wendall Gent. Asso. Rev. John Duncklee, Pres. Hm. Joshua Green, V. Pres. Henry C. Ewers, Sec. Dea. Levi Stone, Treas. 7 coll. Formed Feb. 22.

Montague Gent. Asso. Rev. Aaron Gates, Pres. Col. Spencer Root, V. Pres. Dea. Rodolphus Bardwell, Sec. Mr. Cephas Root, Treas. 9 coll.—Lad. Asso. prev. formed.

Leverett Gent. Asso. Rev. Jonas Colburn, Pres. Dea. Silas Field, V. Pres. Mr. Elijah Ingram, Sec. Dea. Richard Hobart, Treas. 3 coll. Formed March 15.—Lad. Asso. prev. formed.

Berkshire Co. Great Barrington. Gent. Asso. Rev. Sylvester Burt, Pres. Rev. Elijah Wheeler, V. Pres. Maj. J. L. Bacon, Sec. Capt. Allen Handerson, Treas. 6 coll.—Lad. Asso. Mrs. Sylvester Burt, Pres. Miss Frances Kellogg, Sec. Mrs. David Leavenworth, Treas. 8 coll. Formed Jan. 27.

Tyringham Gent. Asso. Rev. J. Warren Dow, Pres. Dea. Joseph Chapin, V. Pres. Mr. John D. Bidwell, Sec. Asa Bigelow, Esq. Treas. 6 coll.—Lad. Asso. Mrs. J. W. Dow, Pres. Mrs. Azariah Orton, V. Pres. Mrs. Abigail Hale, Sec. Mrs. Lemuel Townsend, Treas. 4 coll. Formed Jan. 27.

New Marlborough. (N. par.) Gent. Asso. Rev. Jacob Coffin, D. D. Pres. Dea. Zenas Wheeler, V. Pres. Benjamin Sheldon, Esq. Sec. Mr. Moses Shepard, Treas. 6 coll.—Lad. Asso. Mrs. Edward Stephens, Pres. Mrs. Edmund C. Peet, V. Pres. Mrs. Joseph S. Coffin, Sec. Mrs. Erastus Sheldon, Treas. 6 coll.

(S. par.) Gent. Asso. Dea. Benjamin Smith, Pres. Dea. Isaac Turner, V. Pres. Mr. Lorin Smith, Sec. Dea. Gleason Canfield, Treas. 4 coll.—Lad. Asso. Mrs. Aaron Adams, Pres. Mrs. Benjamin Smith, V. Pres. Mrs. Martha Turner, Sec. Mrs. Robert J. Rogers, Treas. 4 coll. Formed Feb. 1.

Sunderfield. Rev. Levi White, Pres. Mr. Joel Sage, V. Pres. Thomas Twining, Esq. Sec. Mr. Stephen Smith, jun. Treas. 7 coll.—Lad. Asso. Mrs. Levi White, Pres. Miss Fanny Ayrault, V. Pres. Mrs. Joseph Wotcott, Sec. Mrs. Thomas Twining, Treas. 7 coll. Formed Feb. 7.

Sheffield. Gent. Asso. Rev. James Bradford, Pres. Dea. Homer Kellogg, V. Pres. Elisha Lee, Esq. Sec. Robert V. Barnard, Esq. Treas. 11 coll.—Lad. Asso. Mrs. James Bradford, Pres. Mrs. Marshall Jones, V. Pres. Miss Sophia Dewey, Sec. Mrs. Corvulia Root, Treas. 19 coll. Formed Feb. 14.

Egmont Gent. Asso. Rev. Gardner Hayden, Pres. Dea. Stephen Kerner, V. Pres. Mr. Andrew Bacon, jun. Sec. Mr. Philo Joyner, Treas. 2 coll.—Lad. Asso. Mrs. Gardner Hayden, Pres. Mrs. Stephen Kerner, V. Pres. Mr. Andrew Bacon, Sec. Mrs. Philo Joyner, Treas. 3 coll. Formed Feb. 15.

Becket Gent. Asso. Rev. Joseph L. Mills, Pres. George Conant, Esq. V. Pres. Origen A. Perkins, Esq. Treas. 9 coll.—Lad. Asso. Mrs. Joseph L. Mills, Pres. Mrs. Benj. C. Perkins, V. Pres. Mr. Chester Wadsworth, Sec. Mrs. Lawton Wadsworth, Treas. 8 coll. Formed March 2.

Pittsfield Gent. Asso. prev. formed. 6 coll.—Lad. Asso. Mrs. Rufus W. Bailey, Pres. Mrs. Henry C. Brown, V. Pres. Miss Mary Childs, Sec. Mrs. John R. Cochrer, Treas. 6 coll.

MAINE Cumberland Co. Westbrook. Gent. Asso. Rev. Caleb Bradley, Pres. Nathaniel Partridge, Esq. V. Pres. Mr. Eben. D. Woodford, Sec. Mr. Armines Prentice, Treas. 3 coll.—Lad. Asso. Mrs. Nathaniel Partridge, Pres. Mrs. Eben. D. Woodford, V. Pres. Mrs. Ruth Merrill, Sec. Mrs. Rebecca Adams, Treas. 4 coll. Formed Feb. 20.

York Co. Sanford. Gent. Asso. Rev. Christopher Marsh, Pres. Dea. John Frost, V. Pres. John Frost, Esq. Sec. John Powers, Esq. Treas. 4 coll.—Lad. Asso. Mrs. Christopher Marsh, Pres. and Treas. Mrs. Henry Frost, V. Pres. Mrs. John Frost, 3d, Sec. 3 coll. Feb. 14.

Alfred Gent. Asso. Rev. Nathan Douglas, Pres. Abiel Hall, Esq. V. Pres. Jeremiah Goodwin, Esq. Sec. Mr. David Hall, Treas. 4 coll.—Lad. Asso. Mrs. Nathan Douglas, Pres. Mrs. George Rogers, V. Pres.

Miss Hannah Rogers, Sec. Mrs. Jeremiah Goodwin, Treas. 3 coll. Feb. 22.

Wells. Gent. Asso. Joseph Gilman, Esq. Pres. Nahum Morrill, Esq. V. Pres. Mr. Theodore Clark, Sec. Dea. Samuel B. Littlefield, Treas. 4 coll.—Lad. Asso. Mrs. Jonathan Greenleaf, Pres. Mrs. Joseph Gilman, V. Pres. Miss Theodosia Gilman, Sec. Mrs. John Storck, Treas. 6 coll. March 4.

York. Lad. Asso. Mrs. Moses Dow, Pres. Mrs. Samuel Moody, V. Pres. Miss Lavinia Lyman, Sec. Mrs. Joseph Young, Treas. 5 coll. March 6.

NEW HAMPSHIRE Hillsborough Co. Hancock. Gent. Asso. Mr. Asa Symonds, Pres. Rev. Archibald Burgess, Sec. and Treas. 7 coll.—Lad. Asso. Mrs. Oliver Lawrence, Pres. Mrs. Aaron Knights, V. Pres. Miss Ann Clark, Sec. Mrs. John Brooks, Treas. 7 coll.

Greenfield. Gent. Asso. Rev. Francis Danforth, Pres. and Treas. Dea. John Holt, V. Pres. Mr. John Holt jun. Sec. 7 coll.

Franeestown. Gent. Asso. Rev. Moses Bradford, Pres. Dea. Buckman Fairbanks, V. Pres. Mr. Amos Sleeper, Sec. Capt. Peter Clark, Treas. 8 coll.—Lad. Asso. Mrs. Sarah Bradford, Pres. Mrs. Betsey Eaton, V. Pres. Mrs. Silence Kingsbury, Sec. Mrs. Jane Clark, Treas. 11 coll. Jan. 20.

Lyndeborough. Gent. Asso. Rev. Nathaniel Merrill, Pres. Dea. Benjamin Goodridge, V. Pres. Dea. Wm. Jones, Sec. and Treas. 9 coll.—Lad. Asso. Mrs. Betsey Merrill, Pres. Mrs. Sarah Goodridge, V. Pres. Mrs. Priscilla Jones, Sec. Mrs. Hannah Goodrich, Treas. 9 coll. Jan. 20.

Milford. Gent. Asso. Rev. Humphrey Moore, Pres. Dea. Daniel Burns, V. Pres. Mr. John Blunt, Sec. Adam Dickey, Esq. Treas. 8 coll. Feb. 21.—Lad. Asso. Mrs. Humphrey Moore, Pres. Mrs. Benjamin Wright, V. Pres. Miss Bathsheba French, Sec. Miss Mary Moore, Treas. 6 coll.

Mount Vernon. Gent. Asso. Rev. Nathaniel Kingsbury, Pres. Dea. John Carlton, V. Pres. Dea. John Bruce, Sec. Dr. Daniel Adams, Treas. 6 coll. Feb. 24.—Lad. Asso. prev. formed.

Hollis. Gent. Asso. Rev. Eli Smith, Pres. Dea. E. Burge, V. Pres. Dea. Enos Hardy, Sec. Mr. Ralph W. Jewett, Treas. 7 coll.—Lad. Asso. Mrs. Eli Smith, Pres. Mrs. E. Emerson, V. Pres. Miss Hannah Worcester, Sec. Miss Martha Burge, Treas. 11 coll. Feb. 26.

Mason. Gent. Asso. Rev. Ebenezer Hill, Pres. Dea. Hezekiah Richardson, V. Pres. Mr. Isaac Kimball, Sec. Mr. Josiah Winchup, Treas. 10 coll.—Lad. Asso. Mrs. Ebenezer Hill, Pres. Mrs. Wm. Barber, V. Pres. Mrs. Timothy Dakin, Sec. Miss Lydia Warren, Treas. 9 coll. March 16.

Brookline. Gent. Asso. Rev. Jacob Holt, Pres. Dea. Thomas Bennet, V. Pres. Mr. John Sawtell, Sec. Mrs. James Parker, Treas. 3 coll.—Lad. Asso. Mrs. Jacob Holt, Pres. Mrs. John McDonalds, V. Pres. Mrs. John Sawtell, Sec. Mrs. Colburn Green, Treas. 3 coll. March 17.

CONNECTICUT New Haven County. Cheshire. Lad. Asso. Mrs. Silas Hitchcock, Pres. Mrs. Sophia Hitchcock, V. Pres. Miss Mary Street, Sec. Miss Harriet Stanley, Treas. Formed Jan.

Wallingford. Gent. Asso. Rev. James Noyes, Pres. Reuben Rice, V. Pres. Miles M. Carrington, Sec. Joshua Atwater, Treas. Jan. 20.

West Haven. (Ecl. Soc.) Gent. Asso. William Stebbins, Pres. Rev. Samuel Rich, V. Pres. Nehemiah Kimberly, Sec. Newton Stephens, Treas. 4 coll. March 13.—Young Gentlemen's School Asso. James Walsh, Pres. William E. Wallace, V. Pres. Peter Arredondo, Sec. Edwin Wallace, Treas. Formed Feb. 13.

Brandon. (1st Soc.) Gent. Asso. Rev. Timothy P. Gillet, Pres. Samuel Frisbie, V. Pres. Phineas Bushnell, Sec. Samuel Plant, Treas. 7 coll.—Lad. Asso. Mrs. T. P. Gillet, Pres. Mrs. Samuel Plant, V. Pres. Miss Emline Fowler, Sec. Mrs. Giles Barker, Treas. 7 coll. Feb. 15.

Guilford. (1st Soc.) Gent. Asso. Rev. Aaron Dutton, Pres. Samuel Robinson, V. Pres. William Todd, Esq. Sec. John B. Chittenden, Treas. 8 coll.—Lad. Asso. Mrs. Aaron Dutton, Pres. Mrs. Hannah Landon, V. Pres. Miss Hannah Starr, Sec. Miss Hannah Burgess, Treas. 8 coll. Feb. 16.

North Milford. Gent. Asso. Rev. Erastus Scranton, Pres. Joseph Prudden, V. Pres. Alpheus Clarke, Sec. Samuel Prudden, Treas. 7 coll.—Lad. Asso. Mrs. Erastus Scranton, Pres. Mrs. Joseph Prudden, V. Pres.

Mrs. Ann Platt, Sec. Mrs. Jonathan Judd, Treas. 6 coll. Feb. 18.

Salem, (Ecel. Soc.) Gent. Asso. Rev. Amos Pettin-
gill, Pres. Calvin Spencer, V. P. Wm. D. Beardsly
Sec. Truman Porter, Treas. 5 coll.—Lad. Asso. Mrs.
Amos Pettin-
gill, Pres. Mrs. Daniel Beecher, V. P.
Miss Mary Spencer, Sec. Mrs. Charles Goodyear,
Treas. 5 coll. Feb. 20.

Oxford, Gent. Asso. Hon. Abell Wheeler, Pres. and
Treas. Lenuel Beardsly, V. Pres. Doct. Noah Stone,
Sec. 6 coll. March 7.

Hamden, (East Plains Soc.) Gent. Asso. Jesse Gil-
bert, Pres. E. J. Basnet, V. Pres. Rufus Dorman, Sec.
Theophilus Bassett, Treas. 5 coll.—Lad. Asso. Mrs.
Jonathan Mix, Pres. Mrs. James Atwater, V. Pres.
Miss Sarah Bradley, Sec. Miss Sarah Bassett, Treas.
5 coll. March 10.

Derby, (1st Soc.) Gent. Asso. Rev. Zephaniah
Swift, Pres. John Carrington, V. Pres. John L. Tom-

linson, Esq. Sec. Henry Johnson, Treas. 5 coll.—Lad.
Asso. Mrs. John L. Tomlinson, Pres. Mrs. Truman
Coe, V. Pres. Miss Mabel Holbrook, Sec. Mrs. Tru-
man Gilbert, Treas. 4 coll. March 11.

Woodbridge, (Bethany Soc.) Jabez Hitchcock, Pres.
John Thomas, Esq. V. Pres. Theophilus Smith, Sec.
and Treas. March 14.

Northford, Gent. Asso. Munson Linsley, Pres.
Ralph Linsley, V. Pres. John Maltby, Sec. Solomon
Fowler, Treas. 5 coll.—Lad. Asso. Mrs. Solomon
Fowler, Pres. Mrs. John Maltby, V. Pres. Mrs. Ste-
phen Tyler, Sec. Miss Clarissa Fowler, Treas. 5 coll.
March 17.

Woodbridge, (Amity Soc.) Gent. Asso. Rev. Jos.
Allen, Pres. Doct. Isaac Goodell, V. P. Benck
Northrop, Sec. Thomas Darling, Treas. 6 coll.—Lad.
Asso. Mrs. J. Allen, Pres. Miss Olivia Newton, V. Pres.
Miss Abigail Clark, Sec. Mrs. David Smith, Treas.
March 18.

Donations

FROM FEBRUARY 21ST. TO MARCH 20TH, INCLUSIVE.

I. AUXILIARY SOCIETIES.

Bath and vic. Me. For. Miss. so.	
J. Hyde, Esq. Tr.	\$180 00
Hartford co. Ct. Aux. so. J. R. Wood- bridge, Esq. Tr.	
Wintourbury, young la. asso. for hea. youth	6 75
Litchfield co. Ct. Aux. so. F. Dem- ing, Esq. Tr.	100 00
New Berlin and vic. N. H. Aux. so. Capt. P. Clark, Tr.	80 00
Palestine miss. so. Dr. E. Alden, Tr.	
Halifax,	11 00
Weymouth, 2nd. par.	25 07
Worcester, Me. La. aux. asso. Mrs. I. Coffin, Tr. (of which for wa. miss. 11)	21 75
Worcester, Ms. Central Asso. Aux. so. Maj. E. Flogg, Tr.	
Grafton, Gent.	16 80
La.	23 68
Holden, Gent.	73 45
La.	44 88
Leicester, Gent.	26 00
La.	41 38
Oxford, Gent.	30 00
La.	40 03
Rutland, Gent.	32 37
La.	28 85
West Boylston, Gent.	17 78
La.	6 83
Worcester, Gent.	47 85
La.	64 84
	488 04
Deduct expenses of printing, &c. \$0.21; e. notes, 3	23 21
	464 83

Total from the above Auxiliary Societies, \$780 00

II. VARIOUS COLLECTIONS AND DONA- TIONS.

Acworth, N. H. Mr. H. McKeen, for Cher. miss. by Rev. P. Cooke,	2 00
Amherst, Ms. Rev. Prof. Fiske, by Mr. O. East- man, 1; Miss. so. of need. for Zenas Clapp at the Sandw. Isl. by Mr. G. C. Beaman, Tr. 16	17 60
Andover, (S. par.) Ms. Moral and char. so. 20; Mr. W. Foster, for trans. of the Scrip. 10; friends, for wa. miss. 2.35; by Rev. J. Ed- wards,	32 25
Athens, Pa. Coll. for Bombay chapel, by Rev. S. Parker	1 15
Augusta, N. Y. For. miss. so. 17; mon. con. 13; and fem. for two fem. chil. in d Janet Morris and Jane L. Worcester,	40 00
3d pay. for John W. El-	

Ingwood, at the Sand. Isl. Mrs. H. Donnell, Tr.	30 00
Bennington, Vt. Mr. W. B. Adams, by Rev. J. Brackett,	1 00
Berkshire, (Richford Village,) N. Y. Mon. con. 3; Miss H. P. Hyde, 1; Miss C. Tompkins 1; by dea. A. Thomas	5 00
Boston, Ms. United mon. con. for Pal. miss.	75 24
A widow, for the ed. of hea. youth	009 00
An indiv. for Sou. Am. miss. (prev. rem. 773.25) Miss H. M. Brown, Westmoreland co. Pa. 1; B. Ely, Esq. Simsbury, Ct. 1	2 00
Mater. asso. 6th pay. for Susan Huntington in Ceylon, by Miss M. Perry,	12 00
Bridgeton, Me. Fem. miss. so. by Phebe Bee- nan, Tr.	5 00
Brimfield, Ms. Chh. 31; mon. con. 10; by Rev. J. Vail	41 00
Buckland, Ms. Young men's aux. for. miss. so. Dr. W. Taylor, Tr. 5.25; mon. con. 2.25; by Rev. B. F. Clarke	7 50
Buxton, Me. A little boy, by Mr. F. E. Cannon,	12 00
Byron, N. Y. Fem. miss. so. by J. Taggart, Esq.	16 00
Cambridge, Ms. A friend	10 00
Camden, N. Y. A friend, by Dea. A. Thomas,	5 00
Camilus, N. Y. Mon. con. in 1st cong. so. by G. Wilcoxson, Esq.	12 00
Canaan, Ct. Chh. contrib. by Rev. P. Cowles	7 00
Canandaigua, N. Y. To constitute the Rev. ANSERL D. EDDY an Honorary member of the Board, fr. ladies of his cong.	30 00
Candia, N. H. Coll. in Rev. A. Wheeler's so. by Dea. J. Shennon	37 70
Carlisle, Ms. Contrib. in cong. so. 5.50; hea. sch. so. 11.50; by Dr. Nelson	17 00
Carlisle, Pa. Rev. G. Duffield, 1.30: a member of his chh. m. f. 13.20	15 00
Catskill, N. Y. A fem. friend, by Rev. Dr. Par- ter	10 00
Charleston, S. C. Juv. so. in Miss E. Rain's school, 2d pay. for Mary Christina Gregorik at Carmel, by Mr. H. C. McLeod	30 00
Chelsea, Ct. Coll. in Sab. school, H. Colton, sup- through miss. so. of Norwich and vic. by F. A. Perkins, Esq.	15 20
Chester, N. H. M. f. in cong. par. Capt. B. Fitts Jr. manager, by Rev. J. B. Arnold	35 45
Colchester, Ct. Muslim Band, 5th an. pay. for Asa Bigelow in Ceylon, by Clarissa Bigelow 12; Mary L. Bigelow, av. of pursep. &c. for Pal. miss. 4	26 00
Danby, N. Y. Mon. con. by Rev. S. Parker,	10 00
Dorset, Vt. Gent. asso. by Rev. J. Brackett	1 50
Dracut, Ms. Mon. con. in presb. chh. by Mr. J. Tyler	9 77
East Bloomfield, N. Y. Mon. con. Dea. T. Be- cill, Tr. 14.67; Mrs. C. Buell, 3 prem. on linen cloth 6; by Rev. A. D. Eddy	20 67
Ellington, Ct. Fem. benev. so. Mrs. A. Chap- man, Tr. by Dr. Weed	15 28
Franklin, Ct. Miss. so. by F. A. Perkins, Esq.	10 00
Freeport, Me. Mon. con. for Fessie Merrill at the Sandw. Isl. by Mr. F. E. Cannon	2 00
Gardner, Ms. Fem. cent. so. Miss A. Osgood,	

Tr. for wes. miss.	11 38
Gloicester, Ms. A fem. friend, for Sandw. Isl. miss.	2 00
Gales, N. Y. A friend, by Rev. E. Fiske	0 00
Granville, N. Y. Mrs. S. Gray, by Rev. J. Brackett	1 00
Greene, N. Y. Coll. by Dea. A. Thomas,	6 00
Guilford, N. Y. Fem. char. so. by do.	8 00
Haley, Ms. Major E. Smith, for <i>Erastus Williams</i> Smith at Goshen, Choc. na.	100 00
Hancock, N. H. Dea. D. Kimball, m. f. by Rev. J. Edwards	6 00
Hanover co. Va. Coll. at Polegreen meet. house by Mr. J. G. Hammer	18 00
Harford, Pa. La. by Rev. E. Kingsbury	2 67
Higginson, Vt. Indiv. by H. James, Esq.	75
Homer, N. Y. M. f. Mr. E. Atwater, sup. by Rev. J. Keep	14 00
Johndown, N. Y. Mr. D. Leonard, 5; Mr. J. Hall, 1.50; by Dea. A. Thomas	6 50
Kenneb. N. H. Mon. con. by Rev. Z. S. Bartow	4 00
Kingston, Ma. Coll. in cong. chh. by Mr. S. A. Worcester	20 28
Leicester co. Pa. A friend, by R. Ralston, Esq.	10 00
Lisbon, Ct. Fem. char. so. Rachel Read, Tr. 12; mon. con. in Hancock so. 5.14; by F. A. Perkins, Esq.	17 34
Lack, N. Y. A friend, by J. Miller, Esq.	1 00
Longmeadow, Ms. Fem. benev. so. Miss L. Colton, Tr. 30; Gent. Asso. by Mr. D. Booth, Jr. 20; western missa. so. for wes. miss. by Mr. J. Booth, Tr. 23	72 00
Lynchburg, Vt. Mr. E. Clarke, by Rev. A. Rand.	10 00
Ludwigs, N. H. A friend, for wes. miss. by Mr. O. Eastman	1 00
Manchester, Vt. Young la. asso. semi. an. pay. for Susan Howe Bennett in Ceylon, 10; mon. con. 4; by Rev. J. Brackett	14 00
Martineau, Ms. La. 6th an. pay. for Samuel Dene, in Ceylon, 12; mon. con. in Rev. S. Dana's so. 12; by Hon. W. Reed,	24 00
Middleton, L. I. Mr. E. King,	6 00
Myrtlesboro, N. C. Presb. cong. for a child in Ceylon, to be named <i>Carolina Herford Murfree</i> , by Mr. J. Douglass	13 00
New Haven co. Ct. Wes. dia. aux. so. New Haven branch, by T. Dwight, Esq.	27 00
New Haven, Ct. Young la. benev. asso. 5th pay. for <i>Asahel Nettleton</i> in Ceylon, by Miss A. Dunning, 20; two friends, 50 c. by T. Dwight, Esq.	20 50
New Ipswich, N. H. Mon. con. by Rev. J. R. Barbour, 40.50; Capt. J. Brown, by Mr. A. Parker, Jr. 4.50	64 30
Northumberland, N. Y. Mon. con. by J. Olmstead, Esq.	2 00
North Yarmouth, Me. Mon. con. for Pal. miss. by Mr. W. Scwall,	15 00
Oran, N. Y. Mon. con. by Dea. A. Thomas,	14 00
Orford, (W. So.) N. H. Mon. con. by Rev. S. Dana	5 00
Otis, Ma. Rev. J. Lee, by Mr. N. Willis,	50
Ovid, N. Y. Mon. con. in 1st presb. cong. by Mr. J. L. Eastman, Tr.	11 00
Paris, N. Y. Union so. mon. con. by Dea. A. Thomas	4 07
Peacham, Vt. Mon. con. 8.33; m. f. 8.68; by Rev. L. Worcester	17 00
Pilled, Pa. Youth's miss. for Sarah McMullen, Tr. to ed. a hea. youth	7 00
Pittsfield, Ct. Mon. con. by Rev. O. Fowler,	10 00
Plymouth, Ma. Fem. asso. Miss H. Morton, Tr. by Mr. J. Morton, 12; a friend, 10	22 00
Plympton, Ms. Hea. friend so. Lydia Dexter, Tr.	24 84
Portland, Me. Fem. miss. so. by Rev. Dr. Payson, 4; mon. con. in chapel cong. chh. 50; chapel chh. fem. miss. so. for wes. missa. 18.70; by Mrs. S. How, Tr.	110 70
Power, Me. A friend, 65 c. chil. in Rev. W. Chapin's fam. 31 c. by Mr. F. F. Cannon,	96
Randolph, Vt. Mon. con. 22; students agri. so. 4; by Rev. R. Nutting	26 00
Reading, Ct. Mr. E. Sanford, by T. Dwight, Esq.	1 00
Reading, (S. par.) Ms. So. of misses, for hea. chil. Mrs. Reid, Pres. by Rev. J. Reid,	6 50
Rhode Island, C. box of a lad, for Cher. missa.	2 23
Rye, N. Y. Mon. con. by Mr. J. Bissell, Jr.	14 50
Ridge, N. H. Mon. con. by Rev. A. W. Burnham	12 00

Sangerfield, N. Y. Mr. A. Townsley, for <i>Frutilla Townsley</i> at Mayhew, by Dea. A. Thomas	30 00
Sharon, Ct. Mr. S. Pardee, for For. miss. school, by T. Dwight, Esq.	50
Shelby, N. Y. La. so. by Mr. J. Bissell Jr.	5 54
Shrewsbury, Ms. A friend, by Mr. N. Pratt,	2 00
Simsbury, Ct. Dr. J. Bester, for For. miss. sch.	1 00
Somers, Ct. Mon. con. 12; two friends, 2; E. Clark, for Pal. missa. 1; by Rev. W. L. Strong	15 00
Standish, Me. Mr. Moody, by Mr. F. E. Cannon	25
Swanton, Vt. A fem. friend, by H. James, Esq.	3 00
Trenton, N. Y. Fem. miss. so. 25.55; Dea. L. Younglove, 5; mon. con. in <i>Garrett's neighborhood</i> , 1.28; by Dea. A. Thomas	31 83
Troy, N. Y. Benev. indiv. in Rev. Mr. Beman's cong. by Rev. J. Brackett	25 00
Trumbull, Ct. Mon. con. by T. Dwight, Esq.	1 50
Utica, N. Y. Ladies of the presb. so. for ed. fem. chil. at Bombay, 71.31; coll. by Rev. Mr. Lawton, 7.34; cash rec'd for articles sold, 6.81; mon. con. 3; a fem. friend, 5; by Dea. A. Thomas,	93 46
Virginia, Miss M. Fowler, in part for ed. of a hea. child, by Mr. T. Wigglesworth	5 00
Wallingford, Ct. Young la. missa. so. by Miss E. Noyes, Sec.	12 00
Walton, N. Y. Fem. Columbian cent so. by Rev. Dr. Porter	12 00
Washington City, Mon. con. in 1st. presb. chh. by Rev. R. Post	12 00
Watertown, Ct. Dorcas so. for <i>Uriel Gridley</i> in Ceylon, by Maria Bryan, Tr.	20 00
Waynesboro, Ga. W. Urquhart, Esq.	20 00
Westford, N. Y. Benev. so. for pro. Chris. knowl. by E. Williams, Esq.	15 00
Windham, O. Dea. E. Aword, by Rev. J. Treat	10 00
Winthrop, Me. Mon. con. by Rev. D. Thurston	32 25
Unknown, or purposely concealed by the donors, a friend, (of which for school fund, 100.)	200 00
A friend, for <i>Samuel Judson</i> in Ceylon	50 00
To aid the cause of missa.	10 00
A friend, by Rev. W. Fay	3 00
Two ladies, for a child in the Cher. na.	14 00
E. T. to aid the cause of missions	10 00
Amount of donations acknowledged in the preceding lists, \$3,445 87.	

III. PERMANENT FUND FOR TREASURER.

Boston, Ms. H. Hill	100 00
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IV. DONATIONS IN CLOTHING, &c.

Abington, Ms. A bundle from fem. in Rev. D. Thomas' so. for Sandw. Isl. missa.	3 25
A bundle, fr. do. (of which fr. <i>Hansen</i> , 1.75.) for For. miss. sch.	9 25
Carlisle, Ms. A bundle fr. hea. sch. so. for Elliot,	3 50
Hampden, Chrus. Depos. Ma. Sundry articles fr. fem. so. in <i>Wilbraham S. par.</i> for Mrs. Ruggles, at the Sandw. Isl.	14 13
Newburyport, Ms. A box, fr. Ladies by Mrs. Emerson, for Sandw. Isl. missa.	45 00
2 boxes of glass, fr. do. by do. for Sandw. Isl. missa.	7 00
Newton, Ms. Fem. friendly so. by Mr. W. Jackson	18 70
Putney, Vt. 50 copies of <i>Easy Lessons</i> , by the author, J. Leavett.	
Rhode Island, 6 vests, fr. a friend,	12 00

The following articles are respectfully solicited from Manufacturers and others.

Printing paper to be used in publishing portions of the Scriptures, school-books, tracts, &c. at Bombay, and at the Sandwiche Islands.

Writing paper, writing books, blank books, quills, slates, &c. for all the missions and mission schools, especially for the Sandwiche Islands.

Shoes of a good quality, of all sizes, for persons of both sexes, principally for the Indian missions.

Blankets, coverlets, sheets, &c.

Fulled cloth, and domestic cottons of all kinds.

Note. The sum of \$10.50, from *Groton*, Vt. published in the Herald for February, was for av. of a small piece of undivided land, given by the proprietors.

Of the sum of 32.37, received from *Hampden co.* miss. so. and acknowledged in the Herald for February, \$10.46 were from the mon. con. in *Springfield*, Ms. Mr. D. Bonteou, Tr.

EXTRACTS FROM CORRESPONDENCE.

THE first is from the letter of an aged clergyman, enclosing a donation for the Treasury.

As we contribute monthly for the support of missionaries among the heathen, I hope to be able to send something to you, at least twice in the year. And by the late account of a revival in Ceylon, we have great encouragement to increase our contributions. It is my prayer, that they may be doubled, yea trebled for a work so glorious; and that we may soon hear the joyful tidings of the conversion, not only of individuals, but of whole nations, to the faith of the ever blessed Gospel.

But my age is such, that I cannot expect on earth to be greeted with such joyful news much longer. But, if by unmerited grace I should join the assembly above, there such news, when published, will excite the praises of saints and angels to the great Redeemer, for his all conquering love and power; and with joy we shall welcome such converts from among the heathen to the world of unmerited rewards.

We add another from a distinguished clergyman in the state of New York.

From all the information we have, it appears that the call for missionary exertions is daily becoming louder and louder. Every thing at present seems to be calculated to stimulate the Christian public to make greater exertions than have been made hitherto. I have been highly pleased in reading Mr. Fay's sermon; and should be glad to see it extensively circulated among the churches of our land.

I have long thought that the Christian world had sacrifices to make, far beyond what it has made for the heathen. We are not to consult what we can do with perfect convenience to ourselves; but we are to part with what might render our temporal condition more eligible, for Christ and the cause for which he died. "Christ, our passover, was sacrificed for us," and we are now, in the matter of sacrifice, to follow his steps.

The two next are from respectable laymen:

The consideration, that so many faithful and zealous missionaries have left their homes, their friends, their country, and their all as it respects this world, and are laboring in the best of causes, in distant heathen lands, to instruct the ignorant, and reclaim the wandering savage from the error of his ways;—this has induced me to address you at this time. I am not wealthy; but the Lord, in his providence, has given me some property, which, indeed, is not mine, but His. I therefore enclose you *ten dollars*, which you will apply to the station, at which it is most needed.

—My crop of last year having turned out but about one third what it might have been expected, I had closed my donation account for the season, by settling an assumption of \$35 to the Princeton Theological Seminary, made upwards of a twelvemonth ago; but, on reading Mr. Pond's Discourse, I have come to the determination of opening it again, by anticipating the proceeds of next crop, and enclosing to you *forty dollars*, a U. S. money, to be appropriated as follows:—viz. \$20 to the A. B. C. M., and the remainder, after paying for one volume of the *Missionary Herald*, to the American Education Society.

Our last extract is from the letter of a gentleman high in civil life, and relates to the Monthly Concert for Prayer.

I take the liberty to mention, that I esteem these meetings as very important, and hope they will soon become universal. The contributions on those occasions are, also, very important, and ought to be encouraged. The union of prayers and alms, it may be hoped, will draw down blessings.

In this way an opportunity is given for every friend of missions to contribute. Even the smallest sum may be given without observation. When it is practicable, it may be well to have the box so placed, or presented, that it may not be generally noticed who contributes, nor be known what amount any one gives. This may seem a small matter; but perhaps it will be found, on examination, that, as partial as the contributions now are, they form an important item in the funds of the Board. If I mistake not, about *one third* is from this source.

While much praise is due to those who are rich in this world's goods, and who give liberally in this best of causes, (and may their liberality be increased an hundred fold,) yet the same amount contributed by a thousand poor persons, will ordinarily do more good, than if given by one only. Those especially who contribute at these meetings, will feel interest in the success of an object, to which they are accustomed to contribute. Their prayers and exertions, however insignificant in the world's esteem, cannot fail to be important. The cause stands in need of the aid of all, both rich and poor.

Cannot some means be devised for making the contributions at the Monthly Concert more universal? As a medium of exciting others and preventing any from growing weary, all such contributions should be particularly noticed. This may give the Officers some trouble, but I am satisfied the beneficial effects will more than compensate them.

THERE has been received this month from the monthly concert collections the sum of \$473.97, being nearly *one seventh part* of the whole amount of the donations acknowledged in this number.

ERRATA.—At p. 69, top of first column, *he* read *read* 1833; p. 84, for *Charles Emerson* read *Thomas*; p. 93, for *Rev. Isaac Peet* read *Rev. Josiah Peet*.

MISSIONARY HERALD.

XXI.

MAY, 1825.

No 5.

American Board of Foreign Missions.

PLAN OF A COLLEGE TO BE ESTABLISHED IN CEYLON.

THE Missionaries, of the Board in Ceylon, have lately published a statement with respect to a COLLEGE FOR THE LITERARY AND RELIGIOUS INSTRUCTION OF TAMUL AND OTHER YOUTH, to be established in the district of Jaffna, which is in the northern part of the island of Ceylon. We propose to occupy some part of this number by a condensed view of the whole subject, as it is presented in their publication.

NECESSITY FOR SUCH AN INSTITUTION.

The American Missionaries in Jaffna have directed much attention to the establishment of *Native Free Schools*. At the latest dates, they had not less than 50 under their care, containing about 2,000 scholars, of whom about 250 are females. They have, also, in consequence of their local situation, in a country where living is cheap, and where the restraints of caste are less than in most parts of India, been able to receive into their families, and educate under their entire control, a considerable number of heathen children of both sexes. These form what are called *Boarding Schools*, and are supported entirely by funds derived from this country. The number of boys in these schools is about 150; that of the girls about 30

Of the former more than *twenty* are already able to read, and more or less imperfectly to speak, the English language. They are all, according to their age, instructed in the first principles of Christianity and in Tamul literature: and a few understand something of Geography, Grammar and Arithmetic. Such as have been longest under instruction are now so far advanced as to be able, with proper help, to prosecute successfully the higher branches of Tamul learning: to enter upon the Sanscrit; or to apply themselves to Eu-

ropean literature and science, as might be found expedient, to fit them for service under Government, for Teachers of Schools, for Interpreters for Translators; or if pious (as some are hopefully so already) for Native Preachers. But, situated as they are at the five different stations of the Mission, they cannot advantageously pursue their studies, for want of the necessary instructors and other helps. Were each missionary, under whose care their elementary knowledge has been acquired, to devote himself to the instruction of a class of these youth, it would not only be at great disadvantage for want of books, mathematical instruments, and philosophical apparatus, but would involve an unwarrantable expense of that time which should be devoted to the more appropriate work of the missionary. They must, therefore, be dismissed when little more than a foundation is laid for subsequent useful attainments, or be collected into a *Central School or College*. To do the former would be to abandon almost all the great advantages of the Free Boarding School System, by which heathen children and youth are rescued from the contaminating influence of idolatry, and educated as Christians in the midst of Pagans:—an object as full of hope and promise to the Church, as it is dear to the hearts of those engaged in its pursuit. To attempt the latter, therefore, appeared the only resort. It is this circumstance, mainly, which led to the present plan; and it forms the principal apology of those who propose it. They might say, indeed, that a large Tamul population on this island, and some millions on the Continent, need the aid of a literary Seminary;—that here are many native youth of good talent who would prize its privileges and employ them for the good of their countrymen; and that there are respectable young men of Portuguese and of Dutch descent, who might, by means of such an institution, be made capa-

ble of conferring most important benefits on that large class of inhabitants in Ceylon.

OBJECTS OF THE COLLEGE.

1. A leading object will be to give native youth of good promise a thorough knowledge of the English language. A great reason for this is, that it will open to them the treasures of European science and literature, and bring fully before the mind the evidences of Christianity. The amount of useful knowledge, which has been infused into the Tamulian language, and indeed, into the languages of the East generally, is exceedingly limited, compared with what is found in the English language.

That great efforts are making to transfer the learning of the West into the languages of the East, is matter of most sincere rejoicing; and the contemplated Seminary is designed to assist in this good work. It is in this way only that the *great mass* of the people can be enlightened. The most important works in English must be translated, epitomes made of them, or new works written: but to accomplish all, or any of these objects, a large number of English Scholars must be raised up from among the Natives. It is a work which foreigners, comparatively ignorant of the language and customs of the country, cannot be supposed qualified to do. Much time must therefore elapse before it can be effected to any great extent. Let any one reflect for a moment on the time occupied, the money expended, and the hands employed in carrying forward the translations of the Scriptures only; and then let him judge whether some ages may not elapse before a native of India will find the English language useless to him as a key to knowledge, or no more benefit than the Latin is to us.

2. *The cultivation of Tamul literature.* In order to maintain any good degree of respect among the native inhabitants, it is necessary to understand their literature.

The Tamul language, like the Sanscrit, Hebrew, Greek, &c. is an original and perfect language; and is in itself highly worthy of cultivation. The high or poetic Tamul is, however, very difficult of acquisition, and requires, all the aids which the college is designed to furnish. The Pouranas, and all the more common sacred books, are to be found translated into high Tamul, in which they are read in the temples; and it is particularly desirable that some at least, if not all, of those who are the defence, or employed in the

propagation of the Gospel, should be able to read and understand them. This would give to Native Preachers here, in a degree, the same advantage which the knowledge of Sanscrit gives them in Bengal; and would also bring into their service those poetic productions which are written in opposition to the prevailing idolatry, and thus assist their attempts to destroy it.

But a more important benefit would be, the cultivation of *Tamul composition*, which is now almost entirely neglected. It is common to find among the Tamul people men who can read correctly, who understand to some extent the poetic language, and are able perhaps to form a kind of artificial verse, who yet cannot write a single page of correct prose. Indeed, with very few exceptions, nothing is written in this "Iron Age." All agree in looking to their ancestors for books, which were composed, as they imagine, under a kind of inspiration; and have a greater degree of sanctity from being quite unintelligible to the common people. One effect of this is, that few books are read, and fewer still understood. Those put into the hands of boys at school, are so far above their comprehension, that they learn the words without attaching the least meaning to them whatever; and, unhappily, they very seldom acquire any better habits in after life. To correct both these evils, and to prepare the way for the sacred Scriptures by forming a *reading population*, (an object of vast interest) the attention of many must be turned to writing intelligibly, and forcibly, in their own language. Original native composition, on account of the superior felicity of its style and idiom, will be read when the production of a foreigner, or a translation, will be thrown aside. To raise up, therefore, and qualify a class of *native authors*, whose mind being enriched by science may be capable not only of embodying European ideas, but of putting them into a handsome native dress, must be rendering most important aid to the interests of learning and Christianity. —

3. *Sanscrit.* This language, which is the repository of Eastern literature, science and religion, may be of considerable use to a select few of established principles and piety, more particularly from among those designed for native preachers.

4. It will also be an object to give to a select number a knowledge of *Hebrew*, which is acquired with far greater ease than the Sanscrit. In some cases, the *Latin* and *Greek* may be added.

5. In addition to these languages, it is designed to teach, as far as the circumstances of the country require, the sciences usually studied in the Colleges of the United States.

The course at present contemplated will embrace, more or less extensively, Geography, Chronology, History (civil and ecclesiastical) Elements of Geometry, Mathematics, Trigonometry, Natural Philosophy, Chemistry, Philosophy of the Mind, and Natural and Revealed Religion. In teaching these, it is designed to provide as fast as possible elementary works in *Tamul*, for the assistance of the student. The public lectures will be delivered principally in *English*, with suitable explanations in the Native language.

GENERAL PLAN.

1. *Location.* The College will be located at some convenient place in the district of Jaffna.

2. *Buildings.* A College Edifice, for Hall, Lecture-rooms, Museum, Library, and Philosophical Apparatus;—A Chapel;—and, at a convenient distance, buildings for students, store rooms, &c. &c.

3. *A Library; Philosophical Apparatus;* and, to as great an extent as can be conveniently obtained, *a Museum.*

4. *Officers.*—A *President*, who shall have the principal direction of the Seminary, and who give lectures on Natural and Revealed Religion;—three *European or American Professors*, (viz.) a Professor of Mathematics and Natural Philosophy, a Professor of the Greek and Hebrew languages, and a Professor of the Theory and Practice of Physics; each of whom shall deliver lectures, and superintend the studies in his department;—also one *Native Professor of Sanscrit*, and one of *Tamul*, with three *Tutors*.

5. *Students.* Youth of any caste, sect, or nation, between the ages of twelve and twenty-five, may be admitted to the privileges of the Seminary; the terms of admission for native youth to be, a facility in rendering the English New Testament into *Tamul*, a knowledge of the *Tamul Dictionary* called *Negundon*, and a good acquaintance with the leading principles of English Grammar, and the ground rules of Arithmetic. In cases of extraordinary promise, youth may be entered without any knowledge of English, and pursue the *Tamul* studies only; but such youth cannot be admitted on the foundation, or take regular standing in a class.

6. *Classes.* There shall be six classes, corresponding with the years of College standing, each under the particular direction of its Professor or Tutor; and also a select class of Sanscrit, and one of Hebrew, each commenced once in three years, which shall be the course of study in these two languages in connexion with the regular studies of the Seminary.

7. *Studies.* (1st Year) *Tamul* poetry, select English Authors, translating English into *Tamul* and *Tamul* into English.

(2nd Year) Arithmetic, Geography, Chronology, Abridged History.

(3rd Year) Rhetoric, Mathematics, Geometry, Natural History.

(4th Year) Natural Philosophy, Chemistry, and Mineralogy.

(5th Year) Astronomy, General History, and Logic.

(6th Year) Philosophy of the Mind, Evidences of Christianity, Natural and Revealed Religion.

Connected with these will be the daily study of the Holy Scriptures, in different languages, the Bible being, to as great an extent as possible, the Text Book of the College. There will also be occasional exercises in speaking and composition.

8. *Lectures.* There shall be every morning a short lecture on some portion of Scripture, in *Tamul* or English at pleasure, by the President, or one of the Professors, at which all the College shall be required to attend. Also a daily lecture, or recitation, for each class in its different studies, and a public lecture each week alternately by the Professors in their own departments. The President shall give each month a lecture on the evidences of Christianity, or on some branch of natural or revealed Religion, which lecture shall be transcribed in *Tamul* and English by each student.

9. *Examinations.* There shall be a private examination of each class half yearly, by the Instructors of the College; and publicly once each year before the Governors and visitors; at which such prizes shall be given to the two higher classes, as the funds of the Institution may allow, and circumstances render desirable.

10. *Anniversary.* There shall be an annual public exhibition, by the senior class, at the end of their College course; at which, disputations, essays, orations, &c. previously assigned, shall be delivered; and those students who are found deserving shall receive in public an honorary certificate signed by the President.

11. *Scholarships.* Should funds be provided for the support of Scholarships, such youth as promise special usefulness in the Ministry, in the practice of Physic, in translating, or in teaching, will have the privilege of prosecuting their studies, after the regular period is expired, on being elected by the Board of Governors.

12. *Government of the College.* The immediate direction of the Students shall be by the resident and instructing officers; but the control of the institution shall be with the Board of Governors, consisting, with their approbation, of the Collector and Provincial Judge of the District of Jaffna "ex-officio," of the President and European or American Professors, and of the American Missionaries in the District for the time being. This Board shall elect all officers,—direct the appropriation of all funds,—hear appeals of the Students from the Instructors,—admit Students on the foundation,—expel them if necessary,—and give the honorary certificate at the close of the College course. To transact the business of the College in these various respects, they will appoint annually a Treasurer and Secretary; the former of whom shall manage all the pecuniary concerns of the Institution, and the latter keep a fair record of all important transactions, and make an Annual Report of the state and progress of the Institution. There shall be

Board of Visitors, consisting, with their consent, of all the Reverend Missionaries in the District, not connected with the Seminary, and such other gentlemen as the Government of Ceylon, (should they see fit,) may appoint; which Board may attend the Anniversary, hear the public examination of the Senior Class and their exercises, - examine the accounts of the Treasurer, - receive the report of the Secretary, and make themselves acquainted with the situation of the Seminary generally: concerning which it will be expected that they make a short statement, to be published in connexion with the *Secretary's Report*, in India, Great Britain and America.

1st. *Funds.* These may be permanent and disposable; the interest only of the former to be applied to the uses of the Seminary, and the latter to be expended as exigencies may require. Of these funds, after the current expenses of the Institution, are defrayed, there shall be formed a *Foundation*, for the support of such youth, while pursuing their studies, as may be elected to its privileges by the Board of Governors. That this foundation may receive the greatest possible number of youth, the expenses of instruction will be made light, by the officers who are in connexion with the American Mission performing their duties gratuitously. The support of a large number with moderate funds, will also be facilitated by the cheapness of living here, which, so far as Natives are concerned, is less perhaps than in almost any part of India. The whole expense of food, clothing, books and incidentals may safely be estimated, on an average, at *thirty Spanish Dollars* a year for each student.

Should any one take sufficient interest in the object to devote a sum to found a Professorship, either Native or European, say for a Native, 2000L. (\$8888) or a European, 5000L. (\$22,222) the professorship so established shall be named after the donor. Moreover, should any distinguished benefactor soon arise, and devote a considerable sum towards *founding* the College, the institution, by leave of such generous individual, will bear his name; the decision to be made within two years from the date of this Plan, by the *Board of Governors*.

All the permanent funds shall be securely vested on interest in some public stock, or other more eligible manner.

CONTEMPLATED BENEFITS.

Some of these have been necessarily anticipated. Of the rest we shall notice such as will be specially interesting in this country.

Agriculture and the mechanic arts will be improved; learning will rise in estimation, and gradually obtain a dominion over wealth and caste; the native character will be raised; and the native mind, freed from the shackles of custom, which now confine all in the beaten track of their ancestors, will imbibed that spirit of improvement which has so

long distinguished and blessed most Christian countries. It is not want of mind which leaves Asia at so great a distance behind Europe in the march of improvement. It is the want of a *spirit of inquiry*, and of *willingness to improve*. A College, such as this is intended to be, would give a new tone to the whole system of education in this district; and exert an influence which would be felt in every school and village.

But the great advantage which is to result from such a Seminary, is in the propagation of Christianity. For,

1st. The light of erudition and science is always favorable to Christianity. It courts inquiry, and the more it is examined the wider it will be disseminated.

2nd. As Christianity is rational, and heathenism absurd, they cannot long subsist together in an enlightened state of society. The latter must be exploded.

3rd. The Boodhist and Pouranic systems, which now prevail throughout India, are both gross departures from the doctrines of the Vedas, and contradictory to the principles advanced by the best ancient authors, even in Tamul. If then the sacred books are brought to light by the study of high Tamul and Sanscrit, the present systems may be combated with some success from the very writings in which it is pretended they are taught.

4th. The principles of geography and astronomy, as taught or recognized in their shasters, such as that the earth is an extended plane, - that the sun goes round the earth every day; - that eclipses are caused by a serpent devouring the sun or moon, are so clearly capable of being demonstrated false, that this is a very vulnerable point of attack upon their sacred books. Indeed, in so many respects do these books depart from sound philosophy, that they cannot bear the light. The doctrine of transmigration, which is the soul of the Pouranic system, cannot be received by an enlightened mind, trained to independent and unbiased thought; especially if that mind can borrow light from the Sacred Scriptures. The doctrine of *five elements*, which is interwoven with all their superstitious, can be easily overthrown by the merest empiric in chemistry. Their cosmogony, or birth and successive regeneration of the world, and their chronology, embracing four ages of many thousand years each, are no less absurd, and scarcely less easily refuted. Indeed if light can dispel darkness, and if progress in science and literature is unfavorable to superstition, then the operation of a literary seminary must be favorable to Christianity.

5th. But as the spread of the Gospel is more effectually promoted by disseminating truth than by repelling error, the chief thing to be considered is the light which would be thrown on the evidences of Christianity. With the aid of such a Seminary, a native youth may be taught to understand the nature of the proof to be derived from prophecy and miracles, and to put it in the balance with

the supposed evidence in favor of idolatry. He will know that prophecies were delivered a long time previous to their accomplishment, and that this could not take place except by inspiration. He will know also, that miracles have been wrought to attest the truth of Christianity, such as God only could empower men to work, and that this has never been the case with any heathen religion; and though the Bramins may tell him of stupendous miracles, he will ask, "*Were they ever wrought?*" Beginning with the earliest ages of the world and tracing in history the rise of nations, languages, and religions, he will begin to doubt the fables concerning the descent of his nation from the gods, the divine origin of his language, and the authenticity of his religion; and he will be able, not only with understanding, but with some good degree of impartiality, to examine the word of God and compare it with all that he has been accustomed to hold sacred. He will do this too, while enjoying every attainable means for being thoroughly imbued with the principles of Christianity, having constant intercourse with the best English authors, and making the Bible itself his daily companion. Should he then enter the Seminary a heathen, he would almost assuredly, unless both speculation and experience mislead, leave it in judgment and conscience, if not in heart, a Christian. And not be alone would by this means be benefited. All with whom he has had intercourse during the period of his studies, will have derived more or less light from him. But should he enter the Seminary a real Christian, or be converted by the grace of God while a member of it, with such advantages for understanding the true nature of Christianity, of imbibing its spirit as breathed in the Holy Scriptures and the best human compositions, and furnishing himself to make known and defend the truth, as well as to refute error, how much might such a young man, even with moderate talents, do as a school-master, catechist, or native preacher: and should he possess such talents and spirit as some happily do possess, with the discipline of mind and sources of knowledge which the Seminary would afford, considering his acquaintance with the native language and customs, and his habits formed to the climate, he would unite advantages for usefulness now rarely if ever combined. While he could be supported at one fourth of the expense of a foreign missionary, he would be able to perform more labor, and probably be longer in the field. Besides, it should be remembered, that though foreign missionaries must lead the way in the conversion of the heathen, no heathen country can, to a great extent, and for a length of time, be supplied with Christian teachers from abroad;—*they must be raised up and educated among the people to whom they are to preach.*

In this College the Missionaries feel a lively concern. Without some such an institution, they see not how the advantages, which have been gained by their Boarding Schools,

can be well secured. Indeed, the College seems indispensable in that series of measures, which is to effect the subversion of idolatry, and the general prevalence of the Christian religion, among that portion of the Tamul population, for whose benefit it is particularly designed.

In these general views the Prudential Committee concur, and recommend the COLLEGE FOR TAMUL AND OTHER YOUTH to the attention and patronage of the friends of learning and of religion.

The projectors of this institution stand on common ground, on ground where every friend of man can meet; and standing there, under higher sanctions to be faithful to their trust than any which the world can impose, they respectfully solicit patronage in an attempt which they fully believe to be pregnant with most important benefits (benefits stretching beyond the boundaries of time) to a large class of their unhappy fellow men. In the name of learning they ask, in the name of religion they plead, for countenance and support.

Besides donations in money, books suitable for the library, instruments for the philosophical apparatus, or articles for the museum, will be very gratefully received and acknowledged.

Dr. Scudder, in a letter dated Madras, Sept. 23, 1824 (whither he had gone for the restoration of his health,) thus pleads in behalf of the proposed College:

I do hope our Plan has reached you, and that it has been laid before the Christian public, and met their approbation. This plan, if possible, must be put into execution. The perishing millions around us must be supplied with WELL EDUCATED NATIVE PREACHERS. This is probably ten fold more necessary here, than it is in our own country; and I do hope, that very great exertions will be made, by some individual or individuals, to raise large sums for us. I wish the Christian public would especially review the dealings of God with the children now under our care. God has called (as we trust,) a goodly number into the kingdom of his grace, and we cannot but hope it is his especial design, to make many of them preachers of righteousness. And the question should be solemnly put, whether these young men shall be sent into the field to stand by themselves, *half educated*, or whether they shall be *thoroughly educated*. I consider our plan as big with importance

JOINT LETTER FROM THE MISSIONARIES, DATED FEB. 28, 1824.

In a postscript to a former letter it was stated, that Adaline, the wife of Malleappa, Pattache, the wife of Solomon, and Valache, the sister-in-law of Antoeche, were received into the church; and that Philip Matthew, who had fallen under the censure of the church, had been restored to his standing. Not long previous to the writing of the present letter, there were admitted—Parian, a young man residing with Dr Scudder, Levi Beebe, a boy in the Boarding School at Batticotta, and Katheran, formerly a heathen in one of the villages in Manepy. There were other candidates for admission.

The prejudices of the people against attending the places of worship were evidently diminishing.

The number of Free Schools had increased to 50, in which the average daily attendance was about 1,600, and the whole number connected with the schools about 2,000. Some of these schools are for girls only, and one is taught by a heathen woman. The school for girls at Changany, connected with the Batticotta station, is named *Barley Wood School*, and one in Tillipally is called *Tappan School*, after a gentleman who made a donation for erecting Bungalows for girls. The whole number of girls attached to the Free Schools, is about 250, most of whom attend meeting on the Sabbath. Sabbath Schools have been commenced for the children of the schools, which are conducted much after the manner of Sabbath schools in this country. The Central School at Batticotta contains 48 boys. A particular account of this school has been received.

Central School for Girls.

Since the date of our last, we have commenced a separate female school at Oodooville, where there are now twenty-seven girls. Most of these were formerly supported at our different stations; but the great difficulties of managing to advantage both boys and girls in the same school, rendered it desirable to separate them. These difficulties are such, as can never be known in a civilized land, nor can they be conceived to exist in any but heathen countries, where there are few encouragements to virtue, and few restraints to vice; but where, on the contrary, children of four or five years old are practically familiar with the most obscene language, in Christian countries, could scarcely be conceived of. In commencing, the establishment for girls, it

was found expedient to send the boys at Oodooville to another station, (most of whom are now at Manepy,) and to make such preparations and arrangements at Oodooville, as would eventually enable us to form something like an Academy for the education of Females.

The prejudices of the people with regard to allowing their children to eat on the premises of the Missionaries, are in great measure removed. They now exist only among the Velallas who are wealthy, and among those of higher castes.

Notice to the Benefactors of Children.

Before closing this article, we wish to repeat what we have often stated, that our Boarding Schools are becoming more and more interesting, and raise our hopes high with regard to the final success of our mission. But it is desirable that those who support children here should distinctly understand, that it is impossible for us to give an account to each individual and society of the children supported by them, and that all our public communications concerning these schools are a substitute for private letters, and are designed principally for them.

It may not be altogether uninteresting to state, that most of the children supported by charity in our mission, deny themselves of one meal a week, that they may contribute the avails of what is thus saved to the Bible Society at Batticotta, Oodooville and Tillipally. We have formed these Bible Societies auxiliary to the Millargum Bible Association. These, it should be understood, are but small beginnings, and their usefulness is not so much seen in the amount of money received, as in the influence they may exert in overcoming prejudices, and in preparing the way for that active and systematic benevolence, which is the honor of all enlightened nations.

We have lately thought best to dismiss from our employment Francis Malleappa, who has been a very valuable help to our mission. The reasons for this were, that he was the only native with us who wore a European dress, that on this account it took more to support him than any other one, and that the wages we were obliged to give him were constantly made a standard by others. It gives us much satisfaction, however, to state, that his character is so well known that he will not probably long remain without employment.

Results of the Donation from the American Bible Society.

We have distributed a much larger number of Tracts, Scripture Extracts, and

portions of the Bible, during the past year, than in any preceding year. Of the two former, we have received about thirty thousand, a few only of which are now on hand. About five hundred copies of the New Testament are to come into our mission through the Bible Society at Colombo. The Gospels have been already received, the remainder we hope to receive soon. To meet the expense of this purchase, we are most happy to acknowledge the receipt of five hundred Spanish dollars, as a donation from the American Bible Society; and in behalf of the heathen about us, and of the cause in which we are engaged, we take this opportunity to express our warmest thanks for this very reasonable assistance. Still it must be remembered, that five hundred copies of the New Testament are not a supply even for our Boarding and Free Schools. What then shall we do for the souls about us? Shall they perish for want, when there are so many benevolent individuals and societies in America, who would most cheerfully and liberally come up to our help and give these people a supply of Bibles, so as to prepare the way of the Lord that we may hasten his coming? We do feel a confidence that those who have freely received will most freely give.

Need of more Missionaries.

The Committee will recollect, that the enlargement of our mission has ever been with us a most desirable object. We have thought much of preparing stations for our Native Preachers, and at times have almost secured our object; but at present we are obliged to give so much of our strength to the Central School at Batticotta, that, after having concluded to dismiss Malleappa, we are not able at present to enlarge our borders. This object will, however, become more and more important, in proportion to the success with which God is pleased to bless our efforts; and we do believe the time will soon come, when many of the youth in our Charity Boarding-Schools will find in their hearts a spirit of Christian enterprise, at least sufficient to visit the neighboring continent, if not to become *residents* and *teachers* among their kindred there.

The Committee will readily see, that our situation is such, that the sickness or death of any of our number would involve us in great difficulty, prevent our operations from going forward, (at least at one station, where a church must be left without a pastor,) and give the heathen occasion to triumph.

It may be thought by some, that if God pour out his Spirit and cause extensive revival, missionaries will be less necessary,

because native help will be much increased; but so far from this is the true state of the case, that, in the present state of ignorance among the people, and of inexperience among native converts, that missionaries must be multiplied, or the work will suffer for want of the proper assistance. A glance at the situation of a clergyman in America, during a revival, when he calls to his help all the neighboring ministers, will sufficiently illustrate this subject. On supposition we extend our missionary labors to the continent, we must have missionaries to go with, to direct, and to counsel the native teachers, who may be prepared to go thither.

Believing that the Committee will fully understand our situation, and that the blessing of God upon our labors will encourage the churches to hold up our hands, we would only add, that the shortness of a missionary's life, the death of three of our number, the increasing labors and cares of our mission, and the desirableness of enlarging our borders, all unite in urging us to say, "Come over and help us."

In a postscript the missionaries say:

We have often felt the need of periodical publications, and we doubt not but authors and publishers would be ready to send us at least a single copy of each of their works.

BOMBAY.

EXTRACTS FROM THE JOINT LETTER OF
THE MISSIONARIES, DATED AUG. 26,
1824.

Summary View of Labors.

DURING the three first months of the year, we itinerated considerably; and a region of eighty miles to the north was visited, which had never been visited by a missionary before. By ourselves, and by our superintendent of schools, books and tracts have been distributed to the amount of four thousand.

At our meeting, at the commencement of the year, we resolved to publish a report of our schools, and to make an appeal to Europeans in this country in behalf of them. This measure has been carried into effect, and the result has been such as to call for the highest gratitude to Him, who is Lord of the "silver and the gold." The Honorable the Governor, and many of the highest officers of government were liberal subscribers. From the success of this subscription, we resolved at our last meeting to increase our schools to 34. We have also considered ourselves

called, in providence, to make the most vigorous efforts to improve our schools, by introducing every practicable improvement, and giving a more vigorous personal superintendence. We have sent our superintendent of schools to Bankote, to get a practical knowledge of the Lancasterian system, which the Scottish missionary brethren have introduced in the schools there. He has returned, and we are about introducing elementary sheets in large characters into all our schools. The system is admirably adapted to meet two capital difficulties, which impede the education of Indian youth, viz. the irregularity of their attendance, and the short period they have to remain at school. We have, in order to ensure a greater degree of faithfulness, endeavored to introduce a system, by which we pay the schoolmasters, not according to the number of their scholars, but according to their *proficiency*. We have endeavored to raise the character of schoolmasters, which, it must be confessed, is low in this country, by insisting on higher scientific and moral qualifications, than have generally been found in teachers heretofore. In a word, it is our aim to make all our teachers scholars, under our particular instruction and control.

At one of our late meetings, we also agreed not to have our schools dismissed, as has been the case, on the Lord's day, but to have the school employed on that day, in learning moral lessons *only*. All the reasons in favor of Sunday-schools generally, led us to the adoption of this measure. On our old plan, the Sabbath was a day of idleness to the scholars, and of business to the master. We now give half of Saturday to the teacher for the transaction of his worldly business, and we think the scholars will get a much better idea of the Christian Sabbath, by coming together and learning what is purely *religious*, than by being dismissed. We have in some places found an objection to our schools, because they were dismissed on the Sabbath. Neither we, nor the teachers can detain the scholars at school during their own holidays, and when we add 52 days of idleness to nearly double that number that are spent in idolatrous festivals, we find, that nearly half of the year is lost. But while we adopt this measure, we feel solemnly bound to make all understand, that the Lord's day is to be kept holy, and that ordinary business is, on that day, to be laid aside. The letter of Mr. Hill informing us of provision having been made for the support of *five* additional schools, we determined, at our late meeting, to establish them in places which we think most eligible, which will make our whole number of schools *thirty-nine*.

In March last, we had the very great satisfaction of establishing a female school under the instruction of *Gunga*, a competent female native. This is the first school of the kind, we believe, established on this side of India. It seemed quite beyond our expectations; and as soon as its establishment was known, two pious ladies most heartily engaged to defray its expense. But "God's ways are in the sea, and his footsteps are not known." About the middle of May last, the epidemic cholera revisited Bombay, and indeed all parts of India, with awful violence and fatality, and among the dying thousands of Bombay, *Gunga*, the schoolmistress, was one! The school was broken up at once, as we knew of no one to fill her place. When we consider the obloquy which this native female had to brave, and the fetters she had to break, in order to her engaging in this employment, when we consider that the Hindoo shasters denounce misfortunes, early widowhood, and early death, to the female, who dares to *learn*, or dares to *teach*; we cannot but consider this as a truly dark and mysterious providence.

We greatly feel the want of more able and faithful native assistants in the labor of superintendence. We hope that some of our charity boys may hereafter be useful in this department, but at present they cannot be. With a view to raise the respectability of schoolmasters, we have agreed on certain things, which render a man eligible, or ineligible for the service.

We have made considerable exertion to introduce the most solemn and appropriate of the native popular tunes, adapted to the Mahratta hymns we have prepared and printed in Mahratta, and with considerable success. Many of our schoolboys and teachers can sing the hymns with great propriety. But we are aware that our native singing must be very imperfect till we get a gamut perfected in Mahratta. We find no written music among the natives.

Considering the immense field for the distribution of religious tracts, we are about writing to the London Tract Society to aid us in this department. We have already informed you, that the Scottish missionaries brought out with them a Lithographic printing press, which we all hoped would prove of the highest utility in preparing elementary sheets, and small tracts on a large character. But owing to the action of the climate on some of the chemical materials, a temporary failure has ensued. For the present we have the sheets for our schools written. This is done mostly by Manuel Antonio, an assistant superintendent of our schools, who we hope is not far from the kingdom of

heaven. He is a rapid and very beautiful writer.

Several months ago, Mr. Garrett was appointed to correspond with Mr. Pearce, one of the Junior Baptist missionaries at Calcutta, on the subject of a new fount of types. A most beautiful specimen of a font now cutting at Bengal was sent us, which we have determined to obtain. It is larger than either of the founts we now have, and will be useful in every thing that we print of an elementary kind. The first fount of types will be barely sufficient to complete an uniform edition of the New Testament, which we are now carrying on.

We have finished the translation of the whole of the New Testament, and a part of our time is employed in revising and preparing for the press the portions that are required. Since our last, another, and much improved edition of Genesis has issued from the press. The Acts of the Apostles is now in the press, after which we intend to print the whole of the New Testament. We have also now in the press a Compendium of Geography and Astronomy for the use of our schools. On the 25th of May, we received from the British and Foreign Bible Society, through the Bombay Auxiliary Bible Society, 100 reams of paper. This arrived at a time when we had begun to feel much anxiety about a supply. The whole of this paper is, of course, to be appropriated to printing the Scriptures only. We are extremely desirous of knowing whether it is your intention, agreeably to an intimation in a former letter, to send us paper and printing-ink from home, or not. It is extremely desirable that some arrangement should be made in regard to this, on which we may depend. About four months ago we received, (on application,) 50 copies of an Arithmetic in Mahratta, published by the Bombay government. These are a valuable accession to our schools. We put one copy into the hands of each teacher, and this supersedes the necessity of our printing any thing of the kind.

The arrival of Mr. Frost is here noticed; but it has been already mentioned in the Herald, at p. 124.—We insert an extract from the conclusion of the letter.

We cannot close this letter without urging on the Committee the importance of sending two more laborers to this mission, *as soon as possible*. There are most powerful reasons existing for the establishment of two new stations *immediately*; one in the Northern, the other in the Southern Konkan.

DEATH OF MR. NICHOLS.

THE foregoing letter was signed by Mr. Nichols in company with the rest of his brethren. But it appears to be the last letter of the kind, to which he put his name. Late in the autumn he commenced a tour in the southern Konkan, for the purpose of visiting, and to a certain extent newly organizing, the schools which had been established there. He expected to be absent a month. But before arriving at Rawadunda, about 16 miles below Bombay, he was taken ill with a fever, and reached that place with difficulty. Immediately on his arrival, the teacher of the school at Rawadunda furnished him with a bed and with every attention in his power. Hearing of his illness, Mr. Garrett proceeded to his assistance, and sending back word that he grew worse, Mr. Frost accompanied Mrs. Nichols, in a covered boat, to the place of his sickness, for the purpose of bringing him to Bombay, whither they conveyed him on the 9th of December, ten days after the commencement of his sickness. He was speechless, and much of the time insensible and, about the middle of the following night, fell asleep and rested from his labors.

The funeral services were attended the next day in the chapel, to which many of the natives resorted, and were solemnly addressed by the Rev. Mr. Fyvie of Surat, who happened then to be at Bombay. The Rev. Messrs. Davis, Fyvie and Kenney visited Mr. Nichols repeatedly after his arrival at Bombay, and, with the Rev. Mr. Carr and the American Missionaries, accompanied his remains to the grave.

EXTRACTS FROM MR. HALL'S JOURNAL.

Laborers for a Sabbath.

Aug. 16, 1824. Yesterday the number of our Sabbath-school boys was rather greater than usual. The first class of each school was put into one of the chapel verandas, and the whole number of boys amounted to seventy.

The portion of Scripture given, the preceding Sabbath, for them to read, and in which they were to prepare to be examined, was the 1vth chapter of John. In reading it, and in their examination upon it, and in my expositions of it, more than an hour passed away pleasantly. We have but just introduced this method, and have encouraging hopes of its usefulness. About 5 P. M. the various classes of the schools were assembled in the body of the chapel, which they nearly fill, and were catechizing.

ed. I then addressed them from John iv, 23 and 24, and concluded with prayer as usual. The number of adult hearers, not connected with the schools, might be thirty or forty. In the evening preached in English from the same text.

After speaking of the settlement of Mr. Frost in connexion with the mission, Mr. Hall expresses his regret that two or three missionaries were not sent instead of one.

Drought and Famine.

18. Wednesday's Gazette. "Since I wrote you, I have been to a distance from Brouh, and find that the appearances I mentioned of the crops having broken ground, only prevail in this, immediate neighborhood. Beyond, scarcely a vestige of vegetation is perceptible. The country presents one brown waste; every tank is dry; the cattle are drooping for want of forage; and all things indicate an approaching season of the greatest scarcity and distress. Accounts from the northward and from the country to the east of Kaira, indicate the like drought as is existent here. It is too late now to sow either rice, or the bajuree; and the Ahmedabad Districts, (in many parts of which the latter, is the staple produce,) must, happen what may, suffer most severely."

The following is the latest from Madras.—"The lower classes of the native population still continue to experience the dreadful effects of scarcity, we might say starvation. So numerous are they assembled in and about the Presidency, that it is almost an impossibility to afford assistance to such a multitude. Numbers are, however, by the interference of government, and by the humane exertions of the gentlemen we have before mentioned, rescued from the jaws of death."

Madras Courier, Aug. 3d.

O that this people would learn righteousness, while the judgments of the Lord are abroad among them! They have been afraid at his tokens, and Hindoos and Mussulmans have performed very special acts and ceremonies of their respective religions. But alas, how little do they think that all they thus do is sin and provocation!

22. The Lord be praised, for his great mercy in sending such copious showers of rain, that now there is a prospect that the wells and pools will be replenished with water, though it may not be sufficient to restore the crops. The rain has been so several days the past week, as to be going out among the people. His inquiring it prevented my

going to the Chapel. In the afternoon it abated, and fifty-five of the senior boys in the schools read the vth of John, and were examined as to their understanding of it. I afterwards addressed the whole, nearly two hundred boys, the teachers, and about 20 other adults, from the same chapter.

30. This morning but few people came to the chapel. Among some Hindoos, there were nine or ten young Mussulmen. One of them was a very good reader. I gave him a Hindoostanee Testament. He read most of the first three chapters of Matthew. I occasionally expounded, and they seemed to understand it well; and what was unusual, none contradicted or gainsayed. The reader said, that his heart burned while he read, and that he should read the book many times, if I would give it him. I gave it to him, and invited them all to come the next Sabbath. In the afternoon 60 senior boys read and were examined in the vith chapter of John. The whole number of boys was 252. I addressed the assembly from the first part of the same chapter. In the evening Mr. Frost preached in English.

Sept. 1. The present is one of those deeply melancholy seasons, which, for so many centuries, have been annually revolving upon this land of darkness. The Hindoos, with music and dancing, are carrying about the clay images of their monstrous god Gnnputtee. The Mussulmans, with still more noise, and riot, and debauchery, are building their tabuts, and parading the streets, in honorable memory of the two far famed descendants of their prophet, called Hassain and Hussan.

On these occasions such violent contentions between the different sects of Mahomedans are liable to arise, that the police have thought it prudent to quarter detachments of armed men in the various parts of the towns. This has not been done on former occasions. Last year there was fighting and murder. These deluded Hindoos and Mussulmans act up to the true spirit of their respective religions, and the spectacle administers to Christians a two fold rebuke; first, for not living up to the true spirit of that holy religion which they profess; and secondly, for not making more worthy efforts to fill all the earth with that religion, to the exclusion of all others.

QUALIFICATIONS DESIRABLE IN MISSIONARIES TO INDIA.

As there is now a call for more missionaries to reinforce both the Bombay and Ceylon missions, especially the former, the following remarks on the character and qualifications desirable in missionaries to India, may be

serviceable. They are from a member of the Madras Corresponding Committee of the Church Missionary Society, and are copied from the last Report of that Society.

Missionaries are required of cultivated minds and enlarged views—of distinguished character, as divines and logicians—and of eminence in the ready application of that description of talent, which enables the possessor to anticipate and answer objections to any part of the Christian system, to explain difficult and to illustrate obscure passages of Scripture; while it qualifies him to reconcile such as, to a superficial observer, or to a sincere but uninformed inquirer, may appear contradictory—men, who have ploughed deeply into the depravity of the human heart, and experienced strong convictions of the evil of sin; who are impressed with a lively sense of the unmerited goodness of God, in imparting to them a knowledge of the Saviour, through the benign influence of his word and Spirit; who deem it an honor to spend and be spent in the service of their exalted Redeemer; who entertain just conceptions of the inappreciable worth of the soul, and are capable of bearing and sympathizing with their fellow-creatures on whom the Sun of Righteousness has not arisen to dissipate the gloom of ignorance and vice which surrounds them—men of a subdued and patient spirit, of mild and consolatory manners and address—men in whose tongue is the law of kindness, and in whose heart is the love of God and of their neighbor.

These endowments and acquirements are especially requisite in the character of an ambassador of Christ to persons so acute, so capable of discrimination, and so far advanced in arts and sciences, as the better-informed inhabitants of India, and so far removed from barbarism as the mass of its people; and, considering the patience, the mildness, and the humility which mark the conduct of all classes of the community in their intercourse with Europeans, too much stress cannot perhaps be laid on the importance of self-government, and of forbearance and of meekness in the private walk and public ministry of a missionary. He must, indeed, be himself an example of the salutary tendency of the doctrines which he preaches; otherwise there is no warrant, in reason or in Scripture, to expect much benefit from his labors.

In addition to the qualifications above enumerated, it is obviously necessary that a missionary should be completely master of the vernacular tongues of the country; both in their regular construction and in their idiomatic use; and it is highly desirable that he should possess a knowledge of the Sanscrit language and of Hindoo mythology, and that he should not be ignorant of the practice of medicine, or without skill in mechanics. A missionary, acquainted with Sanscrit and conversant with Hindoo mythology, would have particular attractions in the eyes of the learned natives: and this knowledge would not only procure for him their respect and attention, but would prove a powerful auxiliary to his other acquirements in his endeavors to

lay open the obscenity and wickedness of their corrupt system; while an acquaintance with the practice of medicine, and with the application of the mechanical powers to the common purposes of life, could scarcely fail strongly to recommend him to all ranks in society, and might, through the divine blessing, materially subserve his benevolent designs for their spiritual welfare.

It may also be remarked, that men of a hardy frame of body and of few personal wants might, in some situations, be singularly useful; for, although the general tone of the reports in respect of climate is not unfavorable, yet it must be borne in mind, that this part of India presents few conveniences for itinerating, and does not always supply the means of procuring medical aid.

SANDWICH ISLANDS.

WOAHOO.

Extracts from a Communication dated Sep. 17, 1824.

Progress of Instruction.

THE edition of hymns in the native language, which we have before mentioned as published here about the beginning of the present year, is eagerly sought, and highly valued by such of the people as can read. We have subsequently published a little work of elementary lessons for learners, which is very acceptable, and of which about 800 copies have been given out at this island, and as many more at the other islands. Probably not less than 1,600 of the natives have been instructed in *reading* and *spelling*, since the year commenced, most of whom might have been instructed in *writing*, also, had they been provided with slates and pencils. Not less than 50 natives, who have learned to read and write, have been employed more or less as school teachers at the different islands.

On the 23d of March last, the nation was called to mourn the death of one of its highest chiefs, Governor Cox, who, we well remember, exerted a kind influence in the council at the time the first missionaries were permitted to settle in the islands, and who has since, at different times, attended to their instructions, and manifested an interest in their object.

Further Notices of Tamoree.

What shall we say? Shall we suspend our harps on the willows, or shall we use them to magnify the grace of God, who is passing before this nation in majesty? We will sing of mercy and of judgment. Tamoree, the uniform and generous friend and patron of the missionaries,

the father, benefactor, and counsellor of his people, whom we regard as a humble disciple of the Lord Jesus, has fallen asleep, and his spirit, we trust, now rejoices before his throne, with that of Obookiah, Keopuolani, and other happy first fruits from among the heathen. Previous to his last illness, he had, in several religious conference meetings, humbly and impressively exhorted the people to deep repentance and thorough reformation, and a sincere and hearty turning to the Lord Jehovah; and, in his dying charge, earnestly recommended to the chiefs the religion of Christ, as being his only trust. He was first attacked with pleurisy uncommonly severe, but when that yielded to proper applications, a diarrhoea succeeded which proved fatal.

ATOOTI.

Brief Extracts from Mr. Bishop's Journal.

THE first extract describes the aspect of the island.

Nov. 3, 1823. At day light, we discovered the island of Atooti in full view before us. Her rugged and lofty summits, her dark ravines, her deep vallies, and sunny shores, appeared in succession to our view. The face of the country is extremely uneven. A lofty chain of mountains runs through the interior from east to west, reaching to the clouds, which daily gather around their summits, and are discharged in copious showers upon the vallies below. The shores are interspersed with alternate ridges of high land and deep vallies, that commence at the sea, and are terminated by the mountains in the interior. The soil is destitute of trees and forests, except in the vallies and upon the sides of the mountains, several miles from the shore. This circumstance gives it the appearance of great sterility to the passing voyager.

The situation of Mr. Whitney's house at Wimaah, is thus described:

It stands in a sequestered spot, in the valley of Wimaah, beneath a grove of cocoanut and kou trees, and is overlooked in the rear by a high, rugged cliff, that borders on the valley. Just in front runs the river of Wimaah, a sheet of water about twenty rods in width, abounding in fish, and enlivened by the continual passing and repassing of canoes.

Next follows a description of the valley, in which, until lately, Mr. Ruggles resided.

Dec. 6. Visited the valley of Hana-pepe in a canoe, for the purpose of pro-

curing some provisions, and of preaching to the people. This is the third time I have visited this valley. It lies seven miles east of Wimaah, and is environed by lofty cliffs on each side, that commence on the south, where the valley opens to the sea, and stretch along in an irregular manner, until they are lost in the mountains of the interior. It is watered by a cold, pure stream, capable of navigating canoes to a considerable distance into the country.

In this populous valley lies the farm of Mr. Ruggles, upon which he has erected a small stone house, his late residence. It stands on a picturesque spot, at the foot of a precipice nearly 1000 feet in height. Near it is the most important field for labor in the island.

Comfortless situation of the Sick.

7. This evening I was called to visit the sick couch of one of our pupils, who for some time past has been in a declining state. I found him in great pain, and the paleness and tremor of death were upon him. I administered an anodyne, but with little hopes of effecting any benefit. I could only commend him to the Lord, and take my leave. On my return, I was led into a train of reflections upon the state of this people in time of sickness. They have little knowledge of the means of cure, when attacked by disease, and consequently are either left to the strength of their constitution for a recovery, or, what is more common, to linger and die. They have no diet for the sick, except their common one of *poa* and *raw fish*, and no couch but the ground to rest upon. The greater part of those who are taken sick, never recover, especially among the children. Surely nothing but the blessings of Christianity and civilization can save this sinking people from annihilation.

Upon this gloomy picture the reader will be happy to observe Christianity pouring a few rays of light.

8. The sick boy mentioned yesterday died during the night. This morning I was requested to perform the funeral service after the Christian manner. I prepared, therefore, a short address, and a prayer suited to the occasion, and requested that all the scholars of both schools might assemble at the church. At 4 P. M. the church was nearly full, great numbers coming out of curiosity to witness "some new thing." After service a procession was formed, preceded by the chiefs, when we walked with stillness and regularity to the grave. The scene was novel, and ex-

cited much attention among the people. Some of the chiefs observed that this was the right way to conduct a funeral, instead of their old custom of carrying out their dead in the night.

KIRUAH.

Extracts from the Journal of Messrs. Thurston and Bishop.

Feb. 12, 1824. Mr. Ely and Hopu, left this place in a canoe to visit Honaunau, a village 24 miles southward, in order to preach to the people, and, if possible, to gain admittance into an ancient *Heiau* (heathen temple,) still standing, and containing many images, both within and without, with the bones of several former chiefs. In the latter intent they failed of success, not having the proper credentials.

A new station at Kaavaroa.

After having preached to the people, they returned to Kaavaroa, eight miles, in the evening, and passed the night with Naihe and Kapiolani, where they also addressed the people. The above mentioned chiefs, together with Kamakau, are much in earnest in their attempts to obtain Mr. Ely for their minister. They promise, on condition of his coming to live amongst them, to build him a dwelling house, cook house, and enclosure of stone. They engage further, to furnish him with fresh water and vegetables free of expense. Their earnest solicitations have induced Mr. Ely to consent to forego the pleasure of dwelling here with an associate, for the opportunity of being more extensively useful in a place where the providence of God seems evidently to have gone before him to prepare the way.

On the 10th of March a church was in considerable forwardness at Kaavaroa. March 20th, Mr. Bishop visited the place. Kaavaroa is about 16 miles south of Kiruah.

He arrived there on Saturday, after a passage of six hours. Spent an hour at Keaukou on his way, and addressed about 200 persons. Spent the evenings of Saturday and Sabbath in religious conversation with the chiefs of Kaavaroa. Morning and evening services on the Sabbath were held with attentive congregations under the spreading branches of a kou tree, within a few paces of the spot on which fell the lamented Capt. Cook. At 12 o'clock, he crossed the bay, and preached to about 150 persons assembled at Kearnake'kua.

28. Mr. Thurston went down this morning in a canoe to Kaavaroa, to attend the dedication of the place of divine wor-

ship, just completed at that place. The house is built after the model of the one at Kiruah, having a good pulpit with cushions and hangings. Mr. T. preached on the occasion to a large and attentive audience; after which some regulations were read respecting the church, and the manner of observing religious worship. The whole scene was interesting, and great propriety of demeanor was manifested by both chiefs and people on the occasion.

About this time the Governor threatened to banish several natives for violating the laws of their country, by doing unnecessary work on the Sabbath day.

Remains of Idolatry.

May 15. Received letters from Waiakea, over land, by the hands of Alapai, a young man, belonging to Naihe's family, who has just returned from a tour around the island. During this excursion, he has improved the opportunity of instructing the people, wherever he went, in the principles of Christianity, and in praying with them, as we hope, in the spirit of a Christian. He informs us, that the people inhabiting the remote parts of the island, still feel great attachment, (if fear may be called such,) to their former goddess, particularly to Pele, (the celebrated god of volcanoes,) concerning whom they relate many frightful legends. He succeeded in a few instances in destroying several images of stone, by rolling them into the sea, though the natives opposed it, and declared that he would die in the attempt.

A similar adventure is related by Hononii, in a late visit to the eastern part of the island of Mowee, whither he went in company with Keoua, wife of Governor Adams. That part of the island had never been visited by missionaries, and Hononii took occasion to preach to them Jesus Christ. He found them wholly uninstructed, and exceedingly attached to their idols, and disposed to resist every argument in favor of a change in their religion. Before he left the place, he ascended a neighboring hill which overhangs the sea, on the top of which were several huge stones erected, covered with tapa, (native cloth,) and dignified with the appellation of gods. With the aid of some of his company, he succeeded in displacing them from their beds, and rolled them into the sea.

June 6. Spent the evening in conversation with Kamakau, who related the particulars of his Christian experience. The conversation was highly satisfactory. He applied to us some time since for baptism, which, after a suitable course of in-

struction, if his Christian character shall continue unblemished, we purposed to administer. The case of Kapiolani, who has sat under the instruction of the missionaries at Woahoo for several years, is still more satisfactory. In the midst of the mental darkness that surrounds her, she appears a burning and shining light.

On the 16th, Governor Adams and all the chiefs sailed for Lahinah, to attend on Kahunanu, who was then sick.

July 11. Sabbath. This morning Governor Adams, accompanied by several other chiefs, arrived in his schooner, just as our bell was ringing for divine worship. We were gratified at observing him, instead of landing at his house, at a distance from the church, proceed to the landing place near our houses, and from thence directly to the place of worship. Soon after the other chiefs followed. The people, on seeing them arrive, immediately flocked to the church as formerly, and the house was filled.

Attendance on Instruction.

Aug. 5. The ordinary number of persons who attend worship on the Sabbath is, at present, about 400, among whom we notice the Governor, John Adams, and most of the principal persons in the place, as constant attendants.

In addition to preaching, we have the daily charge of two schools; one in the king's house adjoining our dwellings, consisting of nearly 50 scholars, and conducted by Mr. and Mrs. Bishop; another in a house lately erected for the purpose in the Governor's enclosure, consisting of the chiefs and principal persons of the place; and conducted by Mr. Thurston and Hon-orii. Mrs. Thurston has likewise under her care a class of girls, whom she is instructing in needle work.

We have distributed in this village, since the commencement of instruction, about 400 Spelling books, and 100 Hymn books to nearly as many different individuals, nearly all of whom may be considered as under a course of instruction, though not all are regular attendants of our schools. They are in the habit of uniting in companies, to read their lessons aloud, as with one voice. Though this method of learning to read is not desirable where a better can be pursued, yet we are persuaded many more individuals, than we could instruct, are in this way qualifying themselves to read the Holy Scriptures, whenever we shall be able to put them into their hands. Among our scholars are persons of all ages and both sexes; but by far the greater part

are from among the youth, a circumstance which we consider as highly favorable to our future usefulness. Though we do not despair of benefiting the adults, many of whom are susceptible of religious and moral impressions, and some of whom we hope have already been brought into the kingdom of our Lord; yet, generally speaking, this class of persons are so inveterately addicted to their ancient customs, and so deeply immersed in low and vicious habits, that it is to the rising generation we principally look for the subjects of the transforming grace of God.

WAIKAEA. *

Notices from Messrs. Goodrich and Ruggles's Journal.

Messrs. Goodrich and Ruggles arrived at Waikaea, on the north-east side of Owhyhee, Saturday, the 24th of January 1824. Two small schools were immediately commenced, but under some discouragements from the extreme ignorance of the people, which rendered some afraid of the "palapala," and nearly all insensible of its value. Some of the children inquired how many *tapas* would be given them for learning through the spelling-book.

On the 7th of February, Koakou, a chief under whose protection they were to live, arrived in the Cleopatra's Barge. He was much pleased that missionaries had come to Waikaea, and promised to erect a house for public worship. Meanwhile one of the native houses was used for the purpose. Coming to this house one Sabbath, Mr. Ruggles found the natives at their *poe* dishes. On his entrance they inquired, if eating was *tabu* (forbidden) on the Sabbath. They were answered, of course, that it was not. They continued eating but a short time, however, when the head-man said, "Come, let us put up our calabashes, that the *King's Curiosities* may pray." The missionaries are said to be often spoken of under that denomination.

Early in March, a house, which had been erected by order of Krimokoo, for the accommodation of the families of the missionaries, was completed, and Messrs. Goodrich and Ruggles moved into it.

May 19 their church was completed, being the ninth which has been erected for the worship of the true God on those islands.

June 24, Mr. and Mrs. Goodrich were called to part with their infant son, which died at the age of little more than four months.

Miscellaneous.

REMARKS ON THE PROVINCE OF TINNEVELLY.

THE Missionaries of the Board in Ceylon often refer, in their communications, to the adjacent continent, as furnishing a very promising field for missionaries from this country; and they habitually contemplate the extension of their operations to that portion of the Tamil population, as likely to occur at no distant day. Many of our readers will, therefore, be the more interested in the following remarks upon the district of country, which they have in view. The remarks are from the Corresponding Committee of the Church Missionary Society, at Madras, and are taken from the appendix to the last Report of that Society.

Geographical situation, &c.—The geographical situation of Tinnevely is between the 8th and 10th degrees of north latitude, and between 77° 30' and 78° 30' east longitude bounded, to the north, by the Madras District and the Ramanad Zemindary; to the east and south, by the sea; and, to the west, by the Ghauts.

Its principal towns are as follows:

Tinnevely, about 30 miles westward from the sea; and about the same distance from the Ghauts; the distance from both greatly lessens as we proceed southward. This city has about 25,000 inhabitants, of whom one-tenth are Brahmins.

Palamootah (or, more correctly, Paleyam-kottay, which means a Fortress) is about four miles from Tinnevely, eastward, and contains about 9,400 souls.

The climate of this province, judging from Palamootah, which lies nearly in the middle of it, is comparatively temperate and healthy; excepting in March, April, and part of May, when it is very hot: afterwards, till October, the heat is much abated by the wind which flows from the mountains; and which, in August and September, is rendered even cold, particularly at nights, owing to the rains that all about that time. During the Monsoon in October and November, lasting sometimes till December, the rains are not very violent: after which the weather is, in January and February, as every where in India, very pleasant; which is increased by the sea-breeze, though that is not so refreshing at Palamootah as near the coast, because of the distance which it has to travel over land. When the east and west winds fail, which happens occasionally, the days and nights are very sultry, and trying to the strongest constitution. The resident gentlemen here usually spend the time from May till October at Courtallam, a place at the foot of the Ghauts near Tenkory, about 30 miles north west from Tinnevely; during which time it is very cool there,

resembling the European climate: a waterfall renders the place very pleasant, and beneficial to the invigoration of health.

Languages and Religion.—The principal language spoken here is the Tamil. The Telooogo, Mahratta, and Hindoostanee are comparatively but little in use. Moormen, indeed, abound in several parts of this district: they speak, however, mostly the Tamil.

The Brahminical religion obtains through the country. The worshippers of Vishnoo and Siva are found every where here, as throughout the Peninsula. There are, besides, worshippers of demons, called Vedalam, Maden, Soodaleinaden, &c., which they represent by a heap of clay in a pyramidal form, on the top of which they put the pot which the devotee had on his head while serving the devil on the festival-days. The figure is in some places high; in others, low; they whitewash it, and enclose it by a low mud-wall, leaving the figure in the open air: in general, trees are planted about it: they worship it most frequently at night, when they make a fire near it, with which they boil rice, &c., which they offer to the idol and eat: their worship is attended with shocking music and howling of the people. They expect from the devil every blessing that we crave from God, excepting spiritual blessings, which they do not seek: all their desire is for exemption from sickness and other bodily evils, and for the enjoyment of health and prosperity in this life. On their festival-days, they offer to the idol, cocks, goats, or sheep; and a devotee gives himself up on the occasion to be possessed of the devil, when he is filled with the greatest phrensy, and exhibits the most shocking figures and gestures.

The worship of these demons is principally performed by the low castes: "No intelligent persons," say the rest, "will worship them."

We observe, with pleasure, that the burning of widows and the drowning of infants is not at all common in this part of India: the burning of widows occurs very rarely.

Castes.—Of the four chief castes, all abound in this district, except the Chhatrivras: the Soodras most prevail. Of the Soodras, the Pallers and Parriars are most numerous; and, next to these, the Shanners and Floovers. After these classes of Soodras, the Brahmins are most numerous, then the Moormen, and then the Christians.

A list of the divisions and subdivisions of the Caste here follows, in which they are placed according to the rank which they hold among the Natives of these parts. The orthography is according to the pronunciation in Tamil.

I. Bramaner—or BRAHMINS.

II. Sattriyer—or CHATRIYAS.

III. Vannier—or VAISYAS.

IV. Souttrier—or SOODRAS.

The soodras are divided into *High-caste Soodras* and *Low-caste Soodras*.

The *High-caste Soodras* are called Velata-ler, and comprise the following:

1. Moodelliar.
2. Karelkattar.
3. Vellaler.

These last are the gentlemen, as it were, among the Soodras, and are distinguished by the title of "Pilly."

The *Low-caste Soodras* comprise the following:

1. Vadoojer—or the Gentoos.
2. Rettigel—a sort of superior householders.
3. Totiyer—another sort of householders, they are also used for bold undertakings.
4. Ideizer—or Cowkeepers.
5. Kooyaver—or Potters.
6. Solooper—or Weavers in hemp, Rope-makers.
7. Savalakarer—or Fishers.
8. Maraver—or Watchers: they are also used as Guides, and are sent on exploits.
9. Kuikoler—or Weavers.
10. Kammaler—or Mechanics: these comprise—
 - (1) Tatcher—or Carpenters.
 - (2) Sippiyer—or Architects.
 - (3) Koller—or Ironsmiths.
 - (4) Tatter—or Goldsmiths.
 - (5) Kattacher—or Stone-Cutters.
 - (6) Kanner—or Brasiers.
11. Vaniyer—or Oilmongers.
12. Vannar—or Washermen.
13. Navider—or Barbers.
14. Panar—or Tailors.
15. Shanar—or Toddy-drawers; cultivators of the palmira-tree.
16. Eelooover—or Rack-distillers.
17. Semmar—or Shoemakers who do not eat cows' flesh.
18. Sakkiliyer—or Shoemakers who do eat cows' flesh.
19. Paller—or Laborers in the field.
20. Parriar—of no particular employment, but esteemed the lowest of all. The original destination of the Parriar Class was to burn the dead; but every caste now burns its own dead, except that the Navider, or Barbers, are occasionally employed for the purpose.

As the district abounds with palmira-trees, the subdivision of Shanar is here more numerous than in other parts of India: the cultivation of this species of tree is their whole employment and means of subsistence.

This district is, likewise, famous for cotton; the cultivation of which occupies a large proportion of the population, including the Moorment: in consequence, the fabrication of cotton cloth is, likewise, extensive; in which the women and children largely partake, preparing the cotton for the men, who are the weavers. The Weaver Caste is, therefore, numerous.

Large portions of land, or whole villages, are possessed by many rich natives, who cultivate it by the Paller, who are mostly their slaves, and whom they have a right to sell as they please.

The occupation of the Maravers is to watch at nights, to be way-guides, to go out on enterprises, &c. by which they earn their bread: they are famous for thieving, and are, therefore, called Kallera or Robbers. It is

singular that gentlemen, who have gardens outside the Fort, must pay something monthly to such men, for watching their houses and gardens at night: if they do not, they are sure to be continually vexed by thieves. It is as much as if we paid these men for not stealing; but if, while they are paid, something be stolen, they must make restitution. Of this caste are the Poligars (which ought to be written Paleyarkarver, i. e. possessors of Camps or Troops) who were formerly the petty chiefs of this country, and who still disturb its peace by their depredations, in conjunction with the other Maravers; which renders travelling unpleasant and unsafe, particularly to the Natives.

The number of all the inhabitants in this district cannot be accurately stated; the total may be estimated at 700,000.

General Character.—The general character of all classes of heathen in point of religion and morality is deplorable. They have no idea of the true God, except that there is such a Being, and even that is but speculative and imperfect: nor do they, in general, exhibit any desire to know him; but feel themselves perfectly contented with their state, being persuaded, that, in the present age of the world, it cannot be otherwise than miserable—that all the various transactions, whether good or bad, must come to pass so as they do, because the "fatum" is written on every one's head, which none can deviate from—that the soul is a part of the divinity, on which account every thing that they do is a necessary act of the deity—and that, though there will be rewards and punishments, yet at last all souls will be absorbed into the deity again.

The heathen Pagodas in this district it would be hard to enumerate. There are 96 large Pagodas: 13 of which are more celebrated than the rest, because, as the heathens say, the principal idol of each sprang out of the earth itself; whereas they allow the others to be the work of men's hands.

The superstition of the people is excessive.

They worship images of gold, silver, copper, and of a composition of these and other metals; with the lingam, the brahminy-kite, gooroo, and even the lamp which they keep in their dwelling-houses.

They make images of deceased kings, of women who burn themselves on the funeral pile of their husbands, of persons who pull out their tongues, and of those who are killed with a sword or pike. They build pagodas in which they put these images; and if the door is eastward, they prostrate themselves with the head to the northward, and perform adoration before the door.

When a young person dies between the ages of ten and twenty, the nearest relative sacrifices, in a corner of the house, coono-nut, cloth, fruits, rice, and (if they be of a caste that eats flesh) fowls, &c. to the manes of the deceased, and worship them. This is repeated on every festival throughout the year; but, should the deceased be a widow, this ceremony is not performed.

They consider it very unlucky for a traveller to set out on a journey to the westward, on Sunday or Friday; to the eastward, on

Today or Wednesday; or to the southward, on Thursday

When going any whither on business, if they meet an oilmonger, a barber, a parriar washerman, a lame or blind man, a single brahmin, a potter, a widow, a person carrying a new pot, or a pot of butter-milk, or an empty water pot, or oil-pot; or, if a fox or cat run across the road; if a crow fly upon the left side; if they hear the sound of only one person crying, a lizard squeaking, or an owl screeching but once—all these they regard as bad tokens of success; and, if they can, discontinue their journey.

But if they meet a married woman carrying water, a washerwoman carrying dirty clothes, a cowkeeper's woman carrying milk, two brahmins together, a single Malabar man, a person carrying fruit, a king's palanquin, a corpse, a man blowing the shank or with tom-toms, or a woman with her hair properly combed and tied; if they hear an ass bray, a horse neigh, an owl screech twice, or four or more women crying together; if they see a brahmin-kite fly on the right side, a bird called Bulleyard fly across the road from right to left, or a crow from left to right, a blackbird fly on the left side, a dog run across the road from left to right, or a fox from right to left—all these they think good omens; and pursue their way with fair hopes of success.

Idolatry and its various festivals engross, next to the means of livelihood, all their attention: superstitious belief in the course of the stars, &c. directs nearly all their movements for the support of this life, which alone they think it is necessary to care for. They have little or no idea of the soul: they identify it with life; and if they have but where with to eat and to drink and to clothe themselves, they think themselves the happiest of beings: whoever provides them with these necessities, they regard nearly as their god! They will strive, indeed, to gain more than they need, but it is only to gratify their sensual passions: not the basest method is left untried, if it will but lead to that end; as, according to their opinion, lying and cheating are privileged in this age.

In their temporal affairs and employments, they shew much ability; and, if they have first received the stimulus of self-interest, they are able to undertake and carry on any thing, except it be contrary to their respect for caste; but of regard to which, there is rarely one found, who, besides the business of his father, would venture to learn another, be his distress never so great. This, however, may be mainly ascribed to the fear of persecution, which would surely follow his attempt to tread out of his father's business.

They have a great love of money; so much so, that not a few will scrape money together merely in order to have it: for that purpose, they have a hole in the floor of their houses, with a pot which they fill with money as they receive it. Rich people, when they have laid up vast treasures of this kind in brass pots, put watchmen to guard it, and have a lamp continually burning near it.

So long as the native is observed, so long

will he appear faithful in his dealings and services; but, turn away from him, and he will surely deceive you. Perjuries are frequent, and, in every class, conspiracies against the welfare of others, either from envy or vengeance, are nearly of daily occurrence. The rich enslave and oppress the poor—the poor enough hypocritically at the feet of the rich. The learned haughtily despise the ignorant, as if they were never ignorant before they became learned—and the ignorant man thinks the voice of the learned as the voice of the gods.

Among these, the Brahmins stand foremost: in them the people here have still much superstitious belief, and are blindly guided by their dictates. The Brahmins study principally the first three Vedams; but many of them are poor and ignorant, knowing hardly any thing more than the ceremonies which they have to perform. There are rich Brahmins, who care little or nothing at all about study; contenting themselves with their rites and their pleasures. The Brahmins here seem to have hitherto attended very little to religious investigation: despising Christianity, they do not examine it; and thus remain ignorant of its excellency, and blind to the defects of their own religion. Having had mostly very unfavorable specimens of Christianity before them, they have also received little inducement hitherto to examine it. In fact, they seem to shun investigation: lately, only, a few instances have occurred of some of them listening to what was said about Christianity. The Brahmins in this district seem to be twenty years behind those at and near Madras: even the poorest among them here will not yet dare to take an employment as a Schoolmaster, for fear of the rest; who would greatly despise him, because of his taking so degrading an office as teaching Soodras!

The Soodras discover a much more promising spirit. They like discussions on religious subjects, and to hear explanations of the Scriptures. Among them, a great many, particularly in cities, know how to read and write; and they have not a few Tatuul schools, in their respective places: those in the villages are less anxious on the subject. The Soodras, in general, maintain a respectful behavior to their superiors: toward their inferiors, they are usually proud and insolent. The virtue of humility is not known among them; nor among any of the other classes. They encourage, however, more hope of improving them, than the Brahmins. There are some learned people among the Soodras; but each one confines himself, usually, to one branch of learning. They exhibit a sound understanding; still, their learning does not profit them in respect to true religion and morality: they go along the road of superstition with the ignorant.

The Maravars, Shanars, Pallars, and Parvris are, usually, very ignorant and dirty; sometimes, of a wild appearance. All kinds of vices are common among them. They have little estimation of learning, though they are not without abilities; and, when once roused, they are capable of becoming intelligent. Still, they are several degrees below the other Soodras in cultivation of mind:

Remarks.

It is gratifying to observe the zeal, enterprise, and perseverance, by which this institution has been raised to such a state of prosperity. There are many facts in its history, not only in a high degree honorable to its patrons and conductors, but very encouraging to the conductors of other religious charities. The point has now been settled by actual experiment, that large sums of money can be raised in voluntary contributions, with a good degree of regularity, through a series of years, for the promotion of the spiritual interests of mankind. It has been proved, also, that an association of individuals may call to its aid such an amount of talent, character, and public spirit, as shall secure the respect and confidence of an intelligent community, notwithstanding the opposition of men of perverted minds. There seems to be no inherent difficulty in enlarging these operations to any extent, which shall be necessary or desirable. Let the energies of Christendom be directed to the moral renovation of the human race, and greater things will be accomplished, both as to means and results, labors and successes, designs and achievements, than the most sanguine friends of Bible and Missionary Societies had ever conceived.

It is a very happy circumstance attending the exertions of this great institution, that much the larger portion of its funds is supplied by the poor, and those who, if not poor, are yet far removed from affluence. It would be easy for a few rich men to contribute a much larger sum than has yet been received; but nothing could be more unhappy than for the rich to be the only persons, who should feel themselves called upon to take part in religious charities. There are some who seem to lament, that a poor man should even be invited to take any part in those labors of love, which are designed to honor his Saviour, and promote the salvation of his fellow men. Never was compassion more misplaced. It is, indeed, a shallow philosophy which supposes, that a poor man is a loser, either as to present enjoyment or future hopes, by cheerfully giving a part of his earnings to purchase a Bible for his family, or to send one to a distant stranger. The fact is unquestionable, that a habit of earning and saving money for religious charity is a most prolific source of enjoyment. It cannot otherwise. The design is elevated, and imparts dignity to the mind of a poor man, as

easily as to the mind of a rich man. The affections called into exercise are benevolent, and tend only to happiness. The man, who sincerely endeavors to do good to his fellow men, always receives an ample reward. Especially is this the case, when he counts their highest interests, in the use of divinely appointed means, and from evangelical motives. It would be equally absurd and cruel, therefore, to debar the poor man the privilege of casting his mite into the treasury of the Lord. Rather ought he to be encouraged to make larger and still larger offerings, as God shall enable him; for it may be safely affirmed, that no one, who pursues this course, will have occasion to regret it, either here or hereafter.

These voluntary contributions, collected from so many thousands of individuals, and mostly in small sums, cannot be obtained without great exertions in the way of solicitation, the institution of auxiliary societies, the attending of annual meetings, and the distribution of the Society's publications. In the cities and large towns throughout Great Britain, committees of ladies and gentlemen spend much time in soliciting subscriptions and calling to receive the payment. In some cities, perhaps in many, ladies call weekly on the poor to receive their subscriptions of a penny a week. Many distinguished clergymen take journeies, make addresses, and excite the friends of the Society to continued exertions. One gentleman, Mr. C. S. Dudley, has been employed for several years as an agent, in forming and visiting societies in different parts of England. The Secretaries, Assistant Secretaries, and clerks, must employ much of their time in the various business of raising funds, as well as in the extensive correspondence of the Society. All this labor must be continued and increased, if the operations of the Society are continued and increased. The friends of religious charities must not complain, therefore, if they find agencies necessary, unless they would renounce the objects of their attachment, and abandon them for ever. Without agents the business cannot be done at all. Without numerous active, devoted, public-spirited agents, it cannot be done effectually.

In this view of the subject, those who are engaged, either steadily or occasionally, in soliciting the charities of others, should take encouragement to proceed without relaxation in their work. Their part of the process is as important as that of the printer or the

translator of the Scriptures, or the missionary among the heathen.

We are unwilling to close these remarks without adverting to the small proportion, which the money, expended in religious charity, bears to that which is paid for various other objects. The annual income of the British and Foreign Bible Society is thought to be a large sum; and it certainly is not a small one: but it is but about a *nine hundredth part* of the annual war expenses of Great Britain, during several years of the late European contest; and less than a *three hundredth part* of the annual interest now paid by that nation on its war debt. If the sum annually raised by the Bible Society were divided among all the families in the United Kingdom, it would afford about *ten cents* to each family; whereas the amount annually paid, during a series of years, for the support of the late war, was not less than *ninety dollars* to each family, and the present annual interest of the war debt is *thirty dollars*, or more probably *thirty five dollars*, to each family. Now it would be as practicable, *were the people so inclined*, to spend *ninety dollars* for each family through a series of years, for the distribution of the Bible, the support of missionaries, the circulation of tracts, the religious education of the poor, and other similar purposes, as it was to spend the same sum for carrying on a war. We would not be understood as saying, that it would be practicable to bear both classes of expense, to this full extent, at the same time. But, in the nature of things, it would be as easy for a great and populous nation to make a decided and vigorous demonstration of its power and its resources for the honor of God and the salvation of men, as it is for the same nation to make a like demonstration of its power in supporting a popular war, or defending itself from a threatened invasion. Nor would we be understood to intimate how large a sum might be wisely expended, in the great and stupendous process of meliorating the moral condition of man; evidently, however, a much larger sum than has ever yet been devoted to this purpose. The men of future times will have the largeness of heart, and those results of experience, which will enable them to direct the energies of wher and more enlightened generations than have yet lived upon earth. To them may be left the plans and estimates of that vast moral machinery, which is to afflict the millions of the human race.

But, to return from this digression;—though

war is the most expensive of all the favorite pursuits of man, there are various other ways of spending money, which absorb enormous sums, compared with which the religious charities of the day are a trifle. There are several great landholders in Great Britain, and several capitalists in its metropolis, each of whom has an income greater than that of the British and Foreign Bible Society; and it is quite moderate to say, that the sums expended by the rich in luxurious living, and by them and others in various kinds of intemperance and gross vice, is one or two hundred times greater, than the aggregate of all that is paid to the Bible Society, and to Missionary Societies, with all their kindred institutions.

To form some judgment of what might be accomplished, in the way of charity, by the people of the British Islands, let the following views be taken.

1. Let us suppose that the *poor only* were to take hold of the business of religious charity; but that they were to do it with the utmost zeal and alacrity;—with the same spirit, which actuated the poor widow in the Gospel, whose liberality is commemorated and approved by our Saviour himself;—with the same alacrity, which enabled the Jews under Nehemiah's direction to complete the wall of the rising city, the rapid progress of which undertaking is sufficiently accounted for, when the sacred historian says, *for the people had a mind to work*;—with that patience which supports men in the pursuit of an object dear to their hearts, and attainable by their exertions;—and with that just estimate, which prefers the pearl of great price to all other acquisitions.

There are probably, in the British Islands, not far from four millions of families; of whom, in the present prosperous times, not more than one tenth are paupers. Let the dividing line between the rich, the middling, and the poorer classes, be so drawn as to include 100,000 families in the first class, 500,000 in the second, and 3,000,000 in the third. Now if these three millions of families were to appropriate to public works of beneficence all that could be saved by abandoning every vice, how vast would be the amount received. If there were no intemperate drinking, no gaming, no quarrelling, no litigation, no lewdness, no idleness, and all this multitude were industriously employed in providing for their own wants, and then in earning and saving for the cause of Christ, who does not see,

that their united contributions would form an aggregate of many millions.

2. If the 500,000 families in middling circumstances were to put forth their full strength in the prosecution of the same work, the result would be still greater. There are few, who could not give their tens, and many could give their hundreds. It is to be remembered, that this class of persons contains a large part of the moral and intellectual force of every country. Here is enterprise, here is industry, which, in the ordinary course of Divine Providence, will command success.

3. There remain 100,000 families of the rich, possessing a greater amount of wealth, than any equal number of families in any nation upon earth. Here is the opulent landholder, whose rents surpass the revenues of petty states. Here is the great banker, who lends money to the crowned heads of Europe, and the republican governments of America. Here is the merchant, whose ships visit every country, and exchange the commodities of every climate; and here the enterprising manufacturer, whose skill and capital employ the industry of thousands. Every head of a family in this class could give his hundreds;—many their thousands;—some their tens of thousands. If all the individuals of this class were actuated by the enlarged liberality of Zaccheus, when he said, *half my goods I give to the poor*; if they were disposed to comply with the spirit of our Saviour's direction, *sell that ye have and give alms*;—if they were as much alive to the moral condition of the world, as the wealthy man is to the rise of stocks, or the state of the market;—if they took as much pleasure in aiding sinners to escape from the wrath to come and arrive at heaven, as many of them do in erecting and embellishing country houses, or making and supporting expensive gardens, or accumulating money in the funds;—in a word, if it were their meat and their drink to do the will of their Heavenly Father, nothing could be more easy than to furnish resources without a parallel in the history of the world.

It may be said, that such a state of things, as is here supposed, would change the whole face of human society, and alter many of the pursuits of men. True; and it would alter them all for the better. It would take countless millions of mankind from trifling, frivolous, and vicious pursuits, and employ them in a course of well directed, manly and vigorous industry; and would make all their labor, instead of being wasted, as much of it now is,

in vanity and folly, bear upon the present comfort and future hopes of the world. We do not say this rashly; but profess the fullest confidence in being able to prove it, whenever the occasion offers, or the time will permit.

We have made the preceding calculations with reference to Great Britain, because she is so highly favored as to give the principal examples of a widely extended and persevering Christian beneficence; but, considering the public burdens resting upon that nation, it is much easier for the people of the United States to raise any moderate sum for religious charity, say five millions of dollars in a year, than for the people of great Britain to raise the same sum. In one sense, both are perfectly and equally easy; that is, if all, who are able, were inclined to give. In this case, it would be as easy for either nation to raise such a sum, as it is for a healthy man to walk, or to breathe. But, in another sense, a respectable sum cannot be raised without considerable sacrifices of time, and labor, and influence, on the part of the more liberal and public-spirited. Take the matter as it would prove in fact, and the people of the United States are more able to take a vigorous part in promoting the moral renovation of the world, than the people of any other country that the sun shines upon. The means of our people being great, and the motives imperative, the path of duty is plain. O that the Lord would give a disposition to walk in it.

CHURCH MISSIONARY SOCIETY.

Summary View of its Proceedings.

THIS is taken from the last Report of the Society. Its efforts for the diffusion of divine truth among the Heathen, consist—

1. In the *circulation of existing versions of the Holy Scriptures*, which have been widely disseminated, through its missionaries, in various quarters of the globe, and in different languages; especially in Egypt, Syria, Greece, and other countries bordering on the Mediterranean.

2. In its *translations or revisions of the whole or parts of the sacred volume* in various languages, as the Bulloo and Susoo, in Africa; the Malayalam, Tamul, Cingalese, and Hinduwee, in India; and that spoken by the inhabitants of New Zealand.

3. In its *employment of natives as readers of the Holy Scriptures* to their uneducated countrymen.

4. In the establishment of *printing-presses*, which, to the number of ten, are actively employed, in various missionary stations, in

printing the Scriptures and tracts, and in the supply of elementary books to the schools.

5. In the *promoting of education*, on a large scale, among the heathen; in the prosecution of which object, the Society's labors have proved successful, not only directly, (in bringing many thousands of children and adults under a course of religious instruction,) but indirectly also, in stirring up the natives to forward the work of education among themselves, by their own voluntary agency.

6. In the *establishment of Christian ministers*, the employment of natives in the work of instruction, the erection of churches, and the gathering the heathen into the fold of Christ. For the use of such congregations, the Liturgy of the United Church has been translated into the languages of many of the countries where the Society's missions are established, particularly the Susoo, Bulloom, Tamul, Hindoostanee, Bengalee, and Cingalese; and whilst the Society is thus the means of extending the influence of our apostolical church, by teaching the native congregations to worship God in the same form of words as ourselves, the Society derives also, mutually, great advantage from its character as an Episcopal Society, especially in the intercourse of its missionaries with Ancient Christian Churches. The Syrian Christians, in particular, on the coast of Malabar, have received its missionaries with the greatest cordiality and respect.

In the prosecution of this work, the Society expended, in its last year, upwards of *thirty-seven thousand pounds*. The meeting will be gratified to hear, that it now numbers fourteen hundred Clergymen among its members—that it employs *four hundred and nineteen laborers*; of whom 106 are Europeans, and 313 were chiefly born in the respective countries where they are employed—that it has *two hundred and sixty-five schools*, connected with *forty-two missionary stations* in its *nine missions*: in which schools there are *thirteen thousand six hundred and eighteen scholars*; of whom 9,584 are boys, 2,609 girls, and 1,425 adults—and that the word of salvation is not only published to many settled congregations formed from among the heathen, but that it is made known far and wide, by discussions and conversations with the pilgrim and the traveller by the way-side, with the crowds which frequent the market-places of the city, and with the multitudes which assemble at fairs of vast resort, or for the worship of their dumb idols—and that, by the blessing of God on all these means, not only is divine light gradually, but certainly, diffusing itself throughout that gross darkness which has covered the nations, but, in some places, *the little one has become a thousand, and the small one a strong nation*—giving full assurance that the Lord will hasten the entire accomplishment of all his promises in his time.

MRS. FRY, THE PHILANTHROPIST.

The following extract of a letter from a lady in Glasgow to a friend in Edinburgh, giving an account of Mrs. Fry's visit to a prison in

the former place, is from the American Baptist Magazine.

Mrs. Fry's manner and voice is delightful, and her communication free and unembarrassed. She met, by appointment, several of the magistrates, Mrs. Ewing, and a number of ladies at Bridewell. She told them with much simplicity, what had been done at Newgate, and proposed something similar, if it should be found practicable, at Glasgow. She entered into very pleasant conversation with every one. All were delighted when she offered to speak a little to the poor women; but the keeper of Bridewell said he feared it was a dangerous experiment, for that they never, but by compulsion, listened to reading, and were generally disposed to laugh and turn all into ridicule. She said she was not without fear of this happening, but she thought it might give pleasure to some, and would serve to show the ladies what she meant. The women, about one hundred, were then assembled in a large room, and when we went in, they seemed astonished, misdoubting and lowering. She took off her little bonnet, and sat down on a low seat, and fronting the women, and looking round with a kind and conciliating manner, but with an eye that met every eye there, she said, "I had better just tell you what we are come about." She said we had to do with a great many poor women sadly wicked; more wicked than any now present, and how they had been recovered from evil. Her language was often biblical, always referring to our Saviour's promises, and cheering with holy hope, those desolate beings. "Would you like to turn from that which is wrong? Would you like that ladies should visit you, and speak comfort to you, and help you to be better? you would tell them their griefs, for those that do wrong have many sorrows."

As we read them the rules, asking them always if they approved, they were to hold up their hands if they assented. At first we saw them down, and many hands were unraised; but as she spoke, tears began to fall. One very beautiful girl near me had her eyes swimming in tears, and her lips moved as if following Mrs. Fry. An older woman, who had her Bible, we saw pressing upon it involuntarily, as she became more and more engrossed.

The hands were now almost all ready to rise at every pause, and these callous and obdurate offenders were all with one consent bowed before her. In this moment she took the Bible, and read the parables of the lost sheep, and the piece of silver, and the prodigal son. It is not in my power to express to you the effect of her saintly voice, speaking such blessed words. She often paused and looked at the "poor women" (as she called them) with such sweetness, as won all their confidence; and she applied, with a beauty and taste, such as I never before heard, the parts of the story.—"His father saw him, when he was yet a great way off, and had compassion on him, and ran and fell on his neck and kissed him; and the son said unto him, Father, I have sinned against heaven," &c.

A solemn pause succeeded the reading. She rested the large Bible on the ground; we saw her on her knees before the women; her prayer was soothing and elevating, and her musical voice in the peculiar recitative style, — I felt it like a mother's song to a suffering child.

SUCCESS OF MISSIONS IN INDIA.

THE Reply of Rev. Mr. Hough to the letters of the Abbé Dubois contains a chapter on the "*Success of means used by Protestants for the conversion of the Hindoos.*" which might furnish us with more interesting matter than we shall find room to insert. From this chapter was derived the extract in our last number, (pp 116, 117,) relating to Mission Schools. The simple fact, there stated, "that there are at least 50,000 children, the major part heathen, now in the various schools established by Protestants in India," indicates, in Mr. Hough's view, not a little progress in breaking the chains of Hindoo superstition; especially since, in them, the domineering Brahmin is brought intimately to associate with the despised Soodra.

The establishment of female schools is a still greater triumph. Of such an undertaking the Abbé Dubois says, "The project is merely visionary, and altogether impracticable: the most deeply rooted prejudices of the country being decidedly hostile to its execution." That the "most deeply rooted prejudices of the country," which have for ages degraded the female sex to the rank of slaves, and at the same time rivetted upon them even stronger chains of superstition, than those which bind the Hindoo men, are indeed "decidedly hostile" to such an attempt, Mr. H. not only allows, but *urges*, as constituting a claim to deeper commiseration. But the Abbé is *too late* in affirming that this barrier is insurmountable. Two years before his assertions were hazarded, "the Baptist missionaries in Calcutta had actually succeeded in this important branch of missionary labor," and the subsequent efforts of Miss Cooke. (now Mrs. Wilson,) under the patronage of the Church Missionary Society have met with the most encouraging success.

On the arrival of Miss Cooke in India, and the object of her mission being made known, many, both Europeans and natives, thought, with the Abbé Dubois, that it was the most visionary scheme ever formed, and *certain* to end in disappointment. Her own Pundit, "a high Brahmin," Miss C. writes, "with a most profound contempt for the Bengalee

females," used daily to assure her, that she would never succeed: their women were all *beasts*—quite stupid—never could or would learn; nor would the Brahmins ever allow *their* females to be taught, &c. &c. To all this she answered; "Very well—we shall see." She persevered, however, against every discouragement; and in a short time she had the satisfaction of witnessing the decline of the native prejudices, and an increasing desire, on the part of the parents, to send their children to school, and on the part of the scholars to be instructed. Before the expiration of twelve months from the commencement of operations, there were nearly 400 Female Scholars in the fifteen schools which Miss Cooke had established. The subject of female education is becoming more popular than it was among the natives, and no doubt the number of schools is now greatly augmented. By the last arrivals the account stands as follows:

	Scholars.
Society for Promo. Christian Knowledge,	100
London Missionary Society,	80
Church Missionary Society,	439
In Calcutta—by the Female Juvenile Society, Baptist Missionaries, and others,	370
At and around Serampore, say,	200
Total,	1189

In stating the number of Native female children now under instruction in India, I labor under the same disadvantage of imperfect information, which I lamented in reporting the state of the schools for boys. By confining myself, however, as nearly as possible, to the accounts received, I obviate the charge of exaggeration; and in these nearly 1200 Native Girls, now collected in Protestant mission schools, we are furnished with a triumphant reply to the Abbé's imaginary objections!

The preaching of the Gospel, however, Mr. H. regards as the principal means, by which an immediate effect is to be produced on the native mind. This work cannot, in great part, be performed by missionaries from abroad. Native preachers must be qualified for the employment. This the missionaries are engaged in accomplishing; "and the success that has hitherto attended the preaching of this class of persons, justifies the anticipation of the happiest effects, when a competent number shall be sent forth, to preach to their own countrymen the wonderful works of God." Some instances of their fidelity and success are enumerated; among which the following of Veeonvassaden, a pupil of the missionary Swartz, fell within the compass of Mr. H.'s personal observation.

In proof of his zeal, I will state the number of converts made from idolatry, chiefly through his instrumentality, during the four years that he was with me;

In 1817	-	25
1818	-	52
1819	-	34
1820	-	122
		—
		233

This statement is sufficient to warrant the most sanguine expectations from the labors of such preachers, when their number shall be increased.

Mr. H. is not in the least disposed to contend with the Abbé, in regard to the reality or the magnitude of the difficulties to be encountered; but rests only in the assurance, that an Almighty arm will obtain the victory.

Fully do I concur in opinion with him, as he restates his position, "that, under existing circumstances, there is no *human* possibility of converting the Hindoos:" I know the difficulties; have grappled with them as well as he; and again and again have been compelled to stand still. But, praised be God, this has not always been the case; and one instance of success has appeared to me an ample remuneration for the labor expended upon twenty failures. In reference to this mighty undertaking, I know not the missionary who will not say, in the words of his gracious Master, "With men this is impossible; but with God all things are possible." Tell me not, This is not *reason*. It is perfectly reasonable to believe that Omnipotence can effect the work. It is not *carnal*, but it is *spiritual* reason. It is the *reasoning of faith*, which God approves, and which he will honor; because he is honored by faith in his word and power, and by the success which is thus ascribed solely to him.

While however, the power and promise of God, and the design of the Gospel covenant, justify the assertion that the Hindoos may, and ultimately will, be converted to the Christian faith, my conclusion is fortified by the actual commencement of the work of divine grace in Hindoostan.

I will not dwell upon the native congregations—amounting to about one hundred and sixty—assembled by the Baptist, the Church, the Methodist, the London, the Scottish, and the American, Missionary Societies, in different parts of India, since they do not consist entirely of Christians. I will, however, state, that those Societies can enumerate nearly *three thousand converts*, who have renounced all their superstitions, have embraced the Christian faith upon principle, are living according to the Saviour's commands and thus adorning their profession in the midst of idolatry and iniquity. The strictest attention is paid to their moral conduct: and when it is not in conformity with their profession they are suspended, and denied the privilege of communion, until the missionary is satisfied as to the sincerity of their repentance. Many have died in the faith, and given every proof that divine grace had regenerated their hearts.

Here I might close my argument with triumph.—When it is proved that such a number of Hindoos are turned from darkness to

light, and from the power of Satan to God, every Christian will be satisfied that the work of grace is *begun* in India; and will feel "confident, that he who *hath* begun the good work," can "and will carry it on" until it be complete. If this fail to convince the Abbé Dubois, and to remove his "scepticism" on the subject, it will only furnish an additional proof of the utter utility of holding any argument with *prejudice*.

But I have not done.—There is a body of Christians in South India to which I have not referred. They are the fruits of the labors of the Danish missionaries at Tranquebar, and the German missionaries of the Christian Knowledge Society, and have been converted at different periods during the last century. They occupy eight principal stations—Vepery, Tanjore, Tranquebar, Trichinopoly, Tinnevely, Cuddalore, Madura, and Ramnad. They are to be found also, in small numbers, scattered through many of the villages of South India. M. Dubois has some acquaintance with these people; and will, perhaps, know, that when I state them at *twenty thousand*, I estimate them far below their actual number.

The character of these Christians, however, the Abbé would make to be such, as to render them unworthy of the name. Mr. H. has had some acquaintance with them. He has visited most of their stations. Among those in the Tinnevely district, amounting to about 4,000, he has lived for some time, and had the management of their spiritual affairs. He knows them to be much superior, in a moral point of view, to the Abbé's description of the Roman Catholics, with whom they were compared.

I admit the Tinnevely Christians will disappoint the man who expects to find them an intelligent and highly spiritually minded people. But when their situation is known, such expectation would be most unreasonable. When I first arrived amongst them in 1816, they had been ten years without a missionary; nearly that time with only one country priest; their schools had gone to decay; and they were almost destitute of the Scriptures and elementary books. What reason, then, have we to be surprised, if their knowledge and religion were at a low ebb? Yet I will affirm, that, in both respects, they were equal to what any town or village in Christendom would be, if left for the same length of time under similar circumstances.

During the ten years that they were left to themselves, their heathen neighbors persecuted them in an arbitrary and vexatious manner: but they bore the trial with patience, without one, as far as I could ever learn, apostatizing, to avoid personal suffering. Let this be contrasted with the apostasy of 60,000 Roman Catholics upon the command of Tipu Sultan to have them circumcised and "made converts to Mahomedanism!"

During the prevalence of the cholera mor-

bas in Tinnevely, many of the Roman Catholics united with the heathen in the devil's dance, and other idolatrous ceremonies, to avert that awful calamity—*Not an instance of the kind occurred among the Native Protestants of the same district!*

Of the Roman Catholics he says, that "the practical virtues of Christianity are almost unknown to them!" Their drunkenness and other vices are proverbial; and they are allowed by their priests to live in this state of iniquity, without interruption, provided they make "confession" now and then, and pay for "absolution." *I never knew a Native Protestant addicted to intoxication.* Any one detected in the commission of sin, that brought reproach upon the Christian profession, was severely reprimanded, and suspended from communion, until he gave evident signs of repentance.

The want of integrity in their dealings, which the Abbé ascribes to Hindoo Christians generally, Mr. H. also denies, on the ground both of testimony and observation, to belong to the character of Native Protestants.

But, supposing the Protestants, as a body, deserved one half of the reproach which M. Dubois so unsparingly heaps upon them, they would at least prove this point, in opposition to his assertions, that the Hindoos may be weaned from their idolatrous practices. Though he will not allow that the 23,000 Protestants in India have attained to Christian perfection, yet, since not one of them is allowed to retain pagan superstitions, he can no longer maintain his position, that their prejudices, &c. are "insurmountable."

Mr. H. does not consider it at all necessary to prove, that the 23,000 *Native Protestants in India* are all subjects of divine grace. "The tares and the wheat have always grown together." His "object is to shew that the work of grace is *begun* in India;" and it is sufficient for this purpose, that there are many among them,—it would be sufficient, that there were *any*,—who, judging from their fruits, are sincere and undisguised Christians." That there are such, he has shewn, and continues to illustrate, by various examples. The means used by Protestants to spread the Gospel in India have succeeded beyond expectation. We ought, therefore, still to prosecute those means, with the assurance, that the Lord will gather, from that land of darkness, a people for his praise.

The Abbé Dubois may object to this conclusion, that the instances of conversion produced—though we take them at twenty-three thousand!—are, after all, as a drop to the ocean, as the small dust in the balance, when compared with the one hundred millions of

souls in our eastern dominions!—True. But we regard them as the first sprouting of that "grain of mustard-seed, which a man took and sowed in his field: which, indeed, is the least of all seeds; but when it is grown it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." It is the beginning of that leaven to ferment, "which a woman took, and hid in three measures of meal, till the whole was leavened." I have abundantly shewn, that the mass is, humanly speaking, preparing for this operation, by means of schools and various publications. I have proved, also, that the divine grace has taken effect. How difficult soever it may be to convert the adult heathen, we have seen that it is *not* "impracticable." What the Holy Spirit has accomplished in one case, he can accomplish in another, and in all.

The Abbé Dubois, like the ten spies from Canaan, would discourage us, by reports of the stupendous difficulties in the way of evangelizing the inhabitants of the East; and he predicts the destruction of Christianity in India within the space of fifty years. I, though in spirit and faith inferior to Caleb and Joshua, am yet returned from the same land that the Abbé has visited, and bring a similar report of the obstacles to be encountered. I do, however, with those two faithful Israelites, encourage missionaries to go up and possess the land. The Lord has shewn that He is with us also: He will conquer by us. Then, "rebel not ye against the Lord." Joshua's God is our God: and in the day of his own power he will redeem even India to himself. Behold the foundation of the Redeemer's temple laid in that pagan land; and look confidently for the day, when "He shall bring forth the head-stone thereof with shoutings, crying, Grace, Grace, unto it."

BURMAN MISSION.

THE war between Great Britain and Burmah occasions much solicitude in regard to the fate of some of the American Baptist missions in the latter place. An extract of a letter, dated at Calcutta, Aug. 29, 1824, has been published, which is as follows:

No news has lately been received from Ava direct, but report says that our troops have no doubt arrived ere this. A letter from Mrs. Wale states that they have every reason to believe, that Dr. Price, and Dr. and Mrs. Judson are imprisoned. They have been nearly in a state of starvation at Rangoon, and for six days were obliged to live on food of any kind, which their servants could obtain. Their sufferings have indeed been great. I speak particularly of the missionaries; others, no doubt, have suffered.

The Christian Watchmen, in giving an account of intelligence communicated at the last Baptist monthly concert in Boston, says,

No particulars have come to hand, on which dependence may be placed, respecting

the present circumstances of Mr. and Mrs. Johns, and Dr. Price. A report was circulating that they had been imprisoned, with certain privileges, of being allowed to take the air, &c.; but it is hoped the fact is so well known, that they are Americans, and not the subjects of Great Britain, that suspicions respecting them have dissipated, and their liberty been restored. The best, however, which we can imagine, of their circumstances, shows the importance of bearing them on our hearts at the throne of grace, and imploring for them that protection which they need.

Mr. Wade and wife, and Mr. Hough and wife, had left Rangoon, and the two first had arrived at Calcutta.

BIBLE SOCIETY IN COLOMBIA.

A public meeting was held on the 18th of March at Santa Fe de Bogota, the capital of the new republic of Colombia, by the minister of foreign relations, several Senators and Representatives, the Rector and Secretary of the University, and several Catholic friars, in consequence of an invitation of Mr. Thompson, agent of the British and Foreign Bible Society. At this meeting, after some remarks, it was agreed to call a general meeting on the next Sunday, for the purpose of establishing a Bible Society in Santa Fe de Bogota, on the plan of the British and Foreign Bible Society. *N. Y. Obs.*

STATISTICS OF THE GERMAN REFORMED CHURCH IN THE UNITED STATES.

The following table shows the number of ministers, churches, and communicants in the several classes. It should be remarked, however, that the returns are quite imperfect. It should also be remarked, that, unlike most other denominations of Christians, where generally a single congregation is assigned to one minister, the German Reformed ministers, for the most part, have each of them the charge of several congregations, sometimes as many as eight, and seldom less than three. The average number of churches to each minister, is between three and four.

Classes of Philadelphia	Min.	Ch.	Com.
" Northampton	6	15	—
" Lebanon	9	46	4576
" Susquehannah	10	41	1360
" West Penn. (in 1823)	10	49	4244
" Zion's	6	38	—
" Maryland	14	26	1565
" Virginia	10	43	2533
" Ohio	6	37	—
	0	13	—

The number of destitute churches according to the returns of the various classes, which, however, are incomplete, is as follows: viz. 5 in Pennsylvania, 11 in Ohio, 14 in Virginia, 14 in North Carolina, 8 in South Carolina, 12 in Tennessee, 5 in Kentucky, 5 in Indiana, 3 in Illinois, 5 in Missouri. Total 82.

Lit. and Evan. Mag.

REVIVALS OF RELIGION.

A correspondent in New Jersey informs us that there are about 70 persons in Springfield, and 70 more in Westfield, who express a hope that they have been born again, since the commencement of the revival in those places. Of those in Westfield, he says, "they are of all ages from 10 to 64, and 20 are heads of families. The following case is worthy of particular notice. At one meeting for inquiry, were found seated, a grand parent, his two sons, and a little grandson. The little grandson submitted to God, and indulged a hope first; mark his footsteps. He went and set up family worship in his father's house. Next, the father was rejoicing, and he went and erected the family altar in the grandfather's house. Soon after the grandfather was born again. Was not this literally, "from the least to the greatest." The meetings have been unusually solemn and interesting. At one evening meeting seven professed to obtain hope, and in several others, two or three. Hardly a house has been passed by."

In addition to the above, we learn from the Newark Eagle, "that the glorious work of divine grace, is, at this moment, proceeding in a most encouraging manner, in Newark, Bloomfield, Orange, Elizabethtown, Connecticut Farms, and New Providence. The good work also continues without abatement in several churches in Morris county.

The Latter Day Luminary notices revivals of religion in Shapleigh and Sullivan, Maine. In the latter place more than 50 had been added to the church, and nine were candidates. Brooklyn and New-Milford in Connecticut are also mentioned. In Floyd, New York, 46 have been recently added to the church.—Several revivals in Ohio are spoken of in the Baptist publications. Among other places are Kingsville in the Connecticut reserve, and Salem and adjacent towns in Astabula county. At Sempronius fifty-five, at Throopville 45, Fredonia 66, Ashtabula 70, have been baptized.—In New Brunswick, as many as 28 have been recently baptized at Fredericktown, and between 40 and 50 at Waterboro'.—Geneva, Gorham, Manchester, Palmyra and Bloomfield, New York, are mentioned. At Palmyra about 300 have been added to the Congregational, Baptist and Methodist churches.—At Stows square, in Lowville, on the 3d of January, 86 had been added to the Congregational Church, and a further accession of 20 or 30 was expected.—In Stratton, a small destitute parish in Vermont, 37 are said to have been added to the church.—In an Episcopal congregation in Morgantown, Pa. it is hoped that fifty have commenced a new life.

The following is an extract of a letter from the Rev. James McCoy, of the Baptist mission at Carey, dated March 1.

The Lord is still blessing us. Twenty have been baptized as the fruit of this blessed revival: eight of them white men in our camp, one old Patagonian woman, and 11 of our Indian scholars. An old chief, Rongee, has been received by the church, is now gone to his hunting ground to inform his people and invite them hither to hear the Gospel, expecting to return and be baptized in about eight days.

Revival in Africa.

A letter from Rev. Mr. Ashmun, Agent of the American Colony in Liberia, states, that there was a pleasing attention to religion among the natives the last fall. "About 30 of our converts of all ages and characters in the vicinity, have, as the fruits of this work, publicly professed their faith in the Redeemer. They have also far walked as the truly regenerate children of God."

State of Religion in New York.

The following are extracts from the last Narrative of the State of Religion within the bounds of the Presbytery of New York.

During the past year, we have little to report of an encouraging nature, more than that the gates of hell have not prevailed to overthrow any of the bulwarks in Zion, and that the church retains the strong holds of the truth in our city, and enlarges her lines. We are obliged to confess, that for our sins God has withdrawn his Holy Spirit from several of his servants formerly much favored, and that, in proportion to the number of our present teachers, the external means of grace are weakened by the incorruptible word of truth.

A number of members and most weighty reasons for the numerous Presbytery reports the declining state, which will prove that God has not venged us to be glorious, nor hath he in a more than a bare toleration.

In the Third Church, the accessions to the membership have not been inconsiderable; in the Second Street church they have been on a large scale, the growth of the Seventh Presbyterian Church is matter of thankfulness; a prodigious blessing has been granted to the independent church, which is about to change its location and occupy a new edifice on West-street in Chestnut-street. The Spring Street church, who are soon to enter into their new place of worship in Light-street, have just parted in the blessing. The colored church is in an interesting position, as respects its spiritual interests; and a new church has been poured forth upon the city. The Presbyterian Church in Brooklyn, and the Church in Brooklyn. A new church has been founded in Brooklyn-street, containing six hundred. Three new Pres-

byterian Churches have been organized in Westchester county, viz. one in White Plains, and two in the township of Greenvale. This region has long been comparatively waste, and Presbytery rejoices in the present indications of its spiritual improvement through the Gospel.—The Marine's church, in which a member of this body ministers, continues to flourish, and already disperses its seeds of blessings over many waters to the islands of the sea.

APPROACHING ANNIVERSARIES.

IN NEW YORK.

The number of Anniversaries of important Charitable Societies, which are held in the city of New York during the second week in May, render it an interesting season to the religious community.

On Wednesday, the 11th of the present month, will be held the Annual Meeting of the UNITED FOREIGN MISSIONARY SOCIETY, and of the AMERICAN TRACT SOCIETY, recently instituted in that city.

Thursday, the 12th, is the Anniversary of the AMERICAN BIBLE SOCIETY, and of the PRESBYTERIAN EDUCATION SOCIETY.

The Meeting of the AMERICAN SOCIETY FOR MELIORATING THE CONDITION OF THE JEWS, and that of the UNITED DOMESTIC MISSIONARY SOCIETY will be held on Friday the 13th.

IN BOSTON.

Several interesting Anniversaries occur in this city during the week of the Massachusetts General Election.

The AMERICAN EDUCATION SOCIETY will hold its next annual meeting on Monday the 23d inst.

THE MASSACHUSETTS MISSIONARY SOCIETY will meet on Wednesday, the 25th.

On Thursday, the 26th, will be the meeting of the AMERICAN TRACT SOCIETY, of the MASSACHUSETTS BAPTIST MISSIONARY SOCIETY, and of the AUXILIARY FOREIGN MISSION SOCIETY OF BOSTON AND VICINITY.

At the meeting of the American Tract Society, the Question of concurrence or non-concurrence in the late proceedings at New York, in forming another Society of the same name and general character, will be discussed.

American Board of Missions.

FORMATION OF AUXILIARIES.

CONNECTICUT. New Haven County. The Auxiliary Foreign Mission Society of New Haven City was formed on 21st of March. Officers:—

Rev. Jeremiah Day, D. D. President.
 Rev. Samuel Merwin,
 Rev. Leonard Bacon, } *V. Presidents.*
 Mr. Thomas F. Davis, Secretary.
 Mr. Cleveland J. Salter, Treasurer.

NEW HAMPSHIRE. Hillsborough County.
The Auxiliary Society of Hillsborough South
Unity, including Associations in Amherst,
 Hill of, Wilton, Temple, Sharon, New Ips-
 wich, Mason, Brookline, Hollis, Pelham,
 Nottingham West, Littlefield, Merrimac, and
 Bedford, was organized at Amherst on the
 6th of April. A discourse appropriate to the
 occasion, was delivered by the Rev. John
 H. Church, D. D. of Pelham. Officers:—

Rev. John H. Church, D. D. Pelham, President.
 Rev. Eli Smith, Hollis,
 Rev. Ebenezer Hull, Mason, } *V. Presidents.*
 Hon. Clifton Claggett, Amherst,
 Joseph Barrett, Esq., N. Ipswich,
 Dea. John French, Bedford,
 Rev. Humphrey Moore, Milford, Secretary.
 Edmund Parker, Esq., Amherst, Treasurer.

FORMATION OF ASSOCIATIONS.

MASSACHUSETTS. Barnstable Co. Dennis.
 (S. par.) Lad. Asso. Mrs. John Sanford. Pres. Mrs.
 Prince Baker, V. Pres. Mrs. Nehemiah Baker, Sec.
 Polly Nickerson, Treas. 3 coll. Formed March 23.

(N. par.) Gent. Asso. Rev. Joseph Haven, Pres. Dea.
 Prince Howes, V. Pres. Barnabas Hall, Sec. Nathan
 Howes, Treas. 3 coll.—Lad. Asso. Mrs. Joseph Haven,
 Pres. Mrs. Zephth Howes, V. Pres. Olive Gorham, Sec.
 Mrs. Mary Taylor, Treas. 3 coll. Formed March 24.

Orleans. Gent. Asso. Dea. Judah Rogers, Pres.
 Dea. Benjamin Seabury, Sec. and Treas. 6 coll.—Lad.
 Asso. Mrs. Daniel Johnson, Pres. Mrs. Abigail Smith,
 Sec. and Treas. 6 coll. Formed March 30.

Chatham. Gent. Asso. Rev. Stetson Raymond,
 Pres. Capt. Prince Harding V. Pres. Richard Sears,
 Jun. Esq. Sec. Sears Atwood, Treas. 5 coll. Formed
 March 31.

Wellfleet. Lad. Asso. Mrs. Joseph Holbrook, Pres.
 Mr. Isaac Pierce, V. Pres. Mrs. Richard Laha, Sec.
 Mrs. Jerusha Holbrook, Treas. 5 coll. Formed
 April 7.

Falmouth, (2d Cong. So.) Gent. Asso. Rev. Silas
 Shores, Pres. Ebenezer Nye, Esq. V. Pres. Sylvanus
 Hatch, Sec. Dea. Benjamin Hatch, Treas. 4 coll.—
 Lad. Asso. Mrs. Ebenezer Nye, Pres. Mrs. Silas
 Weeks, V. Pres. Mrs. Stephen Nye, Sec. Mrs. Peter
 Robinson, Treas. 3 coll. Formed April 12.

(1st Cong. So.) Gent. Asso. Rev. Benjamin Wood-
 bury, Pres. Dea. Thomas Fish, V. Pres. Consider
 Hatch, Sec. Davis Hatch, Treas. 10 coll.—Lad. Asso.
 Mrs. Benjamin Woodbury, Pres. Mrs. Weston Jen-
 kins, V. Pres. Mrs. Foster Hatch, Sec. Mrs. Thatcher
 Lewis, Treas. 10 coll. Formed April 13.

Bristol Co. Berkley. Lad. Asso. Mrs. Barzillai
 Cane, Pres. Mrs. Thomas Andrus, V. Pres. Mrs.
 Shadrach Burt, Sec. and Treas. 7 coll. Formed
 April 18.

Berkshire Co. Dalton. Gent. Asso. Rev. Eben-
 ezer Jennings, Pres. Dea. Jacob Chamberlain, V.
 Pres. Henry Marsh, Esq. Sec. Simon Wright,
 Treas. 4 coll.—Lad. Asso. Mrs. Ebenezer Jennings,
 Pres. Dorothy Williams, V. Pres. Mrs. Henry Marsh,
 Sec. Sarah Porter, Treas. 4 coll. Formed March 15.

Lancaster. Gent. Asso. Rev. Noah Sheldon,
 Pres. Hon. Wolcott Hubbard, V. Pres. Dr. Enoch
 Porter, Sec. Richard Whitney, Treas. 4 coll.—Lad.
 Asso. Mrs. Noah Sheldon, Pres. Mrs. Eben Squier,
 V. Pres. Mary Hubbard, Sec. Mrs. Enoch Pierce,
 Treas. 4 coll. Formed March 16.

Williamstown. Gent. Asso. Rev. R. W. Gridley,
 Pres. Hon. Daniel Noble, V. Pres. Dr. Lindon A.
 Smith, Sec. John Wright, Treas. 10 coll.—Lad. Asso.
 Mrs. Catherine King, Pres. Mrs. R. W. Gridley, V.
 Pres. Mrs. E. A. Dewey, Sec. Mrs. Timothy Whit-
 man, Treas. 10 coll.

William College Asso. Alvon Nash, Pres. Daniel
 Fessenden, V. Pres. Nicholas Murry, Sec. Eliphalet
 Kane, Treas. 4 coll. Formed March 21.

Hampshire Co. Northampton. Gent. Asso. Rev.
 Solomon Williams, Pres. Hon. Lewis Strong, Sec.
 David G. Whitney, Treas. 12 coll.—Lad. Asso. Mrs.
 Solomon Williams, Pres. Mrs. Mark Tucker, Sec.
 Mrs. R. B. Edwards, Treas. 12 coll.

Southampton. James K. Sheldon, Pres. Theodore
 Strong, Sec. Luther Edwards, Jr. Treas. 6 coll.—Lad.
 Asso. Mrs. Eliza Edwards, Jr. Pres. Pamela Strong,
 Sec. Princes Clapp, Treas. 6 coll.

Williamburgh. Rev. Henry Lord, Pres. John Wells,
 Sec. Joseph Bolman, Treas. 8 coll.—Lad. Asso. Mrs.
 Zachariah Mayhew, Pres. Romaine Wells, Sec. Mrs.
 Elvathan Graves, Treas. 8 coll.

Goheen. Rev. Joel Wright, Pres. Jonathan Lyman,
 Sec. John Williams, 2d. Treas. 5 coll.—Lad. Asso.
 Mrs. Joel Wright, Pres. Maria James, Sec. Mrs. Chloe
 Hawkes, Treas. 5 coll.

Plainfield. Gent. Asso. Rev. Moses Pallock, Pres.
 Dea. James Richards, Sec. Erastus Bates, Treas. 3
 coll.—Lad. Asso. Mrs. Moses Pallock, Pres. Lydia
 Richards, Sec. Mrs. Ira Has. in, Treas. 4 coll.

Cummington. Gent. Asso. Rev. James Briggs,
 Pres. Seth Porter, Jr. Sec. William Packard, Treas.
 6 coll.—Lad. Asso. Mrs. Anna Briggs, Pres. Mary
 Porter, Sec. Clarissa Briggs, Treas. 6 coll.

Amherst. Gent. Asso. Rev. Herman Humphrey,
 Pres. Rev. Austin Dickinson, Sec. Lucius Boltwood,
 Esq. Treas.

Sunderland. Rev. James Taylor, Pres. Eliza
 Rowe, Sec. Austin Smith, Treas. 5 coll.—Lad. Asso.
 Mrs. Nathan Smith, Pres. Tryphosa Clark, Sec. Mrs.
 James Taylor, Treas. 4 coll.

Whately. Gent. Asso. Rev. Rufus Wells, Pres.
 Rev. L. P. Bates, Sec. Levi Bush, Treas. 5 coll.—
 Lad. Asso. Mrs. L. P. Bates, Pres. Chloe Holkins, V.
 Pres. Mrs. Leonard Loomis, Sec. Betsey S. Cooley,
 Treas. 5 coll.

Deerfield. (S. par.) Rev. Benjamin Rice, Pres.
 Stephen Whitney, Sec. Paul Clark, Treas.

Hatfield. Rev. Joseph Lyman, D.D. Pres. Dea.
 Joseph Billings, Sec. Col. Erastus Billings, Treas. 5
 coll.—Lad. Asso. Mrs. Joseph Lyman, Pres. Sally
 Morton, Sec. Mrs. Israel Dickinson, Treas. 5 coll.

East Hampton. Lad. Asso. Mrs. Payson Williston,
 Pres. Miss B. Wright, Sec. Mrs. S. Williston, Treas.
 5 coll.

CONNECTICUT. New Haven Co. North Ha-
 ven. Gent. Asso. Rev. William Boardman, Pres.
 Joshua Barnes, V. Pres. Joel Ray, Sec. Eleazer War-
 ner, Treas. 7 coll. Formed March 20.

New Haven. Lad. Asso. Mrs. Stephen Tawing,
 Pres. Mrs. Anna Townsend and Mrs. Alvin Wilcox,
 V. Pres. Antoinette Dunning, Sec. Catharine Town-
 end, Treas. Formed March 21.

Milford. (1st Soc.) Gent. Asso. Rev. Bezaleel Pines
 Pres. Nathan Nettleton, V. Pres. Samuel B. Gunn
 Esq. Sec. Abijah Carrington, Esq. Treas. 8 coll.
 —Lad. Asso. Mrs. Bezaleel Pines, Pres. Mrs.
 Elijah Bryan, V. Pres. Eunice Pines, Sec. Letitia
 Dickensons, Treas. 8 coll. Formed March 22.

(2d Soc.) Gent. Asso. Rev. Jehu Clark, Pres.
 William Durand, V. Pres. William A. Bull, Sec.
 Barnabas Woodcock, Treas. 8 coll.—Lad. Asso.
 Mrs. Jehu Clark, Pres. Mrs. Martha Socket, V. Pres.
 Charlotte Durand, Sec. Mrs. Samuel Highy, Treas.
 7 coll. Formed April 4.

New London Co. Norwich. (1st Soc.) Gent. Asso.
 Rev. Joseph Strong, D. D. Pres. William Cleveland,
 V. Pres. Henry Strong, Sec. Joseph C. Huntington,
 Treas. 9 coll.

Fairfield Co. Bridgeport. Lad. Asso. Mrs. Elijah
 Waterman, Pres. Mrs. Abijah Hawley, V. Pres. Re-
 becca Lockwood, Sec. Mrs. Phoebe Smith, Treas. 12
 coll. Formed April 1.

Trumbull. Gent. Asso. Rev. James Kunt, Pres.
 Ali Brinsmade, V. Pres. Dr. Daniel Ufford, Sec.
 Elijah Sterling, Treas. 4 coll.—Lad. Asso. Mrs.
 Reuben Taylor, Pres. Mrs. Ephraim T. Edwards,
 V. Pres. Rebecca B. Burton, Sec. Mrs. James Kunt,
 Treas. 6 coll. Formed April 5.

Monroe. Gent. Asso. Lucius Curtis, Pres. Shelton
 Beach, V. Pres. Rev. Clarence G. Lee, Sec. Eliza
 Hawley, Treas. 6 coll.—Lad. Asso. Mrs. C. G. Lee,
 Pres. Mrs. Abel French, V. Pres. Lucy Clark, Sec.
 Betsey Judson, Treas. 7 coll. Formed April 6.

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During the past year, we have little to report of an encouraging nature, more than that the gates of hell have not prevailed to demolish any of the bulwarks in Zion, and that the church retains the strong holds of the faith in our city, and enlarges her lines. But we are obliged to confess, that for our sins God has withdrawn his Holy Spirit from sections of his heritage formerly much favored; and that, in proportion to the number of our people reached by the external means of grace, few are sanctified by the incorruptible word of truth.

Amidst numberless and most weighty reasons for humiliation, Presbytery reports the following facts, which will prove that God has not forgotten to be gracious, nor hath he in anger shut up his tender mercies.

In the Brick Church, the accessions to the communion have not been inconsiderable; in the Rutgers-street church they have been very large; the growth of the Seventh Presbyterian Church is matter of thankfulness: a peculiar blessing has been granted to the Orange-street church, which is about to change its location and occupy a new edifice for worship in Canal-street. The Spring street church, who are soon to enter into their new place of worship in Laight-street, has also partaken in the blessing. The colored Presbyterian Church is in an interesting state in respect to its spiritual interests; and a large blessing has been poured forth upon the Centre Presbyterian Church in Broome-street, and the Church in Brookline. A new Church has been formed in Beecker-street under interesting auspices. Three new Pres-

byterian Churches have been organized in Westchester county, viz. one in White Plains, and two in the township of Greenvale. This region has long been comparatively waste, and Presbytery rejoice in the present indications of its spiritual improvement through the Gospel.—The Mariner's church, in which a member of this body ministers, continues to flourish, and already disperses its seeds of blessings over many waters to the islands of the sea.

APPROACHING ANNIVERSARIES.

IN NEW YORK.

The number of Anniversaries of important Charitable Societies, which are held in the city of New York during the second week in May, render it an interesting season to the religious community.

On Wednesday, the 11th of the present month, will be held the Annual Meeting of the UNITED FOREIGN MISSIONARY SOCIETY, and of the AMERICAN TRACT SOCIETY, recently instituted in that city.

Thursday, the 12th, is the Anniversary of the AMERICAN BIBLE SOCIETY, and of the PRESBYTERIAN EDUCATION SOCIETY.

The Meeting of the AMERICAN SOCIETY FOR MELIORATING THE CONDITION OF THE JEWS, and that of the UNITED DOMESTIC MISSIONARY SOCIETY will be held on Friday the 13th.

IN BOSTON.

Several interesting Anniversaries occur in this city during the week of the Massachusetts General Election.

The AMERICAN EDUCATION SOCIETY will hold its next annual meeting on Monday the 23d inst.

The MASSACHUSETTS MISSIONARY SOCIETY will meet on Wednesday, the 25th.

On Thursday, the 26th, will be the meeting of the AMERICAN TRACT SOCIETY, of the MASSACHUSETTS BAPTIST MISSIONARY SOCIETY, and of the AUXILIARY FOREIGN MISSION SOCIETY OF BOSTON AND VICINITY.

At the meeting of the American Tract Society, the Question of concurrence or non-concurrence in the late proceedings at New York, in forming another Society of the same name and general character, will be discussed.

American Board of Missions.

FORMATION OF AUXILIARIES.

CONNECTICUT. New Haven County. *The Auxiliary Foreign Mission Society of New Haven City* was formed on 21st of March. Officers:—

Rev. Jeremiah Day, D. D. President.
 Rev. Samuel Merwin, } V. Presidents.
 Rev. Leonard Bacon,
 Mr. Thomas T. Davis, Secretary.
 Mr. Cleveland J. Salter, Treasurer.

NEW HAMPSHIRE. Hillsborough County.
The Auxiliary Society of Hillsborough South
Faithful, including Associations in Amherst,
 Milford, Wilton, Temple, Sharon, New Ips-
 wich, Mason, Brookline, Hollis, Pelham,
 Nottingham West, Litchfield, Merrimac, and
 Bedford, was organized at Amherst on the
 9th of April. A discourse appropriate to
 the occasion, was delivered by the Rev. John
 H. Church, D. D. of Pelham. Officers:—

Rev. John H. Church, D. D. Pelham, President.
 Rev. Eli Smith, Hollis,
 Rev. Ebenezer Hill, Mason,
 Hon. Clifton Claggett, Amherst,
 Joseph Barrett, Esq., N. Ipswich,
 Dr. John French, Bedford, } V. Presidents.
 Rev. Humphrey Moore, Milford, Secretary.
 Edmund Parker, Esq., Amherst, Treasurer.

FORMATION OF ASSOCIATIONS.

MASSACHUSETTS. Barnstable Co. Dennis.
 (S. par.) Lad. Asso. Mrs. John Sanford Pres. Mrs.
 Palmer Baker, V. Pres. Mrs. Nehemiah Baker, Sec.
 Polly Nickerson, Treas. 3 coll. Formed March 23.

(N. par.) Gent. Asso. Rev. Joseph Haven, Pres. Dea.
 Prince Howes, V. Pres. Barnabas Hall, Sec. Nathan
 Howes, Treas. 3 coll.—Lad. Asso. Mrs. Joseph Haven,
 Pres. Mrs. Zephth Howes, V. Pres. Olive Gorham, Sec.
 Mrs. Mary Taylor, Treas. 3 coll. Formed March 24.

Orleans. Gent. Asso. Dea. Judah Rogers, Pres.
 Dea. Benjamin Seabury, Sec. and Treas. 6 coll.—Lad.
 Asso. Mrs. Daniel Johnson, Pres. Mrs. Abigail Smith,
 Sec. and Treas. 6 coll. Formed March 30.

Chatham. Gent. Asso. Rev. Stetson Raymond,
 Pres. Capt. Prince Harding, V. Pres. Richard Sears,
 Jun. Esq. Sec. Sears Atwood, Treas. 5 coll. Formed
 March 31.

Wellfleet. Lad. Asso. Mrs. Joseph Holbrook, Pres.
 Mrs. Isaac Pierce, V. Pres. Mrs. Richard Laha, Sec.
 Mrs. Jerusha Holbrook, Treas. 5 coll. Formed
 April 7.

Plymouth, (2d Cong. So.) Gent. Asso. Rev. Silas
 Shores, Pres. Ebenezer Nye, Esq. V. Pres. Sylvanus
 Hatch, Sec. Dea. Benjamin Hatch, Treas. 4 coll.—
 Lad. Asso. Mrs. Ebenezer Nye, Pres. Mrs. Silas
 Weeks, V. Pres. Mrs. Stephen Nye, Sec. Mrs. Peter
 Robinson, Treas. 3 coll. Formed April 12.

(1st Cong. So.) Gent. Asso. Rev. Benjamin Wood-
 bury, Pres. Dea. Thomas Fish, V. Pres. Consider
 Hatch, Sec. Davis Hatch, Treas. 10 coll.—Lad. Asso.
 Mrs. Benjamin Woodbury, Pres. Mrs. Weston Jen-
 kins, V. Pres. Mrs. Foster Hatch, Sec. Mrs. Thatcher
 Lewis, Treas. 10 coll. Formed April 13.

Bristol Co. Berkley. Lad. Asso. Mrs. Barzillai
 Cane, Pres. Mrs. Thomas Andros, V. Pres. Mrs.
 Bradner Burt, Sec. and Treas. 7 coll. Formed
 April 13.

Berkshire Co. Dalton. Gent. Asso. Rev. Ebenezer
 Jennings, Pres. Dr. Jacob Chamberlain, V.
 Pres. Henry Marsh, Esq. Sec. Simeon Wright,
 Treas. 4 coll.—Lad. Asso. Mrs. Ebenezer Jennings,
 Pres. Dorothy Williams, V. Pres. Mrs. Henry Marsh,
 Sec. Sarah Porter, Treas. 4 coll. Formed March 15.

Lancashire. Gent. Asso. Rev. Noah Sheldon,
 Pres. Hon. Wolcott Hubbard, V. Pres. Dr. Enoch
 Pierer, Sec. Richard Whitney, Treas. 4 coll.—Lad.
 Asso. Mrs. Noah Sheldon, Pres. Mrs. Eben Squier,
 V. Pres. Mary Hubbard, Sec. Mrs. Enoch Pierer,
 Treas. 4 coll. Formed March 16.

Williamstown. Gent. Asso. Rev. R. W. Gridley,
 Pres. Hon. Daniel Noble, V. Pres. Dr. Lindon A.
 Smith, Sec. John Wright, Treas. 10 coll.—Lad. Asso.
 Mrs. Catherine King, Pres. Mrs. R. W. Gridley, V.
 Pres. Mrs. E. A. Dewey, Sec. Mrs. Timothy Whit-
 man, Treas. 10 coll.

Williams College Asso. Alvon Nash, Pres. Daniel
 Freeman, V. Pres. Nicholas Murray, Sec. Eliphalet
 Kent, Treas. 4 coll. Formed March 21.

Hampshire Co. Northampton. Gent. Asso. Rev.
 Solomon Williams, Pres. Hon. Lewis Strong, Sec.
 David G. Whitney, Treas. 12 coll.—Lad. Asso. Mrs.
 Solomon Williams, Pres. Mrs. Mark Tucker, Sec.
 Mrs. R. B. Edwards, Treas. 12 coll.

Southampton. James K. Sheldon, Pres. Theodore
 Strong, Sec. Luther Edwards, Jr. Treas. 6 coll.—Lad.
 Asso. Mrs. Eliza Edwards, Jr. Pres. Pamela Strong,
 Sec. Princess Clapp, Treas. 6 coll.

Williamsburg. Rev. Henry Lord, Pres. John Wells,
 Sec. Joseph Bowman, Treas. 8 coll.—Lad. Asso. Mrs.
 Zechariah Mayhew, Pres. Ronda Wells, Sec. Mrs.
 Elvathian Graves, Treas. 8 coll.

Goshen. Rev. Joel Wright, Pres. Jonathan Lyman,
 Sec. John Williams, 2d. Treas. 5 coll.—Lad. Asso.
 Mrs. Joel Wright, Pres. Maria James, Sec. Mrs. Chas
 Hawkes, Treas. 5 coll.

Plainfield. Gent. Asso. Rev. Moses Hallock, Pres.
 Dea. James Richards, Sec. Erastus Bates, Treas. 3
 coll.—Lad. Asso. Mrs. Moses Hallock, Pres. Lydia
 Richards, Sec. Mrs. Ira Hall, Treas. 4 coll.

Cummington. Gent. Asso. Rev. James Briggs,
 Pres. Porter, Jr. Sec. William Packard, Treas.
 6 coll.—Lad. Asso. Mrs. Anna Briggs, Pres. Mary
 Porter, Sec. Clarissa Briggs, Treas. 6 coll.

Amherst. Gent. Asso. Rev. Heman Humphrey,
 Pres. Rev. Austin Dickinson, Sec. Lucius Boltwood,
 Esq. Treas.

Sunderland. Rev. James Taylor, Pres. Elisha
 Rowe, Sec. Austin Smith, Treas. 5 coll.—Lad. Asso.
 Mrs. Nathan Smith, Pres. Tryphosa Clark, Sec. Mrs.
 James Taylor, Treas. 4 coll.

Whately. Gent. Asso. Rev. Rufus Wells, Pres.
 Rev. L. P. Bates, Sec. Levi Bush, Treas. 5 coll.—
 Lad. Asso. Mrs. L. P. Bates, Pres. Chloe Helkins, V.
 Pres. Mrs. Leonard Loomis, Sec. Betsey S. Cooley,
 Treas. 5 coll.

Deerfield. (S. par.) Rev. Benjamin Rice, Pres.
 Stephen Whitney, Sec. Paul Clark, Treas.

Hatfield. Rev. Joseph Lyman, D.D. Pres. Dea.
 Joseph Billings, Sec. Col. Erastus Billings, Treas. 5
 coll.—Lad. Asso. Mrs. Joseph Lyman, Pres. Sally
 Morton, Sec. Mrs. Israel Dickinson, Treas. 5 coll.

East Hampton. Lad. Asso. Mrs. Payson Williston,
 Pres. Miss B. Wright, Sec. Mrs. S. Williston, Treas.
 5 coll.

CONNECTICUT. New Haven Co. North Ha-
 ven. Gent. Asso. Rev. William Boardman, Pres.
 Joshua Barnes, V. Pres. Joel Ray, Sec. Eleazer War-
 ner, Treas. 7 coll. Formed March 20.

New Haven. Lad. Asso. Mrs. Stephen Twining,
 Pres. Mrs. Anna Townsend and Mrs. Alvin Wilcox,
 V. Pres. Antoinette Dunning, Sec. Catharine Towns-
 end, Treas. Formed March 21.

Milford. (1st Soc.) Gent. Asso. Rev. Bezaleel Penco
 Pres. Nathan Nettleton, V. Pres. Samuel B. Gunn
 Esq. Sec. Abijah Carrington, Esq. Treas. 8 coll.
 —Lad. Asso. Mrs. Bezaleel Penco, Pres. Mrs.
 Elijah Bryan, V. Pres. Eunice Penco, Sec. Letitia
 Dickenson, Treas. 8 coll. Formed March 20.

(2d Soc.) Gent. Asso. Rev. Jehu Clark, Pres.
 William Durand, V. Pres. William A. Bull, Sec.
 Barnabas Woodcock, Treas. 8 coll.—Lad. Asso.
 Mrs. Jehu Clark, Pres. Mrs. Martha Sackett, V. Pres.
 Charlotte Durand, Sec. Mrs. Samuel Highy, Treas.
 7 coll. Formed April 4.

New London Co. Norwich. (1st Soc.) Gent. Asso.
 Rev. Joseph Strong, D. D. Pres. William Cleveland,
 V. Pres. Henry Strong, Sec. Joseph C. Huntington,
 Treas. 9 coll.

Fairfield Co. Bridgeport. Lad. Asso. Mrs. Elijah
 Waterman, Pres. Mrs. Abijah Hawley, V. Pres. Re-
 becca Lockwood, Sec. Mrs. Phoebe Smith, Treas. 12
 coll. Formed April 1.

Trumbull. Gent. Asso. Rev. James Kant, Pres.
 Ab. Bransmade, V. Pres. Dr. Daniel Ufford, Sec.
 Elijah Surling, Treas. 4 coll.—Lad. Asso. Mrs.
 Reuben Taylor, Pres. Mrs. Ephraim T. Edwards,
 V. Pres. Rebecca B. Burton, Sec. Mrs. James Kant,
 Treas. 6 coll. Formed April 5.

Monroe. Gent. Asso. Lucius Curtis, Pres. Shelton
 Beach, V. Pres. Rev. Chauncey G. Lee, Sec. Elisha
 Hawley, Treas. 6 coll.—Lad. Asso. Mrs. C. G. Lee,
 Pres. Mrs. Abel French, V. Pres. Lucy Clark,
 Betsey Judson, Treas. 7 coll. Formed April 6.

Huntington. Gent. Asso. Rev. Thomas Panderson. Pres. George Shelton, V. Pres. William Mills, Sec. Hezekiah Rudd, Treas. 6 coll.—Lad. Asso. Mrs. T. Panderson, Pres. Mrs. Sylvester Post, V. Pres. Sally Rudd, Sec. Abby Lewis, Treas. Formed April 7.

Hartford Co. Hartford, (North So.) G-m. Asso. Norman Smith, Pres. Amos M. Collins, V. Pres. James B. Hosmer, Sec. Charles L. Porter, Treas. 6 coll. Formed April 18.—Lad. Asso. Mrs. Eliphaz Terry, Pres. Mrs. James R. Woodbridge, V. Pres. Mrs. William Ely, Sec. Mrs. Horace Burr, Treas. 6 coll.

NEW HAMPSHIRE. Hillsborough Co. New Ipswich. Gent. Asso. Rev. Isaac R. Harbourn, Pres. Joseph Barrett, Esq. V. Pres. James T. Luman, Sec. Joseph Davis, Treas. 9 coll.—Lad. Asso. Mrs. Lucy F. Hall, Pres. Mrs. John Clark, V. Pres. Mrs. Isaac R. Harbourn, Sec. Mrs. Jesse Holton, Treas. 10 coll. Formed March 21.

Pelham. Gent. Asso. Rev. John H. Church, D. D. Pres. Des. Benjamin Barker, V. Pres. Capt. Elijah Bradstreet, Sec. Maj. William Hardy, Treas. 5 coll.—Lad. Asso. Mrs. John H. Church, Pres. Mrs. Samuel M. Richardson, V. Pres. Mrs. Eben C. Foster, Sec. Mrs. William Hardy, Treas. 5 coll. Formed March 28.

Nottingham West. Gent. Asso. Des. Isaac Merrill, Pres. Des. Am Blodgett, V. Pres. Col. William Hill, Sec. Des. Benjamin Merrill, Treas. 5 coll. Formed March 30.—Lad. Asso. Mrs. Benjamin Merrill, Pres. Mrs. Caleb Ford, V. Pres. Mrs. Jefferson Smith, Sec. Mrs. Kimball Johnson, Treas. 5 coll. Formed April 18.

Temple. Gent. Asso. Rev. Noah Miles, Pres. Elias Colburn, V. Pres. Des. Nathan Wheeler, Sec. Dr. Nathan Jones, Treas. 5 coll. Formed April 4.

Sharon. Gent. Asso. Jonathan Farnsworth, Agent.—Lad. Asso. Mary Farnsworth, Agent. Formed April 6.

Peterborough. (Presb. So.) Lad. Asso. Mrs. Moody Davis, Pres. Julia Hunt, V. Pres. Adeline Field, Sec. Mrs. Timothy Hunt, Treas. 4 coll. Formed April 7.

Litchfield. Gent. Asso. Des. Thomas Bixby, Pres. Capt. Joseph Chase, V. Pres. John Parker, Sec. Mr. Stephen Moor, Treas. 3 coll.—Lad. Asso. Mrs. Mary Pillsbury, Pres. Mrs. Samuel Center, V. Pres. Clarissa Abbot, Sec. Susannah Underwood, Treas. 3 coll. Formed April 11.

Wilton. Gent. Asso. Dr. Ebenezer Rockwood, Pres. Zebediah Abbot, V. Pres. Ashby Morgan, Sec. Solomon Holt, Treas. 4 coll.—Lad. Asso. Mrs. Daniel Russell, Pres. Mrs. Abram Whittemore, V. Pres. Ruth Burton, Sec. Mary Abbot, Treas. 9 coll. Formed April 11.

Merrimack. Gent. Asso. Robert McGaw, Esq. Pres. Des. Daniel Ingalls, V. Pres. John Wallace, Sec. Des. Solomon Danforth, Treas. 5 coll.—Lad. Asso. Mrs. Robert McGaw, Pres. Mrs. Nathan Parker, V. Pres. Catharine Kimball, Sec. Mrs. John Wallace, Treas. 9 coll. Formed April 14.

VERMONT. Windham Co. Brattleboro' (R. par.) Gent. Asso. Rev. Jonathan McGee, Pres. Samuel Elliot, Esq. V. Pres. John Chortley, Sec. Des. John Holbrook, Treas. 2 coll.—Lad. Asso. Mrs. John Holbrook, Pres. Mrs. Jonathan McGee, V. Pres. Mr. William Fessenden, Sec. and Treas. 4 coll. Formed April 11.

(W. par.) Gent. Asso. Rev. J. L. Stark, Pres. Capt. Edward Woodman, V. Pres. Des. Russell Hayes, Sec. Percy Knowlton, Treas. 5 coll.—Lad. Asso. Mrs. Marcia Palmer, Pres. Mrs. J. L. Stark, V. Pres. Mrs. Russell Hayes, Sec. and Treas. 5 coll. Formed April 12.

Halifax. Gent. Asso. Rev. Thomas H. Wood, Pres. Des. Am Brooks, V. Pres. Jedediah Stark, Esq. Sec. Erastus Hall, Treas. 4 coll.—Lad. Asso. Mrs. Thomas H. Wood, Pres. Mrs. Jonathan Kellogg, V. Pres. Mrs. Erastus Hall, Sec. Mrs. Israel Kellogg, Treas. 4 coll. Formed April 14.

Bennington Co. Bennington. Gent. Asso. Des. Calvin Bingham, Pres. Capt. John Norton, V. Pres. Rev. Abner Peters, Sec. Charles Cushman, Esq. Treas. 10 coll.—Lad. Asso. Mrs. William Henry, Pres. Mrs. Stephen H. Sedill, V. Pres. Mrs. Abner Peters, Sec. Mrs. Charles Cushman, Treas. 6 coll. Formed March 13.

NEW YORK. Rensselaer Co. Troy. Lad. Asso. Mrs. Micah J. Lyman, Pres. Mrs. Stephen Ross, V. Pres. Mrs. Daniel Sackett, Sec. Mrs. Jedediah Tany, Treas. 8 coll. Formed March 2.

Hoodick. Gent. Asso. Rev. Ebenezer Chever, Pres. Col. George R. Davis, V. Pres. Thomas F. Hewit, Sec. Col. Timothy Graves, Treas. 4 coll.—Lad. Asso. Mrs. Ebenezer Chever, Pres. Mrs. George R. Davis, V. Pres. Mrs. Jonathan Hurbut, Sec. Mrs. Timothy Graves, Treas. 4 coll. Formed March 11.

Saratoga Co. Waterford. Gent. Asso. Rev. Samuel Blatchford, D. D. Pres. Rev. Maurice W. Dwight, V. Pres. Zephon Haywood, Sec. Jonathan H. Douglass, Esq. Treas. 3 coll.—Lad. Asso. Mrs. Samuel Blatchford, Pres. Mrs. Thomas Scott, V. Pres. Mrs. D. K. Lighthall, Sec. Mrs. John House, Treas. 3 coll. Formed March 10.

Montgomery Co. Kingsborough. Gent. Asso. Philo Mills, Pres. Abner Leonard, V. Pres. Amos Beach, Jr. Sec. Des. Samuel Giles, Treas. 8 coll.—Lad. Asso. Mrs. Elijah Chandel, Pres. Mrs. James Burr, V. Pres. Mrs. Elisha Yale, Sec. Mrs. Samuel Giles, Treas. 8 coll.—Young Gent. Asso. James F. Enos, Pres. Jennison G. Ward, V. Pres. William Leonard, Sec. Charles J. Hall, Treas. 8 coll.—Young Lad. Asso. Abigail Gillet, Pres. Sarah Gilra, V. Pres. Betsey Webb, Sec. Jane A. W. Chandel, Treas. 8 coll. Formed March 20.

Livingston Co. Avon. Gent. Asso. Rev. John B. Whittlesey, Pres. Des. Samuel Allen, V. Pres. John Lawrence, Sec. James Lawrence, Esq. Treas. 6 coll.—Lad. Asso. Mrs. J. B. Whittlesey, Pres. Mrs. S. Allen, V. Pres. Miss P. Wheeler, Sec. Mrs. J. Lawrence, Treas. 6 coll. Formed Jan. 3.

Donations

FROM MARCH 21ST. TO APRIL 20TH, INCLUSIVE.

I. AUXILIARY SOCIETIES.

Antrim and Vic. N. H. Des. E. Burnham, Tr.	
Hameock, Gent.	40 00
La.	30 44
	70 44
less c. note,	1 00—69 44
Hartford Co. Ct. J. R. Woodbridge, Tr.	
Hartford, B. Hudson,	2 00
A friend,	5 50
P. Windsor, north soc. Gent.	14 12
R. Potwine,	4 00
D. French,	1 00
A. Bissell,	1 00
Individuals,	1 00
Fem. benev. soc.	12 60
Men's do.	12 00
E. Hartford, Ia. work. so.	12 00—64 72
New London and Vic. Ct. Aux. Soc. L.	
Allen, Tr.	
New London, La. Asso.	69 00

Northampton and Vic. Ms. Aux. Soc. E.

S. Phelps, Tr.	
Chester, Mr. S. Lyman, for West. Miss.	5 00
Deerfield, a friend,	4 40
Hatfield, Fem. Asso.	14 77—24 17

Total from the above Auxiliary Societies \$237 33

II. VARIOUS COLLECTIONS AND DONATIONS.

Adams, N. Y. Mon. con. by Des. A. Thomas,	3 00
Amherst, Ms. Mrs. Humphrey, 10; left by Mary H. (dec.) 1; by Rev. Dr. Humphrey,	11 00
Andover, Ms. Av. of a museum kept by Misses A. W. and M. O. Woods,	2 27
Ashby, Ms. Young la. benev. so. Miss L. Manning, Tr. for John M. Putnam and Arcturus Putnam, at the Sandw. Isl. by Mr. Kendall,	14 00
Augusta, Me. Gent. asso. Mr. T. W. Smith,	40 00

<i>Beth, Mo. Coll.</i> after address by Rev. Mr. Ellis, for Sandw. Isl. miss.	30 78
<i>Bedford Co. Ten. Sub.</i> in Rev. T. J. Hall's chh. by Rev. W. Potter	61 00
<i>Bennington, Vt.</i> Mr. W. B. Adams, by Rev. J. Brackett	1 00
<i>Berkley, Ms.</i> Indiv. av. of a m. f. by Mr. J. Reed, Jr.	8 04
<i>Bethlehem, Ga.</i> Mr. Wallace, rec'd at Carmel	1 60
<i>Blacky, Ala.</i> S. Dinwiddie, Esq. by Rev. W. Potter	8 50
<i>Barn, Ms.</i> United mon. con. for Pal. Miss.	141 25
<i>Bem. benev. so.</i> for Sereno E. Dwight and Edward D. Griffin in Ceylon, by Miss R. Ware	34 00
<i>Collee.</i> after the 2d address by Rev. Mr. Ellis for Sandw. Isl. miss.	65 88
J. T. L. for printing a tract respecting the success of missions in the Islands of the Pacific	10 00
Mr. Am. Ward, a thank offering	50 00
<i>Bradford, East par.</i> Mr. Gent, so. 14; in. so. 6; for ed. ben. chil. by Mr. D. Stickney	90 60
<i>Braintree, Ms.</i> Fem. in Rev. Mr. Starr's par. by Richard S. Storrs, at Maybew	15 00
<i>Branwick, Mr.</i> Bowdoin Coll. miss. Asso. by Mr. J. Sherman, Tr.	30 00
<i>Coll.</i> after address by Rev. Mr. Ellis, for Sandw. Isl. Miss.	40 47
<i>Mon. con.</i> by Rev. A. Mead,	30 00
<i>Burlington, Vt.</i> Fem. miss. ed. so. Mrs. B. Bruce, Tr. for ed. ben. chil. at the wes. stations	20 00
<i>Cambridge, Ms.</i> A friend	5 00
<i>Camillus, N. Y.</i> Mr. U. Chapin, by Dea. A. Thomas	1 60
<i>Charleston, S. C.</i> Juv. ben. sch. so. in sub. sch. so. 1. for the <i>Chargene school</i> , A. F. Grady sup. by H. C. McLeod, Esq.	45 18
<i>Remitted</i> to Carmel, by Rev. R. Bascom	30 75
<i>Charlestown, Ms.</i> Miss P. Gardwrt	80
<i>Charlotte, Vt.</i> Mr. Benajah E. Root, by Rev. O. B. Hoyt	30 60
<i>Chinapond and Dracut, Ms.</i> Fem. char. so. for John Elliot in Ceylon 6th pay, by Miss P. Ford	12 00
<i>Chester, Vt.</i> Char. box kept by Miss L. Ames 3; mon. con. 3; J. P. Williams, Esq. 3;	7 00
<i>Columbia, Ten.</i> Indiv. by Rev. W. Potter	18 00
<i>Edmunds, N. Y.</i> Mon. con. by Dea. A. Thomas	30 00
<i>Everard, N. H.</i> Mon. con. 7; La. for ben. chil. by Col. Kent 5;	12 00
<i>Danville, N. Y.</i> La. miss. so. Mrs. E. Sheppard, Tr.	12 00
<i>Dorchester, Ms.</i> Dea. E. Withington, av. of bees	10 00
<i>Dreut, Ms.</i> Mon. con. 1st par. by Rev. J. Merrill	13 28
<i>Dunbarton, N. H.</i> For. miss. soc. by J. Mills, Jr.	12 00
<i>Durham, N. Y.</i> First Pres. so. frim. cent so. 34; mon. con. 10; av. of 2 cop. Miss. Herald 3; D. B. B. a meehan. saving of one cent from prof. of each day's labor for Pal. Miss. 3.50; L. S. 30; 3d so. a friend 10; S. C. J. a little girl av. of a m. lamb 1.35; W. Ingraham 1.45; by Rev. S. Wilfiston	04 67
An old friend of miss. by Rev. C. L. Dimmick	10 00
<i>Essexford, Ct.</i> A friend by Rev. R. Torrey	30 00
<i>East Guilford, Ct.</i> Young la. benev. so. Miss B. Judd, Tr. by T. Dwight, Esq.	21 00
<i>East Hampton, N. Y.</i> Fem. so. by Rev. E. Phillips	15 00
<i>Leicester, N. H.</i> Mon. con. by Rev. W. F. Rowland	30 00
<i>Fairfield, Ct.</i> Chh. by T. Dwight, Esq.	12 00
<i>Franklin, Ten.</i> Col. by Rev. W. Potter	33 50
<i>Gloucester, Ms.</i> (Sandy Bay) A friend to mis-	3 00
<i>Goshen, N. Y.</i> Young la. of acad. for fem. sch. at Bonyah, by Mr. J. P. Haven	12 44
<i>Greene Co. Ala.</i> Mr. S. Witherspoon, rec'd at Emmaus	2 00
<i>Greenville, N. Y.</i> E. Reed, Esq. by Rev. Dr. Porter	100 00
<i>Greensfield, N. H.</i> Young la. read so. for ed. of Jewish chil. by Rev. Danforth	3 80
<i>Greensfield, Ms.</i> Mon. con. in 2d cong. so. by Mr. N. Wright	28 45
<i>Hulifax, Vt.</i> A friend by T. H. Wood, Esq.	5 00
<i>Hulifax, Ms.</i> Aux. miss. so. by Mr. N. Cushman	7 80
<i>Hallowell, Me.</i> Coll. after address by Rev. Mr. Ellis, for Sandw. Isl. miss.	43 00
<i>Hamp. Chris. Depos.</i> South Hadley, young men's relig. so. T. Clark, Tr. 10; Northampton c. box 5; O. Warner 1.31; Granby, wes. char. so. 30.25; indiv. av. of m. f. 4.90; wes. char. so. for Cornwall sch. 1	46 03

<i>Hancock, N. H.</i> 2d. mon. con. by Rev. A. Bumpus	11 00
<i>Haverhill, N. J.</i> F. m. mite so. for Aaron Condit, in Ceylon, by C. Voorhies, Esq.	10 00
<i>Hardwick, Ms.</i> Mon. by Mr. J. Mixer	4 34
<i>Hartford, Vt.</i> Rev. A. Hazen	12 00
<i>Hinesburgh, Vt.</i> Fem. char. so. 5; cong. chh. for wes. miss. 5.75; an indiv. 25c. by Rev. O. S. Hoyt	11 00
<i>Hollis, N. H.</i> Capt. C. P. Farley 5; J. Worcester Esq. 2; Mr. T. Cummings, 1; by Mr. O. Eastman	8 00
<i>Hosick, N. Y.</i> Two chil. of Rev. E. Cheever, by Rev. J. Brackett	1 00
<i>Huntsville, Ala.</i> Mon. con. by Rev. W. Potter	22 68
<i>Keene, N. H.</i> Mon. con. by Rev. Z. S. Barstow	6 00
<i>Kennobunk, Me.</i> Capt. J. Hatch, by Mr. O. Burnham, 3.50; frim. miss. so. Misses Gillpatrick and Williams collectors, for Indian missions, by do. 30.80	24 30
<i>Kennebunkport, Me.</i> Mon. con. by Rev. J. P. Fernald, 68; Mrs. P. Lord, a thank offering, 15	78 00
<i>Kingston, Upper Canada, A friend,</i> for Sandw. Isl. miss. by T. Dwight, Esq.	8 00
<i>Kittery, Me.</i> Mon. con. 4.70; fem. cent. so. 15.34; an indiv. 25; do. 5; to constitute the Rev. STEPHEN MERRILL an Honorary Member of the Board, by T. H. Miller	80 00
<i>Lebanon, N. H.</i> Mon. con. 30; S. Kendrick, Esq. 3; by Rev. C. Cutler	23 60
<i>Lunenburg, Ms.</i> Mrs. H. Cushing, by W. Harrington, Esq.	2 00
<i>Madison Co. Ala.</i> W. Smith, 3; Rev. A. H. Davis, 1; by Rev. W. Potter	4 00
<i>Mars-hill, Ten.</i> Indiv. by do.	4 00
<i>Maury Co. Ten.</i> Coll. in Rev. Mr. Brown's chh. by Rev. W. Potter	30 00
<i>Massachusetts, A. —</i>	20 00
<i>Mobile, Ala.</i> Mr. M. Thaxter, rec'd at Emmaus	5 00
<i>Montpelier, Vt.</i> La. av. of industry, for wes. miss. Miss E. S. Jewett, Tr.	8 00
<i>Montreal, L. C.</i> A fem. friend	5 00
<i>Murfreesboro's Ten.</i> Coll. by Rev. W. Potter	19 50
<i>Nashville, Ten.</i> Coll. 30; indiv. 37; by Rev. W. Potter	73 00
<i>Newark, N. J.</i> Male mite so. for ed. ben. chil. in India, by Mr. S. H. Pearson	80 00
<i>Newbury, Ms.</i> Mm. S. Atkinson for Brainerd miss. by Mr. T. Hale	5 00
<i>New Haven, Ct.</i> Aux. so. Mr. C. J. Salter, Tr. fem. miss. so. 80, Norwalk young la. scw. so. 21; New Haven, sp. for inquiry in Yale College to constitute Rev. Prof. ELEAZER T. FITCH, an Honorary Member of the Board 80; ded. amt. retained 1;	180 00
<i>New Ipswich, N. H.</i> Mon. con. by Rev. I. R. Barbour	4 28
<i>Newton, Ms.</i> M. f. for a child to be named Jonathan Homer in the Choc. na. by Mr. W. Jackson, 30; a friend, for Indian schools 5;	35 00
<i>New York City, Pa.</i> Miss. ass. M. Allen, Esq. Tr. 3d an. pay. for sup. of Rev. Messrs. Goodell and Bird,	1 323 33
M. Allen, Esq. 3d pay. for William Goodell at Maybew	30 00
Pupils of Mr. J. D. Holbrook's sch. for ed. ben. youth in Ceylon by Mr. J. P. Haven	17 00
<i>North Yarmouth, Me.</i> Coll. in 1st meeting house, after address by Rev. Mr. Ellis, (of which for translating the Scriptures, &c.) for Sandw. Isl. miss.	43 50
<i>Oglethorpe Co. Ga.</i> Mite so. rec'd at Brainerd	1 00
<i>Pal. Miss. so.</i> Dr. E. Alden, Tr. Abington, 1st par. 32.50; Weymouth 2d par. 17.50	50 00
<i>Peru, Ms.</i> Mon. con. by Rev. J. M. Brewster	6 00
<i>Philadelphia, Pa.</i> La. Ceylon so. for ed. ben. chil. in Ceylon, by A. Henry, Esq.	60 00
<i>Plainfield, Ct.</i> Fem. miss. so. by E. Eaton, Tr.	10 00
<i>Portland, Me.</i> Coll. after address by Rev. Mr. Ellis, for Sandw. Isl. miss.	142 00

* The above sum was received as follows:—Coll. in Rev. Dr. Spring's chh. at the evening service after communion, the year past, 309.73; mon. con. in Rev. Mr. Patton's chh. Broome st. N. Y. 24.01; coll. at anniversary meeting in Murray at chh. N. Y. after sermon by Rev. S. H. Cox, 94.50; Messrs. A. Tappan, 100; A. G. Phelps, 100; H. Averill, 25; E. Pierson, 50; E. Lord, 50; A. Fisher, 25; J. C. Halsey, 25; W. Couch, 25; E. Ellsworth, 25; J. D. Holbrook, 20; chil. miss. box in Mr. M. Allen's fam. 1; a friend, 434.09; Total, 1333 33

Portsmouth, N. H. Coll. after address by Rev. Mr. Ellis, for Sandw. Isl. miss.	37 75
Princeton, N. J. Fem. sch. for John S. Newboud, in Ceylon, by H. P. Goodrich	13 00
A friend	2 00
Randolph, Vt. Fem. cent. so. Miss M. Edson, &c.	19 35
Robertson's Fork, Ten. Miss. so. by Rev. W. Potter	13 25
Roanoke, N. Y. Mr. J. Bissell, Jr.	50 00
Salem, Ms. Mon. con. in new south meet. house by Mr. D. Lang, 18.44; Juv. benev. so. in Mrs. Curtis's sch. for Thomas Spencer in Ceylon, 12; collee. after address by Rev. Mr. Ellis, for Sandw. Isl. miss. 50; av. of a military coat for Eliot, by Mrs. Cornelius 4.50;	82 94
Salem and Soc. Ten. Indiv. by Rev. W. Potter	18 75
Savannah, Ga. A la. for Cher. and Choc. miss. by S. C. and J. Schenk	13 00
Shilohville, Ten. Ludin. 18; Rev. G. Newton and wife, 1.50; by Rev. W. Potter	10 50
Shrewsbury, Ms. Mon. con. in Rev. Mr. Allen's sch. by Mr. A. Green	4 50
Springfield, Vt. Mr. E. Ames, av. of a potato box for For. miss. sch. 5; for a child in Ceylon	5 00
Springfield, Ms. A friend for Israel E. Trask, in Ceylon	13 00
St. Albans, Vt. Mon. con. by H. James, Esq.	30 00
Stirling, Ms. Fem. miss. so. by Rev. A. Holcomb	11 42
Stratford, Ct. Mon. con. 5.50; a marriage fee fr. Rev. Mr. Leavett 3; by A. Dwight, Esq.	8 50
Temple, Me. Mon. con. in cong. sch. by Rev. D. Thurston	4 10
Tennessee, Synod. by Rev. W. Potter	23 37
Trana, Ala. Mr. Blackwell, by do.	1 12
Trumbull, Ct. La. miss. so. Miss R. B. Burton	4 37
Tuscumbia, Ala. Mr. Nutman, L. R. H. 10; by Rev. W. Potter	11 00
Tuscumbia, Rev. Mr. Wood, rec'd at Mayhew	4 00
Utica, N. Y. Mon. con. 12.88; Elizabeth Clark, a milk girl; E. box of Mrs. T. Hastings, 14; by Mrs. A. Thomas	14 88
West Newbury, Ms. 2d par. Contrib. on fast day for soc. chil. 9; by Mr. E. Demond, fr. so. for soc. chil. in India for John Kirby, Ceylon, 1th pay. Miss H. Tappan, 1r. 14;	23 00
West Putnam, N. Y. Mon. con. in Frisco chh. Mr. G. Becawith, Tr. by Rev. Dr. Chester	31 00
West Rutland, Vt. Frs. meet. by Mr. J. Chatterton	20 50
White bluff, Ga. Fem. benev. so. 7th pay, for Thomas Goulding in Ceylon, by S. C. and L. Schenk	30 00
Whites, N. Y. Mon. con. by Mrs. A. Thomas	6 51
Williamson Co. Ten. Indiv. by Rev. W. Potter	12 00
Winchester, Ten. Coll. by do.	37 06
Unknown , or purpose concealed by the donors; A friend, for Sandw. Isl. miss.	12 00
Friends to missions (of which for translations 20.00)	500 00
A friend, 5th pay for Fanny Coit in Ceylon.	20 00
Amount of donations acknowledged in the preceding lists, \$5,022 39.	

III. LEGACIES.

Ashfield, Ms. Part of Legacy of Rev. Alvan Sanderson, dec'd, by Mr. Asa Sanderson, Exr.	100 00
Canon, Ct. Part of the Legacy of the late Dr. Solomon Everest, (7.516* having been acknowledged previously) by Benj. Ely, Esq., Exr.	100 00
Hinsdale, Ms. Legacy of Sarah Pearce, dec'd, by S. Spencer, Esq., Exr.	2 00

IV. DONATIONS IN CLOTHING, &c.

Addison, Vt. A box fr. fem. benev. so. Lucy Hough, Tr.	55 00
Ashby, Ms. 10 pr. socks and 1 vest fr. young la. benev. so. Miss Lucy Manning, Tr.	
Boston, Ms. 13 short coats, 8 long coats, 31 pr. pantaloons, 5 jackets, 2 vests, fr. a friend, for wcs. lares.	
Byfield, Ms. A box fr. young la. read. so. Mary T. Perley, sec.	

* Note. By referring to the Trans. Vol. XX p. 25, and p. 292, it will be perceived that \$7,175 should have been stated, at p. 292, to have been received, instead of \$7,125.

Hamp. Chris. Depos. Granby, west. chr. so. 16 1-4 yards full'd cloth, 16.25; 1 vest, 1.33; 1 shirt, 75c. 4 pr. socks, 1.34; linen cloth, 50c. thread, 40c.	20 65
Kingston, N. H. A bundle fr. la. by the Tr. of the Rockingham chr. so. for wcs. miss.	
Lunenburg, Ms. 500 copies Webster's spelling book fr. Col. W. Harrington.	17 25
Mobile, Ala. Domestic cloth fr. Mr. H. Sewall, 5.50; do. fr. Mr. Cunningham, 3.65; do. fr. Mr. Robinson, 8.40;	14 00
Oglethorpe Co. Ga. Cloth fr. mite so. rec. at Brainerd	14 00
Trumbull, Ct. A box of clothing, &c. fr. la. miss. so. Miss R. B. Burton, sec.	18 27
W—— N. H. A box of sheets, &c. for wcs. miss. bequeathed by a young female friend of missions.	

Committed to the care of Mr. J. P. Haven, New York.

Greenville, N. Y. A box.
New Providence, N. J. 30 yds. woollen cloth fr. fem. of Prob. chh. by J. Lattie, Esq.

Committed to the care of Dea. A. Thomas, Utica, N. Y.

Madison, N. Y. 11 lb. Flax, by Mr. W. B. Tompkins.

Committed to the care of T. Dwight, Esq. New Haven, Ct.

Burlington, Ct. Clothing fr. fem. miss. so. Mrs. S. Frisbie, Tr.
Huntington, Ct. Sundry articles, by Abby Lewis.

EXTRACTS FROM CORRESPONDENCE.

The first of the following Extracts is from a gentleman in Boston whose property was preserved, while the store, which he occupied, was consumed by the late fire.

SIR,—Enclosed is fifty dollars, to be put into the Treasury of the Lord, as a token of gratitude for his kind preservation at the late dreadful fire.

From a Merchant in the State of New York.

This day I send you, as above, \$100, and to the New York Seaman's Society \$50, to the Domestic Missionary Society of New York \$50, and to the Theological Seminary at Princeton \$50;—and, if my business prospers, I shall have \$1000 more to spare this year.—I am helping some of our weak churches \$10 to \$20 a year, and promising and endorsing for them to larger amounts. Suppose I appoint myself bishop of a dozen weak churches, and provide ministers for them; will not that be well. I know of one Society, who want a man full of the Spirit of Christ, who will labor for \$300 a year and board, horsekeeping &c till he can build up the Society to greater strength. If you can send me such a man, let him come at once;—I will see him paid.

From a Clergyman.

A few days since, a man called on me, and said, "Mr. S. preached to us some time ago about the spiritual condition of the heathen. I then resolved to appropriate one tenth of my lambs to the cause of missions; and now I have fourteen dollars to pay you, for the purpose of spreading the Gospel."

If we should preach more concerning the wants and woes of the heathen, you would at once, no doubt, have more ample means of sending them the Gospel.

THE

MISSIONARY HERALD.

VOL. XXI.

JUNE, 1825.

No. 6.

BIOGRAPHY.

NARRATIVE OF PHILIP, A NATIVE CHRISTIAN IN CEYLON.

THE following narrative is from the pen of the Rev. Daniel Poor. The subject of it has been repeatedly spoken of in those extracts from Mr. Poor's journal, which we have formerly inserted in the Herald. The effect produced upon his mind by the mere perusal of the sacred Scriptures, with very little human instruction, and the peculiar course of life which he has subsequently pursued, render his history both interesting and instructive.

It is now three or four years, since I first heard of this man. He was well known in Jaffna by the name of "crazy Philip." But, judging from the accounts which I received of him from different individuals, I could not but hope, that he was a man under the influence of the good Spirit; though some circumstances related of him indicated a state of partial derangement. I had a strong desire to see him; but he was then travelling through remote parts of the District, (his friends knew not where,) preaching the Gospel. About two years ago he returned, after an absence of eighteen months, to Jaffna. He was then suffering much from pulmonary complaints, which were occasioned by constant and loud speaking, abstinence from food, and exposure to the weather. He made known his case to Mr. Mooyaart, who gave him a note to Dr. Scudder, requesting medical assistance. Having received some medicine and advice, he set out to return to Jaffna. After he had left the house, Dr. Scudder, recollecting that the man was in rather a destitute state, sent him a cloth. Philip directed the boy who brought it to him to tell the doctor to read the latter part of the 26th chapter of St. Matthew, ("Naked, and ye clothed me," &c.) that he might there see what would be his reward.

Soon after this, while at Mr. Mooyaart's, he had an attack of cholera. There I first saw him. I conversed and prayed with him, and requested him to come to Tillipally, if he should be again restored to health. A few weeks after he came, and, in answer to my inquiries, he gave me a

short account of his life, and of his views of the leading doctrines of Christianity. It was evident from his conversation that he was well acquainted with the contents of the New Testament; but that he had had no one to explain it to him. He knew of the existence of the Old Testament, but he never perused any part of it. He was of course ignorant of many important facts relative to God's dealings with mankind in former ages, and entertained some erroneous notions respecting the doctrines and duties of Christianity. The account he gave of himself, and his whole appearance awakened within me a lively interest in his welfare. I proposed to him to remain a few months at Tillipally, and commence the reading of the Old Testament. He was pleased with my proposal, and on the next day recited the first chapter of Genesis. For some time, I spent an hour with him daily, in giving him instruction. The interest and gratification he manifested, and the progress he made in his new studies, were a rich reward of my labors. He was particularly pleased with finding many subjects fully explained in the Old Testament, allusions to which he had often observed in the New.

After he had been with me a short time. I requested him to give me, in writing, an account of his conversion to the Protestant faith, and of his course of life, since that event. The following is a translation of the account which he gave me.

"I was born and educated a Roman Catholic. I used to speak against the

Protestant religion with those who had joined the Rev. Christian David's congregation. In those days I had neither the Old nor New Testament. At that time I and my brothers and sisters had a lawsuit. I was in the habit of going to the house of a Moodular, who was a Protestant, for advice concerning my case. In his house I found a New Testament, which I often read, and became acquainted with some of its contents. I believed what I read; was desirous of knowing more, and of obeying its commands.

"As the Moodular was a Protestant, he used to go and hear the Gospel. I accompanied him. By hearing Christian David read and explain the Scriptures, and by reflecting on the subject, I understood the character of Christ, and of his disciples. I then felt the importance of being a Christian; and, that I might fully know the word of Christ, and be established in the truth, I improved every opportunity of hearing the word, and conversed frequently with my Catholic relatives. The Catholics greatly derided the Gospel, and the Protestants; and said that Luther and Calvin, in order to get married, and to walk according to their lusts, made this Protestant religion. Knowing that it was on account of their ignorance that they talked so, I diligently examined the New Testament on the Sabbath and other days.

"In October, 1819, the Moodular had a little business to attend to in Charvercherry. When he was there, he spoke to Mr. Vanderlynden, the magistrate in that place, in my favor, and he employed me in his service. When I went to live with the magistrate, he was in the habit of reading the Scriptures in the family. That was very pleasing to me, and I was induced to read and explain the New Testament to the heathen in that place. Some persons heard attentively, though others despised. Seeing that some heard, I was greatly pleased, and thought of establishing a school in the church in that place, that the heathen might be instructed. I came to Mr. Knight, who was instructing children in Christianity, and asked him to come, and assist in establishing and instructing a school at Charvercherry. He told me to get a school and instruct the children in Nellore. But I did not like that, since, according to the Gospel, we ought to make known the word of God in all cities and countries.

"When my mother, brothers and sisters, and others, saw this, thinking that I had lost my reason, they came to put oil upon me to restore me. To this I replied, "you have lost your senses indeed; but if you will apply the oil of God's word, which I will give you, you will be cured of your foolishness. By believing in God, and

Jesus Christ, whom he hath sent, you will obtain salvation." But they would not hear what I said, but offered the greatest abuse. On account of those persecutions, and because they would not hear what I said, I left the place, and went to Poona-ryn, Cutchar, and other places; conversed with the people in those parts, and made known the word of God.

"After this I had a severe settled pain in my breast. On that account I was unable to talk with the people, and make known the Gospel. I made known my sickness to Mr. Vanderlynden. He directed me to go to the Panditeripo doctor. But, as I did not know him, I went to Mr. Mooyaart. He gave me a letter to Dr. Scudder. I went then to Panditeripo. I took medicine of him 15 days. He gave me a cloth. Afterwards Mr. Poor, seeing me, requested me to come to Tillipally. On the 22d of April, 1822, I came here. He, having compassion on me, told me I might tarry with the boys in the boarding school, speak with the people, and learn more fully the Scriptures. To that I agreed. He gives me all that is necessary for soul and body."

A few months after Philip came to Tillipally, I had an opportunity of making inquiries concerning him of C. Vanderlynden, Esq. the magistrate of Charvercherry. He informed me that Philip was connected with his court, as a Tamul writer, about eleven months; that he was faithful in his business and attentive to religious subjects. One day, as Philip was absent from the office, when he should have been attending to his business, he (Mr. Vanderlynden) sent a servant to call him. The servant reported that he was cutting down bushes and trees in the old Dutch church in that place, and that his appearance was very strange. Mr. V. sent persons repeatedly to call him: but he took no notice of them. At length he went himself, and found Philip very resolutely engaged in cutting down the bushes and clearing away the rubbish within the walls of the church. He called out to him, saying, "What are you about here, Philip?" but received no answer. On his repeating the inquiry, Philip turned towards him, and replied, "What am I about here! Why does this Christian church lie waste? Why are not the people instructed and warned, who are going on to destruction?"—and continued his work. From that time the people regarded him as deranged. Partly on this account, and partly on account of his having become less attentive to his business than formerly, Mr. Vanderlynden thought it prudent to dismiss him from his service. Philip was pleased to find himself at liberty, and immediately began to instruct and warn all who came within his reach. He made it

his whole business "to testify repentance toward God and faith towards our Lord Jesus Christ." But this course subjected him to a variety of hardships and sufferings. Many heathens, not listening to what he said, or entirely disregarding it, made him the butt of ridicule. Others, who understood the substance of his address, manifested great hatred and contempt of the doctrines he preached, and gave vent to their feelings by offering the vilest abuse. His relatives, the Catholics, were exasperated at his conduct, and used violent means to reclaim him. Many Protestants regarded him as deranged, and treated him accordingly. But, having engaged in the business of preaching the Gospel, he endeavored to regulate his conduct by the most literal meaning and rigid construction of the injunctions of the New Testament. To this circumstance many of his peculiarities, both in sentiment and in practice, are to be ascribed. Wherever he went, he, in few words, faithfully delivered his message. When reviled, he patiently endured it; when smitten on the one cheek, he literally turned the other also. When so violently opposed that he could not obtain a hearing, he wiped off the dust of his feet against his opposers. In answer to the earnest entreaties and exhortations of his mother and brothers, he coolly replied, "Except a man hate his father and mother, and sister and brother, he cannot be my disciple." On one occasion his relatives, having severely beaten him, carried him to the Rev. Christian David's church, and left him there, as an expression of their despair of reclaiming him, and of their final rejection of him. Christian David, on being informed that he was in the church, went to him, and inquired, "How is this, Philip? What does this mean?" At first he received no reply; but on his repeating the inquiry, Philip answered, with a tone of keen rebuke, "What does this mean? Are you a servant of Christ, and do you ask me what this means? Read the New Testament, then you will have no occasion to ask me what this means." He was generally more severe in censuring Protestants, than other classes, because he considered them as having greater opportunities of knowing their duty. Being much persecuted by his own friends and townsmen, he commenced a tour to the remote parts of the district. Substituting a New Testament for a companion in labor, his preparation for his journey and method of proceeding, were truly apostolical. He provided neither gold nor silver, nor brass in his purse; but, believing that "the workman is worthy of his meat," he cast himself upon the providence of God, and commenced preaching the Gospel in every

village through which he passed. During an absence of eighteen months, he travelled over a large extent of country; and, in many populous parishes, proclaimed the truths of the Gospel. His practice was, on entering a village, to go to every house; and, after saluting the people, to deliver his message. If they heard quietly, he made known to them in few words the substance of the Gospel; but if they greatly opposed and abused him, he peacefully withdrew, and went to the next house. Wherever he went, he endeavored to conform to the state of the people, among whom he sojourned. He often assisted them in their work, and received such things to eat, as they were pleased to give him. The intervals of labor, and the evening especially, he improved in giving religious instruction. In some places he was very kindly received, and considered as an extraordinary man. In others he was much ridiculed and persecuted. His ill health was the cause of his return to Jaffna, and doubtless one reason which induced him to remain at Tillipally. Though he had a constant pain in his breast, from which he will probably never be relieved, it did not prevent him from visiting and preaching to the people. He usually accompanied me in my preaching excursions, and was ever very active and zealous in going from house to house, distributing tracts, and addressing the people wherever he could find them.

Having been at Tillipally six months, he began of his own accord the study of English. I endeavored to dissuade him from it, thinking that he might spend his time more profitably in studying the Scriptures, and in preaching to the people; but he could not be induced to desist from his purpose. In consequence of his ill health, he could not, he said, travel and preach as he had done; that, if it was important for the boys to study English, it must be important for him to study it; and that he felt very sorrowful, when he saw me conversing with the boys in English, and Nicholas reading commentaries and other good books in that language. As I could not dissuade him from his purpose, I permitted him to join a class of small boys who were studying English. He pursued his studies with much diligence, and with a good degree of success. But about six weeks ago he had a violent attack of the rheumatism, and is now under the care of Dr. Scudder at Panditeripo.

Philip is a man of common stature; rather robust in his appearance, and well proportioned. He has a loud voice, a rapid utterance, and is full of gestures, both of his hands and body, when he speaks. His countenance bears marks of intelligence and independence of mind. He is

prompt in expressing what he has to say; and is remarkably shrewd and pertinent in his replies, especially to those who oppose him. He is in a great degree free from that studied reserve common to most natives, and, which is rarely the case among this people, he expresses his opinions freely, without much deference to the opinions of superiors, with whom he is conversing. He is inclined to say but little of himself, or of the course he has pursued. In answer, however, to particular inquiries, he has at different times related many things which occurred during his long absence. All that I can learn of him well corresponds with the particulars I have already stated.

He has informed me, in rather a private and confidential manner, that, in the course of his tour, he wrought, as he believes, several miracles upon the sick; and that he had a miraculous escape from some persons who were about to beat him with a large club. This is, doubtless, one reason of his being tenacious of the opinion, that all missionaries would have the power of working miracles, if they would more strictly obey the instruction and imitate the example of the Lord Jesus and his apostles.

It is pleasing to notice, that, since he turned his attention to the study of the Scriptures, and has had frequent opportunities of conversing freely with the missionaries, he has laid aside many of those eccentricities which gave advantage to his enemies, and has acquired a consistency of character, which commands respect from all who know him. Should he be favored with health, he will doubtless be a valuable assistant to the mission.

MISSION IN CEYLON.

LETTER FROM DR. SCUDDER.

THE letter from Dr. Scudder, from which the following extracts are made, was written in July last. It commences with the mention of several persons who had been received into the fellowship of the church within the preceding year.

Parien, after having given evidence that he had been under the divine teaching of the Holy Spirit for nearly two years, was admitted to the church in January last. He had to take up his cross and follow Christ through much opposition and persecution; but over all he was enabled to triumph, through him who loved him, and gave himself for him. He appears experimentally to know him, whose name he has professed.

In April last, Smith Bloomfield, of whom mention was made in my last journal, and T. W. Coe were admitted to the church here. The former requested to be admitted to the church in 1822, but it was not thought expedient to comply with his request. He adorns his profession. Of T. W. Coe no previous mention has been made. The circumstances of this boy's coming here are rather singular. He formerly attended the school near the Changany church. It appears that his attention was in some measure directed to the Christian religion by hearing two of the Batticotta boys read a tract. He became convinced, he said, that there was but one God, and afterwards had a desire to come to Panditeripo, to learn more of the Christian religion. When he made known his desire to his father, (who is a man of rank,) he opposed him. He afterwards, however, yielded to his solicitations. He had been here only about six weeks, when he was awakened to a concern for his soul, while hearing a sermon from that text, which is such a rock of offence to the heathen;—"Behold, a virgin shall conceive, &c." As the evidence he gave of a change of heart has been uncommonly marked, he was admitted to the church after a trial of eight months. It may be confidently said of him that he has been with Jesus. His activity in the cause of Christ has been great, and, during the late work of grace at this place, he has acted the part of a diligent watchman. The pleasing evidence which he has given of his humility affords me the assurance, that he has been taught at the feet of Jesus. He is about 12 years of age.

Samuel Willis is a candidate for admission to the church, and it is expected that he will be received on the third Sabbath of this month. He appears very well. I have spoken of him in my former journals. He was desirous, two years ago, of joining the church, but was kept back through fear of his friends. He appears strengthened from on high to own his Lord and Master, and is bold in proclaiming Christ to others.

Preaching.

In the department of preaching I have little more encouragement from numbers than I have had in times past. Very few attend church here on the Sabbath, unless they are in some way connected with me. Occasionally I can command large congregations. I continue to meet with encouragement in preaching at my school bungalows, and at private houses. I have preached at different times, in the night especially, at the neighboring village of Chellalle. Sometimes ago I had a number

of hearers, but now not more than one will attend. In consequence of the threats of the Catholic priests, and perhaps, in part, of fears excited by the repeated stoning which I have experienced, the people have thought it prudent to stay away.

Native Free Schools.

There are now ten native free schools attached to this station. There is nothing remarkable stated respecting any of them. Nearly all my schools are small. This, as regards some of them, is owing to the Catholic population. Their opposition is violent. Samuel Willis, whom I have mentioned as a candidate for admission to the church, left the boarding school last year, and now teaches a school composed both of boys and girls. He is one of the most valuable schoolmasters I have. Julia Ann Prime, who is still connected with the boarding school here, teaches a small school in the morning only. It is composed principally of girls. I consider the establishment of schools as of very great importance, and it is a matter of much regret that we have not the means to enlarge our school system. There are very many favorable places for establishing schools in other parishes in the district, and upon the neighboring islands, some of which are quite populous. As our plan of conducting our schools has been much improved, it requires comparatively little of our attention to superintend them, as far as regards their learning. Each boy has his prescribed number of lessons for the month, and for the number committed to memory the schoolmaster receives his wages. To preach the Gospel, however, to all our schools, necessarily engrosses a considerable part of our time, and, I think, to very good advantage. But to make our visits to our schools of the greatest spiritual benefit is no small object. Merely visiting them, and preaching regular sermons to them, does not appear to be attended with so great advantages, as the catechetical manner of preaching. When questioned upon the principal doctrines of the Christian religion, as expressed in the catechisms they commit to memory, it is of the utmost importance, that different questions be proposed from those in the catechisms. This subject cannot receive too much attention from those who have schools under their care in heathen countries. Children must be taught to think for themselves, or the principal part of our labor will be lost. The great fault is, that, although they store their memories with the words of religious truth, they think nothing of the meaning of what they learn. It is principally by the catechetical manner of preaching, together with unfolding the ex-

perimental parts of our holy religion, that we can expect to lay the foundation, upon which the Holy Spirit will, in his own appointed time, build that spiritual fabric, which we trust he designs to build, in this hitherto benighted land.

Boarding School.

The whole number of children attached to the Boarding School in the place is 34. Of these, three only are girls,—Julia Ann Prime, Martha Washington and Isabella Graham. The names of the boys are Hopton, Hedges, Lewis, Bancker, Volk, Rutgers, Tennent, Cooley, Clay, Miller, Cunningham, Hollinshead, Hooker, Ladd, Greenwood, Loomis, Luther, Warren, Ripley, Titcomb, Richards, Mills, Bloomfield, Crane, Waterbury, Coe, Fuller, Calvin, Boudinot and E. W. Bridges.

The substance of the account, which Dr. Seudder proceeds to give, of the revival of religion in the boarding school at Panditeripo, has already appeared in our columns. Among those of whom a good hope was entertained was Hopton,—one of whose traits of native character is more than an ordinary degree of pride.

In the month of May, besides the effect of being threatened with severe punishment, if he embraced the Christian religion, Hopton began to show some of his natural pride. The idea that he must sit down at the Lord's table with pariahs, (a class of people whose very touch is considered pollution,) overcame him; and he thought, for a few days, that he could not do it. But God the Holy Ghost, who I hope has begun in him that good work which will be carried on to the day of Jesus Christ, did not leave him. He was brought to tears first through the exertions of Julia Ann Prime, who told him that pariahs would be above him in heaven. I hope he has been brought to repentance, and that his standing is more secure than it was before he fell. He appears well.

The missionaries have not indulged the hope that none who had expressed, concerning themselves, the hope that their hearts were sanctified, would fall away, or that none who were truly the children of God would in any instances yield to temptations. It was not, therefore, a matter of surprise, that some instances of at least temporary backsliding soon appeared at Panditeripo. Some had lost for a time their serious impressions; and though, at the date of Dr. Seudder's letter, they were renewed, yet he remarks,—

"How far the impressions of any of them may be of saving efficacy, is best known to him in whose hand are the hearts of the children of men."

The situation of the young in India, who would come forward and own the name of Jesus, is far different from the situation of those in a Christian land.

They are threatened with being disowned by their parents,—disinherited,—beaten,—treated as outcasts,—and are told that death will be the consequence, if they come to this religion. It is not at all to be wondered at, that, after their first convictions, when their faith is weak, and when they are as the bruised reed and the smoking flax, these threats should for a time have an unhappy effect upon them. Those who backslide for a season, and have their impressions renewed, will probably be enabled to stand more firmly, when persecution is again raised against them. If there ever was need of prayer by the Christian public for this mission, this is the time. It should be remembered that, as far as regards these children, much more strength is necessary to enable them to persevere, than would be required in Christian countries. They are truly lambs among wolves. May the importance of praying for them without ceasing be deeply impressed upon the minds of all our patrons.

Renunciation of Heathenism.

In April last I opened a book, in which all adults, or others, not connected with the school here, might sign their names, who were desirous of renouncing heathenism. The following written form has been inscribed by eight persons.

"We, whose names are here subscribed, do declare that we openly renounce all dependence for salvation upon idols, and reject them. And further, we believe in Christ, as our only Saviour, and we desire to receive him as our Saviour, and openly, before men, desire to be admitted to the ordinances of baptism and the Lord's supper."

(Signed) Kasenaathun, Swamenaathun,
Arurumpalum, Sinnatampe,
Elakun, Muttokumarun,
Purnneyun, Vaylaiyathun.

Twenty-one of the children attached to the boarding school have also signed their names, in the same book, to an agreement signifying their wish to follow Christ.

A stated meeting for those who wish to be considered as candidates for baptism is attended about 25 persons, seven of whom are of those mentioned above as having formally

renounced heathenism. Six of these are schoolmasters. The remainder of the 15 are, or have been, members of the boarding schools. Of some of the candidates a flattering hope is entertained, while respecting others there is greater doubt.

The distribution of the Gospels and tracts is continued. The number of tracts distributed by Dr. Soudler and Mr. Spaulding is one extensive tour was nearly 2,000. Their opportunity for distributing them among the pagan population is undiminished; but among the Catholics it is curtailed by the opposition of the priests. Their measures to keep the people from the influence of the missionaries are not always of the mildest kind. On one occasion Dr. Soudler was told by a woman, that she did not want to hear his advice, for the priest had been putting Cayenne pepper into the eyes of 25 persons for coming to hear preaching.

Formation of a Missionary Society.

To assist in procuring and employing suitable persons to distribute the Scriptures and tracts, a society has been formed at this place, composed principally of boys attached to the boarding school. It is called the Panditeripo Missionary Society, auxiliary to the A. B. C. F. M. The boys contribute their mite by depriving themselves of their accustomed allowance of food once during the week. It is of small beginning now; but may be instrumental of doing good.

Concluding Remarks.

In reviewing the dealings of God with our mission, we have much reason for thankfulness. But let it not be imagined that the contest is almost over. We may yet have a more violent struggle than we are aware of. The heathen may yet awake from their slumbers. The Catholics near me are already awake, and their opposition was never greater, than it has been within the last six months. The injunction of our Lord, to pray without ceasing, should have great influence upon every one, who is waiting for the coming of his kingdom.

REPORT OF THE CENTRAL SCHOOL AT BATTICOTTA.

THE Central Boarding School under the care of the Rev. Daniel Poor, at Batticotta, will be remembered, is designed as preparatory to a native College, which the missionaries hope to establish, and a plan of which was detailed in our last number. Of this school

an account has been transmitted, designed as the First Annual Report of its state and progress. The school was commenced on the 31st of July, 1823, and the Report is dated Jan. 22, 1824. The original number of scholars was 36, consisting of those who had been longest under instruction in the several boarding schools. One had been dismissed, and 12 others, not previously connected with the mission, received;—making the number at the date of the Report, 48. The following are their names.

Yench Brown
Elas Cornelius
— Batters
John B. Lawrence
Julian Lodge
Rathnich Miles
Isaac W. Putnam
Joseph S. Rogers
Thomas Spencer
John S. Tappan
Leonard Woods
Samuel Worcester
Edward Warren
Francis Aubury
David Brainerd
George Dashiell
John Edwards
John Griswold
James Ingfin
Michael B. Loring
Quincy Wright
Edward Warren
B. P. Bickman

William Crossfield
D. G. Gautier
A. McElland
John Woodhull
Solomon M. Allen
Salmon Cone
John B. Frazier
Chauncey A. Goodrich
Asahel Hooker
Thomas Adams
Rufus W. Bailey
Levi Berbe
Seth Payson
Andrew Tissera
Aeravatham
Christian Davaagayam
Inapargam David
Montee Gasper
Jacob Gasper
Remender Immoosmotho
Nicholas James
Savaremoosmo I
Savaremoosmo 2.

At the time of writing the Report the boys were all occupied in the study of English Grammar and Arithmetic, and in attention to Tamil literature, with the exception of those admitted without having previously attended any of the boarding schools, who were pursuing English studies only. In Arithmetic they had been exercised in the simple rules; and in English Grammar were attending to plain Etymological parsing. A part of their time is also occupied in writing familiar sentences in English and Tamil. In reciting they translate their lessons from English into Tamil, and recite them in both languages. The English language is chiefly used in giving instruction,—the Tamil only when it is necessary to explain the English.

Daily occupation of the Scholars.

The day is busily occupied. At half past five they are called from sleep, and at sunrise assemble in the church for prayer. This is immediately followed by recitation, which occupies the time till about half-past seven. At nine they are assembled for study in three separate rooms, under the superintendence of three monitors, Dwight, Jacob and Aeravatham. Study and recitation employ the time till 12 o'clock. At one they dine, and the

afternoon is again occupied in study till half past five, when evening prayer, in the church, accompanied with singing and the reading of the Scriptures, is conducted by Gabriel Tissera, the native preacher. Again in the evening an hour and a half are devoted to study.

Several religious meetings are held during the week, which all the scholars attend. There is also a meeting held by Gabriel Tissera on Saturday evenings, for those who are disposed to inquire and converse on religious subjects.

Formation of a Bible Association.

In speaking of one of the weekly meetings it is said,—

One obvious and pleasing effect of this meeting is, that it has led to the formation of an Auxiliary Bible Association in Batticotta. At the formation of the Association, which took place on the 26th of Dec., four natives, connected with the school, addressed the meeting, and acquitted themselves well. The parents of two of them, native Christians from Jaffna, were present on the occasion, and expressed much gratification.

Library.

A small collection of books has been made, called the "Central School Library," consisting of small books suited to the capacities and attainments of those in the school. It is very desirable that they should have access to books of this description, with reference to their improvement in the knowledge of English, and to the important object of early cultivating a taste for reading. Books calculated to promote the objects here mentioned will be thankfully received.

Use of the Bible as a Text Book.

We consider it our main object, as ambassadors for Christ, "to say among the heathen, Jehovah reigneth;"—and, as it is our intention to render this school, as far as possible, an efficient auxiliary in promoting the great object of the mission, we shall regard the sacred volumes as our *text book*; believing that, in proportion as its contents are made known to the people, they will understand the character of Jehovah, who reigneth;—they will know Him, in whom are hid all the treasures of wisdom and knowledge, and, by knowing him aright, they will become a habitation of God, through the Spirit.

Such being our views of the use which should be made of the Bible in this school,

we shall ever consider those books to be the best classics, which will best enable us to open to this people the Scriptures,—those books, which will most clearly exhibit the character and perfections of God, as they may be seen in the book of creation, of providence, or of revelation. In all respects, therefore, whether we regard the books to be introduced, or the course of instruction to be pursued, we would honor the Bible, as the fountain of light and knowledge, and regard science and literature as the handmaids of piety and religion.

From what has been here stated, the Committee will be able to form an idea of the present state of the school, and of the course to be pursued. It is intended, as was before mentioned, to prepare a short Annual Report, embracing whatever relates particularly to this subject. But, in order to prevent disappointment on the part of the Committee, and of the patrons of the school, it should be distinctly stated, that, while we have an increasing conviction of the utility of the plan of education which we have commenced, our convictions are equally strong, that, if we would realize the object of our hopes, we must prepare for a *course of vigorous, long continued and persevering effort, of which there will be but little to be told.* There may be some cases, of which it will be gratifying to give particulars; but generally it will not be so. Even in America, the labor of instructing, governing and boarding fifty youths is not small. But there the pupils are taught in their vernacular tongue, and know something of the advantage of learning. The instructor is fully acquainted with the language of those whom he instructs; and knows well, from his own experience, the feelings and practices of his pupils. In these important particulars, the case here is widely different. We merely hint at these things, to prevent unfounded expectations on the part of those, who are deeply interested in the prosperity of the school, but who may have but a very partial knowledge of the circumstances under which we act. On the other hand, as a check upon ourselves against giving exaggerated accounts, we shall endeavor to remember, when one Report is prepared, that, in the short term of one year, another must be given;—and we hope that, before many Annual Reports are prepared, the Eastern missions also, will be favored with a visit from a member or agent of the Board.

NEED OF MISSIONARIES.

In a joint letter of the missionaries to the Prudential Committee, which accompanied

the above account of the Central School, the missionaries first express the hope, that existing obstacles in the way of making any addition to their present number will be speedily removed; and then add, that there are cogent reasons for sending two missionaries to their assistance with the least possible delay, in order, especially, that the contemplated plan of establishing a native college may be carried into effect.

This is, we think, the season for accomplishing our object: but this cannot be done without speedy and efficient assistance, both as to *men and money.* So extensive is our plan of missionary operations, that it is impracticable for more than one of us to devote his time to the school. But, unless much more strength is devoted to this object, it is impossible to establish such an institution, as even the state of our mission, (to say nothing of the district) demands. When we consider that one or more of our number may, ere long, be removed, it is obvious that all the reasons which have been urged in favor of establishing a seminary of a superior order to our boarding schools, may be urged in favor of sending out two additional missionaries. The longer we are in this country, the more clearly we perceive that such an institution as we contemplate would have very important bearings upon our mission, both in point of *economy and efficiency.* Judging from what we now see, the establishment of a respectable literary institution in this district would, in its operations, so awaken the attention of the people to the importance of education, as to remove, in the course of a few years, the present necessity for our Charity Boarding Schools. The necessity of these schools is great, in proportion to the low estimation, which the people form, of the advantages of learning. Even now a few are willing to pay for their books and board, and even for tuition were it required. These few cases enable us to anticipate what will be the state of things, when the advantages of learning are generally known. The people will be willing to educate themselves, and consequently the Board will be released from a great expense. Such an institution would add greatly to the efficiency and perpetuity of our mission. We should then have a fair prospect of being succeeded in our work by well instructed and pious native preachers, who would labor more efficiently and successfully in this extensive vineyard, than any foreign missionaries are able to do. We well know, from sad experience, under what tedious inconveniences foreigners must labor. But, inefficient as they are, and heavily

as they draw upon the funds of missionary societies, they will be needed in great numbers, until means are furnished for the liberal education of native Christians.

If two men could soon be sent to the assistance of this mission, the wish of the missionaries would be, that one of them should be qualified for the professorship of Mathematics and Natural Philosophy, and the other for that of Languages, and ultimately of Tamil Literature, in the Native College.

Requisite Qualifications.

We might say much on the subject of qualifications: but, recollecting that we are writing to those who have had much experience in missionary concerns, we deem it unnecessary. It is most obvious that they should be men of piety, real learning, rather popular talents, of a missionary spirit, common sense and good temper. They should also distinctly understand the state of things here;—that they are not coming to a college, but to form one;—not to reap the reward of their literary attainments, but to labour in obscurity, in the midst of discouragements, and perhaps finally fail of accomplishing the particular object of their coming. They should be guarded against a disappointment which they might experience, immediately on their arrival, from not finding the state of things to correspond with their expectations;—a disappointment which might arise, either from having formed too high an estimate of what we have accomplished, or from not being able readily to see the little that has been done.

BOMBAY MISSION.

EXTRACTS FROM THE JOURNAL OF MR. GRAVES.

May 5, 1823. Today I received intelligence that the teacher of our school, just established at Ashtemy, on the continent, is dead. I spent two nights at his house about two years ago, and, a short time since, three nights more. He was always very kind to me, and attentive to my instructions. He was a Jew, and expressed, the last time I was with him, a conviction of the Messiahship of Christ, but gave no particular evidence of a change of heart. He often attended me while there, when going about to address the people; and both times, on my leaving Ashtemy, accompanied me very kindly a considerable distance. Also, when I read the Scriptures and attended prayer in his family,

and once held a meeting for Jews there, he was remarkably attentive.

27. Today, while I was out among the people, a Mussulman said, "Show me your Saviour, and I will believe on him." "You resemble," said I, "a man, who, at noon, should shut fast his eyes, and ask another to shew him the sun. I gave you the New Testament, in which you might see the Saviour, but you returned it, and would not read it." He insisted that if he had kept it, and read it, his people would certainly have put him to death.

L. D. 13. An intelligent Mussulman, whom I have several times addressed, and who has evidently been somewhat impressed by the representations of the Gospel, said to me, "Why is it that you always turn your attention to this one point, that Christ is the Saviour?"

17. I have recently witnessed a striking contrast between two very aged women, both evidently on the very brink of eternity. One is bold to speak against the Gospel and me, whenever she hears me. The other, for several times recently, when hearing me commence conversation, has dropped her little work at once, and seated herself near me, and listened with the utmost attention. Sometimes her hands are folded to express reverence towards what I say, and sometimes employed in other gestures, expressive of a deep sense of the truths she hears.

Aug. 21. In the morning I was much impressed with the importance of warning the people against the idolatry they were about to practise; it being their day for offering cocoa nuts to the sea. Accordingly I spent most of the day in passing through the various parts of the town, and concisely warning all I met, in the name of the Creator of all things, not to worship any of his creatures, but Him only, that they might be saved through Jesus Christ. This produced not a little excitement against me, and some blasphemies against my God and Saviour;—and I learned more clearly the dispositions of some, who usually pretend to have embraced the Gospel. "They love the praise of men, more than that of God."

An Idolatrous Feast.

April 18, 1824. Having received information that this is near the time of the yearly pilgrimage to Wujerabai, (or Vizeraby,) about 40 miles distant; and, having nothing now particularly requiring my presence here, as Mr. Hall is about returning to Bombay, I resolved, after consulting the brethren, to visit the place, for the purpose of distributing tracts and publishing the Gospel.

22. Having procured a passport, I pro-

ceeded, in a boat crowded with passengers, to Tannah. In the evening I addressed them for a long time, and prayed with those who were inclined to hear. Passed a very uncomfortable night, and arrived at Tannah in the morning.

23. As Mr. Nichols and his family were absent from Tannah, I spent some time, during the extreme heat of the day, in attention to the schools. Towards evening proceeded a few miles, and by the way, and where I stayed, addressed about 20 persons, many of them pilgrims.

24. In the morning I endeavored to collect the people of the village together, but succeeded poorly. Addressed a few, as I did also at the next village, and arrived at evening in Bhowdy, where a Mussulman yearly festival, in honor of a *peer* (saint) of theirs, was just concluding: The concourse of people appeared to have been large.

L. D. 25. Being unwell, I remained much at my lodgings, but addressed many who were almost continually coming and going; and also gave away many tracts.

26. Having procured a cart, I proceeded directly to Wujerabai. I arrived about noon, and found many temporary sheds erected by the inhabitants, to be hired. I engaged one for myself. The concourse of people was not yet great. Towards evening, as I was speaking to the people in various places, some of them invited me up to the meeting-room in the yard of the temple, erected on a hill. I went up, and, taking off my shoes, entered in their style, on the earth floor. They were all very attentive, and I had great freedom in declaring to them the Gospel.

The proprietor of the temple and village is a *gosawec*, or religious devotee. The woman Wujera, who, judging from some accounts, must have been a female warrior, is the fancied goddess of the place. The regular inhabitants are very few, and the vicinity is little else than a mountainous forest. Through the valley passes a small river, the channel of which, in the driest season, contains only pools of water. On its banks are many hot springs, considered sacred, and devoted to some deity. One is sufficiently hot to cook food in. Bathing in these is considered peculiarly meritorious; and when Europeans use them, the natives are apt to suppose that they are paying respect to the gods of the country. Near to one of them is a temple, and large reservoirs of the water for bathing. These venerated places, even the temple, and the faith of their wives, they complained, had been forcibly violated by passing Europeans. Surely if the Christian world can unite their tears for any thing, it should be for such obstructions to the spread of the Gospel. But the founda-

tion of God is sure,—he knoweth them that are his.

27. About midnight, a heavy thunder shower commenced, and the rain continued till seven o'clock this morning. Rain at this season being never expected, none were provided against it. I was not a little drenched, as well as a multitude of pilgrims, and much merchandise. It was said that a similar shower occurred at this season 35 years ago.

28. The day of the greatest concourse. Many thousands, spread over the broad valley, worshipping a dead woman, instead of the living God, were truly an affecting sight. Two preaching beggars, inculcating idolatry and abstemiousness, were continually employed in going from place to place, and crying out to the people with all their might. I expected them to oppose me, but, with perfect silence, they permitted me to admonish them, and declare to them something of the Gospel. Afterwards, however, they resumed their labors. I could not but long for heavenly inspiration, and a voice that would silence the noise of the crowd, and sound from mountain to mountain. But, as the Lord enabled me, I acted a humble part, and still endeavored to be a herald of salvation. The crowd was composed of Hindoos high and low, Mussulmans, Parsees, beggars, drunken devotees, lewd women, and human beings of all occupations and characters, except the worshippers of the living God. Very many were present with their whole families. Many were from Bombay, Basseen and Calyan, some from Poonah, Nasick and other places beyond the Gaute. Most of them sat, ate and slept in the open air, generally in clusters of from 10 to 50. From the practices of the natives, nice in some particulars, and grossly indecent in others, the air of the whole place, in a few days, became extremely offensive. I spent most of the time every day in addressing the people, and giving away tracts.

May 3. Left Wujerabai. I had given away one thousand tracts, and told many thousands of persons, probably for the first time, that they could be saved from sin and its consequences by forsaking idolatry, and trusting in Christ. May some fruit appear, and my own imperfections be forgiven, in the day of decision.

PALESTINE MISSION.

EXTRACTS FROM THE JOURNAL OF REV.
WILLIAM GOODELL.

It was on the 15th of June, just as the heights of Lebanon became brightened with the cheerfulness of the morning, and

while the dew was yet on every leaf, that I left the gate of my little cottage, and the gardens of Beyroot, and took the road for Sidon. It was a reflection which every thing tended to produce, O when shall this place become, in a moral sense, as the garden of the Lord, and the dew of Hermon, and the reviving beams of the Sun of Righteousness be felt.

Till I reached the sea, a distance of at least five or six miles, I was amidst burning sands, which were blown into heaps exhibiting the same aspect as the snow drifts of New-England; while at the foot of the mountain, at no great distance to the right, were large forests of olive trees. They were of a deep green, appeared to grow luxuriantly, to yield abundance of fruit, and to afford a very refreshing shade. "But I," said the Psalmist, after remarking how soon the wicked fade away, "But I am like a green olive tree in the house of God; I trust in the mercy of God forever and ever."

The remainder of the way was on or near the sea shore. Observing many persons at work on the sides of the mountains, gathering in the barley harvest, I recollected that it was at the beginning of the barley harvest, that Naomi and Ruth returned from the country of Moab, and the latter gleaned in the fields of Boaz on the plains of Bethlehem. The crops appeared much less abundant, than crops of the same kind in New-England.

I passed several fields of melons and cucumbers, in each of which was "a lodge," or kind of temporary hut, for the occupant during the season of this fruit. I saw also several large herds of cattle, with some stripling, like David, amusing himself with some rude kind of music, as he tended them. The cattle were generally small, their horns extremely short and small. I saw nothing that looked like the "bulls of Bashan."

At two watering places on the road, several damsels were watering large flocks of sheep and goats. One of them "let down her pitcher from her shoulder," and gave Mohammed, who was with me, some water to drink, in the same manner as did Rebecca and others of old times. But I could not make myself believe, that those whom Isaac, and Jacob and Moses loved, had nothing more to recommend themselves, than these ragged and uncultivated daughters of Ishmael appeared to possess.

In six hours and a half I reached Nabi Yoonas, or the place where the prophet Jonah, it is said, was thrown out upon the dry land. There is but one house near the spot at present, and probably at that time there was none; the prophet thus having opportunity to reflect in solitude on

his conduct, and to "sacrifice unto the Lord with the voice of thanksgiving, and to pay that he had vowed." The waves were rolling and breaking upon the sandy beach in quick succession. How many millions have thus rolled with threatening aspect, and died upon the shore. Thus rise, and foam, and disappear, the generations of men; hurried with awful impetuosity to the shores of eternity, and succeeded by others to share in the same fate.

Residence at Sidon.

From this place to Sidon is only three hours. Besides two khans there is scarcely a house on the road between Beyroot and Sidon. All the villages and most of the houses are back upon the mountain for the sake of safety.

June 16. At Sidon, commenced the study of Turkish with Armenian characters, the language best spoken; written and understood by the great body of the Armenians. I have for my instructor, Jacob Aga, an Armenian bishop, who is now English agent at Sidon. There is, in the same house, another Armenian bishop of the name of Dyonissios, who is Neapolitan agent. The former of these bishops has married a wife of the name of Eve, from a Maronite family. In consequence of this marriage, she and all her father's house were excommunicated by the Maronite patriarch. Christians of different rites were ready to tear the bishop in pieces, simply for marrying a wife. One of them last year asked Mr. King, if it was not his duty to go and kill him secretly. Mr. King told him he thought it would be well to read what St. Paul says on the subject of a bishops being "the husband of one wife," and if Paul said, "Kill him," then by all means kill him.—Eve now attends the Latin church, and comes home wonderfully edified with the Latin service, of which she understands not a syllable.

18. To day I found an old grammar among Jacob's manuscripts, which is designed to teach Italian to Armenians, and to those who read Turkish with Armenian characters. The explanations are all in Armenian; but, as the book contains many Turkish words, I shall be able to derive much assistance from it; and after having labored two or three days without a grammar, a dictionary, or a common language, except what little I understand of Arabic, I was well prepared to render hearty thanks to the Giver of all good for so valuable a discovery.

Sal. 19. A Turkish barber came and shaved Jacob's head with a razor, combed his beard, cracked all the joints of his

arms and fingers, and invoked a blessing upon him. He comes every Saturday for this purpose.

Visit from the Governor.

Sat. 23. Yesterday the Governor of the city came to take coffee with Jacob Aga, as the English agent. To day he dined here. His chief Janizary, and eight others, armed with sabres, pistols, and large knives, attended him. He appeared to be about fifty years old, had a venerable white beard, and was very sociable. After the usual salutations had passed, and his long pipe, (about eight feet long,) had been introduced in due form, he made several inquiries about America. "Have you any tobacco there? Does it grow wild, or is it cultivated? Do not some of the people go without clothes? When did the English first take the country. Did they go on asses and camels, or in boats? What is the distance between the two countries, and what time does it take to pass from the one to the other?" I gave him some account of the history of America, of the Aborigines, of the first emigrants from England, the present number of inhabitants, our efforts to civilize the Indians, and our schools, in which all our youth, of both sexes, were taught to read and write. After I had finished my account of the new world, he turned to the little girl of Jacob and Eve, not yet six months old. "And how much," said he, "do you know of this great world?"

At dinner they all seated themselves upon the floor around the table, which, in accommodation to them, was only a few inches high, a small seat being prepared for myself. Jacob's secretary told me, they must have no praying that day at the table, and all immediately began without ceremony. The Turks made no use of their plates, knives, forks, or spoons; but turning up their sleeves, plunged their hands into the several dishes, (of which there were as many as ten or twelve different ones,) and helped themselves bountifully. The Governor tore a fowl to pieces, which lay before him, and gave each of us a part. He would put his hand into one dish, then into another, and perhaps into a third or fourth, mix the whole together in his hand, and pass it to his mouth. He was much amused to see me pick my way with my knife; frequently called upon me to see how he managed, occasionally gave me whole handfuls of his food, lest I should not get my proportion. And said he could eat as much in one I could in two. They eat prodigally; but I made my arrangements first, which turned the laugh upon lenity. (*To be continued.*)

SANDWICH ISLAND MISSION.

EXTRACTS FROM THE JOURNAL AT HONORURU.

Departure of the King.

THE departure of Rehoreho for England is noticed in the journal of the mission at Honoruru, under date of Nov. 27. 1823, the day on which he sailed. He left the government in the hands of Krimoku and Kaakamasa, and nominated his little brother, Kauikiouli, as his successor, in case he should not return. It may be proper to state in this connexion, that the news of the king's death had not reached the Islands at the time of Mr. Ellis's departure, nor at the date of our latest intelligence, Nov. 14, 1824. Kauikiouli, the undisputed heir to the throne, is now about 13 years of age.

Nov. 28. We were called to attend the funeral of Keoua the Governor of Mowee, who died suddenly yesterday. He was unwell when he came down with other chiefs from Lahinah, but we did not apprehend that his illness was dangerous, till we heard of his death. He had given diligent attention to instruction, both before and after the establishment of the station at Lahina; had appeared serious, and decidedly befriended the missionaries at Mowee. But it is difficult to form a correct judgment of his christian character. "Man giveth up the ghost, and where is he?"

Dec. 2. Eight brigs and schooners, set sail nearly at the same time this morning, for the windward, having on board most of the principal chiefs, who had been assembled on account of the king's departure, among whom were Krimoku and Hoapiri for Mowee, and Gov. Adams and Naihe for Owwhybee, by way of Lahinah. Stephen Popohe, who had been attached to Boki goes up now with Krimoku to assist the brethren at Lahinah. In the brig Arab, Capt. Meek, Mr. Ely and Mr. Whitney sailed for Lahina, the latter intending to proceed to Kiruah. The sight from our door of eight vessels, mostly under native commanders, spreading their still sails to the breeze, leaving the harbor with great regularity, and stretching along together off the bay of Waititi, was truly beautiful and striking, and gives a lively impression of the advancement the natives are making in navigation, of the facility, and comfort with which they pass from island to island for pleasure or business.

and of their rapid progress towards a happy state of civilization.

Favorable influence of Krimoku.

Sabbath, Dec. 21. We are happy to see, that not the slightest disorder has yet appeared as the consequence of the king's departure. On the other hand, Krimoku is making special efforts to secure the observance of the sabbath, and directly discountenancing the practice of kindling fires and cooking food on this sacred day. Kaahumanu attended service both in the morning and afternoon, and spent the interval of three hours at the mission house, exhibiting a more familiar and friendly air than usual. The church has been well filled.

23. Krimoku, who went out of the harbor yesterday in a small schooner, and struck against a rock, and soon put back to repair the trifling injury, set sail again to-day; by whom we send articles for Messrs. Richards, Stewart and Thurston. This chief is uniformly ready to oblige us by transporting gratuitously, from one island to another, both missionaries and their goods.

March 3. Voted, that, on the publication of any new work at the mission press, within two years from this date, each of the brethren be allowed, for his own private use, 12 copies; and that our fellow laborers in the Society Islands, and Messrs. Tyerman and Bennet, be presented each with a copy, the Societies of Inquiry respecting Missions in the Theological Seminaries at Andover and Princeton three copies each, the American Board of Missions three dozen copies, and the Foreign Mission School at Cornwall 6 copies.

Voted, that it is desirable that a general meeting of the brethren of the stations be held as often as once a year, if opportunities of assembling should occur.

On the 17th of March, Auna, often mentioned as a valuable assistant, who came with the Rev. Mr. Ellis from the Society Islands, set sail for Huaheine, on account of the sickness of his wife. As his assistance is much desired by the missionaries at the Society Islands, who esteem him as the most suitable person, among the native converts, to receive ordination, it is doubtful whether he will return. If not, however, another will be sent to supply his place.

Sickness and death of Governor Cox.

The subject of the following notices is one whose name is familiar to our readers.

He was a brother of John Adams, Kaahumanu and Opiia.

March 20. The rapid progress of the disease of Gov. Cox, and his apparently near approach to death, induced the people in and about the house to commence their loud lamentations. Others soon collected to mingle their tears. Messrs. Ellis and Bingham immediately repaired to the house. They had often visited him during his illness, to pray with him, and to press upon him the claims of divine truth, and urge him to make his peace with God. They found him miserable as to this world, and with little hope of a better. Once large and athletic, and possessed of wealth and power; now emaciated, pale and helpless, and like a shorn Sampson, weak as another man. What now are all his wealth and honor and worldly power to him, as he is launching into eternity? Krimoku and Kaahumanu and Opiia had repeatedly solicited the brethren to baptize him, but they did not feel themselves warranted to do it, as he had not himself particularly requested it, nor given evidence sufficiently decisive of faith in Christ. His probation is protracted another day.

Sabbath, March 21. At evening Messrs. Ellis and Chamberlain visited Cox, still apparently on his dying couch. He was surrounded with sympathising friends and relatives, watching him with kind solicitude, endeavoring to mitigate his sufferings and smooth his descent to the grave. While the brethren were present, he was heard to utter a short prayer, the substance of which, so far as it was understood, was as follows. "O Lord, thou knowest me—thou hast been acquainted with me from my childhood, and knowest all my sins and follies. Remove my sins and pardon me."

22. In the morning Mr. Bingham visited him, and found him sinking. Kaahumanu exhorted him to prepare for death, and to meditate on the great last day of the Lord our Creator. A little after noon, as the house was crowded with people, at the request of the chiefs, Mr. Ellis offered a short prayer, and as he closed, the spirit of Keeaumoku took its flight, and the multitude lifted up their voices in loud lamentation; while floods of tears rolled down their sable faces, and their various notes of sorrow, harsh and plaintive, shrill and soft, high and low, continued long and loud with painful jargon and deafening din, till their power to weep was exhausted. Even Opiia, who had sat by her brother during his alarming illness with calm composure, as one whose mind was stayed on God, now wept aloud; but not

with those marks of anguish, horror and despair, which many of these poor unconverted natives still exhibit, at the stroke by which their friend and acquaintance is put into darkness, to them impenetrable.

23. The national flag at the fort, and the flags of all the vessels in port, were hoisted half mast, and a firing of cannon at intervals, from the fort and some of the vessels, was kept up through the day on account of the death of Gov. Cox.

24. The chiefs, having concluded to remove the remains of Cox to Kiruah, have had a strong coffin closely made, pitched within, and lined with cloth, and neatly covered without with black velvet, tacked on with brass nails. A glass was set in the lid, and, by request of Gov. Adams, the English name of the deceased, Cox, was put upon the coffin in large capitals. At eight o'clock in the morning we repaired to the house of Kaahumanu, his sister, just at the head of the harbor, where he died, and where the chiefs had requested to have a funeral service, previous to the embarkation. The corpse being placed on a bier in the front of the house, the chiefs and mourners arranged themselves around it, and the common people just without the court; part of a funeral hymn was sung, Mr. Bingham offered a prayer, and the remainder of the hymn followed. Mr. Ellis then preached a funeral discourse from the words of James, "Go to now, ye that say, Today, or tomorrow, we will go into such a city, and continue there a year, and buy and sell, and get gain, whereas ye know not what shall be on the morrow. For what is your life?—it is even as a vapor, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this or that."

As soon as the services were closed, the procession moved with the corpse to the King's wharf, a distance of 30 rods, accompanied by a crowd of the common people on each side, "weeping as they went." The corpse being placed in a boat, Krimoku, dressed in mourning, with great propriety of deportment, stepped into it alone; and, while the multitude raised their voices in loud acclamation, it moved off by means of a rope, extending from the boat to the vessel, that was waiting to carry it away, where it was immediately taken on board.

No interment which we have witnessed at this place has appeared to us more affecting, nor have the people at any burial manifested more feeling than on the present occasion. Opiia, Kalakua and Ke-kauruke, all formerly wives of Tamehameha, with streaming eyes, took leave of their friends here, and embarked with Gov. Adams, who has the special charge

of the deceased. Krimoku, Kaahumanu and Tamoree remain here, while the others proceed as expeditiously as possible to Kiruah. Most of the family of the deceased embark also, except Taumi, who has been employed in teaching a school of Cox's people, and who is now detained by Kaahumanu and Tamoree, to be employed still as a school teacher at this place.

It has been said, that some nations in south America express sorrow by dancing. Something like this has appeared in two or three instances in the lamentations for Cox. While at the house, one of the mourning women, while weeping aloud, uttered short sentences with frequent repetition of Auwe! [Alas!] standing in the presence of many others, and accompanying her cries with a great variety of gestures of the hands and arms, many of which were graceful, and exactly similar to the gestures which they are accustomed to use in dancing. One man near the wharf waded a little way into the water, and, with the loudest expressions of grief, moved about, and assumed various postures, as though he had been dancing for the entertainment of the wailing multitude of spectators, and at the same time moved his hands, and brandished a stick, in a great variety of fanciful motions, while tears flowed freely down his furrowed cheeks. Others, as if in agony, clenched their hands across the back of the neck, or the top of the head. Others, with loud cries and tears, were bowed down with both hands upon the hips. In most cases tears are abundant, as well as loud cries of distress. But all these marks of grief are shortly followed,—that is in two or three days,—by their accustomed gaiety.

Cox has had eight children, but we do not know that any of them are now living. His possessions will probably fall to Adams, his brother, and Kaahumanu, one of his sisters, who is high in power and influence, as well as by birth.

CHOCTAW MISSION.

EXTRACT OF A LETTER FROM THE REV.
CYRUS KINGSBURY, DATED AT MAYHEW,
FEB. 10, 1825.

THE general prospects of the mission are quite as favorable as at any former period. The attendance of the scholars is more regular, and their improvement greater; and the natives, generally, are quiet and peaceable. The scholars at Mayhaw never appeared so well pleased with their situation as at the present time.—The

state of things at and around Elliot is quite encouraging.—Mr. Gleason, [from one of the recent schools] has arrived since I began this letter. He gives an encouraging account of his school.

There are in all the schools, a little upwards of 200 scholars.

When we speak of encouraging appearances, we wish to bear in mind that appearances are changeable. We however think that our ground is becoming more firm.

But, my dear Sir, we are continually reminded that we shall soon want more laborers. All seem now to be fully occupied to the extent of their ability, and the health of several is very precarious.

In a subsequent letter he says;

We are in great need of more assistance, but we would patiently wait the Lord's time.

ARKANSAS MISSION.

EXTRACTS FROM THE JOURNAL AT DWIGHT.

Oct. 20, 1824. About 10 o'clock, A. M. a considerable shock of an earthquake was felt. The report resembled heavy distant thunder. It caused considerable rattling of doors, windows and panes of glass, and gave a visible motion to the trees in the yard. Fowls instinctively flung themselves flat upon the ground.

On the 24th of October a little girl belonging to the school died, which is the first instance of mortality that has occurred among the scholars at Dwight. Several, however, who were, or had been, members of the school, have died at their several homes.

Nov. 7. John Thornton, a young man belonging to the school, who was some time since propounded for church privileges, came forward and received the sacrament of baptism, and solemnly made a profession of his faith in Christ, and entered into covenant with God and this church.

Notice of Mr. John Brown.

L. D. 14. Our aged Cherokee brother, Mr. John Brown, [the father of Catharine,] who, for many Sabbaths, has been detained from public worship, attended to day. Very soon after his arrival here, he was taken with the ague and fever. He manifests a truly Christian temper under his long and painful affliction. "My

heavenly Father," says he, "knows best what discipline I need, and he will cause every dispensation to work together for my good. I would not, if I could, change his holy will respecting my circumstances." During the paroxysm of fever he was considerably affected with delirium. His conversation was wild and incoherent, yet indicative of a temper of holy resignation and devout affections. The words, *My heavenly Father, My Saviour, Jesus, heaven, &c.* were often uttered in English. When favored with an interval of recollection, he remarked, "I wish to think of my Saviour and heaven, but my disordered brain forbids."

27. The mother of two of our scholars departed this life. Her disease was pulmonary consumption. She had been favored with but little religious instruction, but seemed desirous to trust herself in the hands of that Saviour, who came into the world to save sinners. Instances of mortality have been more numerous, among the natives, during the summer and autumn of the present year, than during the whole previous time of our residence among them. No less than seven persons, five of them adults, have died since last Sabbath.

An Inquirer.

L. D. 28. A greater number of natives were present, at public worship, than have attended for several Sabbaths.

In the evening, at the request of a Cherokee woman, Mr. Washburn met with them a third time. Several of the natives wished to propose some questions for the sake of improvement in religious knowledge. A woman, who has been for a considerable time inquiring, wished to know what law God had given as the rule of our conduct. The ten commandments were read to her. She gave her entire approbation of the law, and its application to her outward conduct, and expressed a full confidence that she could keep the whole law, and obtain life by it. But when it was enforced in its spiritual application, and when she was shown that future obedience cannot be accepted as an atonement for past transgression, she felt, and acknowledged, that it was impossible that, by the deeds of the law, she could be justified in the sight of God;—that her case was hopeless, without an interest in the atonement of Him, who is become the end of the law for righteousness to every believer.

Several things respecting this woman seemed very interesting. Her desire to hear was so great, that she came for religious instruction, though under the influence of a high fever, attended with much

pain. Her son, a youth of 14, accompanied her, but was, at the time, out with some of the boys of the school. She desired Mr. W. to wait till she could send for him, that he might hear also. She said she wished to go to heaven, and she wished him to go along with her. Her conviction of guilt and of condemnation by the law, and the peculiar adaptation of the grace of the Gospel to her condition, seemed very clear. It is to be hoped that she may be permanently benefitted by what she has heard. Several interesting inquiries were made by others, and appropriate remarks and exhortations were addressed personally to each individual.

Dec. 5. Sabbath. Mr. Finney preached. Several of our Cherokee neighbors, who have lately been called to mourning, were present. They seemed sensible of their need of those consolations in affliction, which are afforded by our holy religion. The Christian's ground of comfort and resignation in affliction was made known to them.

Mr. Washburn preached at Point Remove to a goodly collection of whites and natives, all of whom were seriously attentive. In the evening he had much serious and interesting conversation with Mrs. Looney, a member of the church, and her daughter. An aged Cherokee, visiting at Mrs. Looney's, gave a long and interesting statement of the religious traditions of this people. These traditions have evidently been derived from divine revelation, and, if not obtained through the medium of white people, go very strongly to corroborate the supposition, that the natives of this continent are descendants of Abraham.

A communication from a neighboring post office, informs us of the discontinuance of a post office at this establishment.

Our evening meetings with the scholars are becoming more and more interesting. It has lately been proposed to them individually to select some passage of Scripture as a text. This serves to engage their attention, and often considerably to interest their feelings.

22. One of the largest boys expresses the hope that he has experienced a gracious change of heart. His name is Samuel Worcester. He is of full blood, and has been in school the greatest part of the time since its commencement. When he entered school, his habits were very bad, and he was thought, for a considerable time, a most unpromising boy. After he had been in school about three months, he ran away, and continued absent six months. After his return, he became more steady and studious, and has made very good improvement. He has long manifested a very amiable and pleasant disposition, so as to

have gained the peculiar esteem of all the family. He has been considerably serious for a long time, and for a few weeks has been very deeply impressed.

Dec. 31. Goodness and mercy have followed us through another year. The school has increased and prospered, the confidence of the natives has been extended and confirmed, the Gospel has been more extensively preached, and its influence more visibly manifested, and a few have been added unto the Lord.

SOUTH AMERICA.

LETTERS OF MESSRS. BRIGHAM AND PARVIN.

FROM several brief communications of Mr. Brigham and Mr. Parvin, of different dates, we collect a few particulars. The first extracts are from a letter of Mr. Brigham, dated at Buenos Ayres, Sept. 10, 1824.

An act has just passed the Junta, for appropriating \$12,000 per annum for educating young men of the province in foreign schools. Some will probably be sent to Europe, others to our own country. The plan is a noble one, as these young men will probably bring home much valuable learning, and help to remove that prejudice against foreigners, which this people too commonly have.

A Catholic clergyman, who is destined for a Greek Professor in the University, has just begun to study Greek with Mr. Parvin. This is a gratifying circumstance, as it shows the waning of their superstition in regard to Protestant teachers. I hope, too, that his intimacy with Mr. Parvin, which must grow out of their present relation, will be productive of good.—The Government have in contemplation the establishment of both Greek and English professorships in the University before many years. All this augurs well, both for the cause of *liberty and pure religion*,—for both liberty and religion rejoice in the *light*, and in *free investigation*.

Mr. Brigham left Buenos Ayres for Chili about the 30th of October, and in fourteen days arrived at Mendoza, where he spent a little time. On the way he distributed a considerable number of Testaments, some of which, at least, he had reason to believe would be read. From Mendoza he wrote under date of Nov. 13:—

I brought between 50 and 60 Testaments to this place, a part of which I have already distributed, and think I shall soon dispose of the whole, either by sale, or

gratuitously. I think I shall visit San Juan, and take part of them thither. I have very little fear of distributing them in any of these places. Many of the clergy of the best standing are increasingly liberal, and treat me with much kindness. They are quite inquisitive, as to the nature of our religious system; and I always explain it with frankness, and point out its good effects upon our society.

I have also, in this place, become acquainted with many of the young men, who are burning republicans, and have great curiosity to know the nature of our Government, Colleges, &c.—a curiosity which I love to gratify. There is no calculating the good which is to be done here by conversation; and on no subject is it easier to converse, than on religion,—its free nature, its perversions, and the importance of its free toleration.

Another letter is dated at Santiago de Chili, January 11, 1825. In this he alludes to the intelligence of the overthrow of the last Royal army in Peru, which he had then just received.

The news from Peru is truly great. The Patriot army under Sucre has totally reaped the united forces of the Royalists, and taken generals La Serna, Canterno, Valdes and Caratela prisoners, with all their inferior officers, men, arms and stores. It is truly to be hoped that this is the last of the long and bloody war between Spain and these Provinces.

Before leaving Mendoza Mr. Brigham had sold nearly fifty Spanish Bibles at a good price.

The schools, which Mr. Thompson established two years ago in Santiago de Chili, had become extinct, and there was little pros-

pect of immediately introducing one similar to that of Mr. Parvin at Buenos Ayres.

In relation to the distribution of the Scriptures at Buenos Ayres, a letter from Mr. Parvin, written in January last, contains the following paragraph.

The Bibles and Testaments which we brought out with us have nearly all been disposed of. A few days ago,—in consequence, I presume, of a suggestion from the Philadelphia Bible Society,—I received a communication, accompanied with 250 Spanish Bibles, from the British and Foreign Bible Society. I have on hand, besides, about 600 Spanish Testaments, which individuals in Boston have requested me to sell for them. I have a prospect of sending a number of Bibles and Testaments into the interior. There is reason to hope that I shall be able to dispose of all the copies, which I have on hand, before a very long time. I am selling them at cost.

From another letter, dated February 23, we learn that the cause of Christian toleration appeared to be gaining ground. The subject had been recently discussed anew in the public papers. The Government had published a decree, in which emigrants, coming to settle in the interior, were promised the enjoyment of their wonted religious privileges. A treaty with the British Government secures to the Protestant subjects the right, (on making application,) of building churches and holding meetings. Mr. Parvin was informed, on good authority, that the same privilege would be extended to Americans; and adds, "I see no reason to doubt, that, if application should immediately be made to Government, to build a Protestant church here, it would be granted."

Foreign Intelligence.

BAPTIST MISSION IN BURMA.

From the last number of the American Baptist Magazine, we derive the following interesting description of the scenes through which the missionaries at Rangoon were called to pass, on the arrival of the British fleet. It is extracted from the journal of the Rev. Mr. Wade, dated May 10, 1824.

At the same time, one of the sons of Vulgar entered the prison walls, loaded with chains, hammers, &c. His appearance seemed to foretell our approaching fate. We saw our companions in affliction led forward one after another to the anvil, and from thence to the door of an inner apartment, where

they were thrust into close confinement. We were allowed to remain unmolested, until the pleasure of the Yawhoon concerning us should be more fully expressed.—All around us was hurry and confusion, and every possible preparation was making for the expected attack. The guns were drawn to the battery, muskets collected and examined, together with spears, large knives, ammunition, &c. which were piled together around the spot where we lay.—In the course of the evening, we heard the Burmans had seized an unfortunate European, who had been sent from the general with messages to the governor of Rangoon. We could not learn his fate, but he was in all probability sent to Ava. At length a Burman came in, who, after casting a scowling glance towards us, asked

who we were? "The American teachers," answered a bystander. "Put them with the other prisoners," returned he; which was no sooner said than done. Still, however, we were not put in irons, and therefore yet cherished the fond hope of release. But our prospects were constantly becoming darker. Our legs were bound together with ropes, and eight or ten Burmans, armed with spears, battleaxes, &c. were placed over us as a guard. An hour or two afterwards the blacksmith came in a second time, bringing a rough, heavy chain. It consisted of three links, each about four inches in length, and pounded together so close, as completely to prevent it from bending, any more than a straight bar of iron. The parts designed to go round the ankles were bars of iron about two thirds of an inch thick, partially rounded, and bent together so as just to admit the ankle. This was designed for Mr. Hough and myself. He was first seated, his leg laid upon a block, the ring placed upon the ankle, and then pounded down close with heavy blows. The other ring was put upon my ankle in the same manner. Our situation afforded no convenience for lying down; and of course allowed us no sleep, or even rest.—In the course of the night, the keys of our rooms, trunks, &c. were demanded, from which we naturally inferred an intention to pillage our houses. They also inquired very particularly, if we had any muskets or spears, and how many? We did not fear the loss of property, but trembled at the idea of Mrs. W. and H. being exposed to the brutal insults and cruelties of unprincipled robbers. Mrs. W. and H. like ourselves, were unable to get any rest, though they were not particularly molested by the Burmans. Moong-shwa-ba, one of the native Christians, spent the night with them, and very much encouraged them by his prayers and pious conversation. None of the other Burman Christians staid by them.

Approach and attack of the British Fleet.

The fleet very early in the morning had got under weigh, and was rapidly advancing upon the town. About three or four thousand armed Burmans were collected together in front of the town, along the shore, to repel any attack which might be made by the approaching enemy. The women and children, as if foreseeing the events of the day, left the town, and fled to the jungles, carrying with them as large a portion of their little property as they were able. When it was announced that the fleet was within a few miles of the town, two other Englishmen chained together, with a Greek and an Armenian chained in the same manner, were added to our miserable number. Our guard was considerably strengthened, and enjoined strictly to keep us close: all communication with our servants, and things without, was cut off. One faithful old servant belonging to Capt. Tench, seized an opportunity, when our door was partly opened, of slipping into the room unperceived. Seeing the situation of his master, and of us all, he wept like a child; and not only wept, but taking a large turban from his head, and tearing it into long strips, bound them

round our ankles, to prevent our chains from galling; which we afterwards found of essential service to us. Shortly after, orders from the Yawhoon were communicated to our guard, through the grates of the prison, viz. that the instant the shipping should open fire upon the town, they were to massacre the prisoners without hesitation. This blasted all our hopes. The guards immediately began sharpening their instruments of death with bricks, and brandishing them about our heads, to show with how much dexterity and pleasure they would execute their fatal orders. Upon the place which they intended for the scene of butchery, a large quantity of sand was spread to receive the blood. Among the prisoners reigned the gloom and silence of death—the vast ocean of eternity seemed but a step before us. Mr. H. and myself threw ourselves down upon a mattress, expecting never to rise again, and calmly waiting to hear the first gun that should be fired upon the town, as the signal for our certain death.—In the mean time, an account of our real situation, which we had used various means to conceal, reached the ears of Mr. W. and H. Their feelings can be better conceived than expressed. Who can tell with what agony of soul they listened to hear the first gun, the messenger which would relate a tale, more sad and awful than death itself could relate.—At length the fleet arrived, and the attack commenced. The first ball thrown into the town came with a tremendous noise, directly over our heads.—Our guards, filled with consternation and amazement, seemingly unable to execute their murderous orders, slunk away into one corner of the prison, where they remained perfectly quiet until a broadside from the Liffey, which made the prison shake and tremble to its very foundations, so effectually frightened them, that, like children, they cried out through fear, and openly declared their intention of breaking open the door. We used every argument to prevent their doing so, fearing, if the Burmans should find us deserted by the guard, they might be induced to despatch us at once, to prevent our making an escape. But they felt the force of no arguments, saying, "The building will certainly be down upon us: we must go." They soon found means to break open the door: which being done, they all went out, but took the precaution to secure the door again, by fastening it with rattans upon the outside.—We were now left alone. About this time the firing ceased upon both sides; and we began to cherish the fond hope of deliverance, inferring, from the circumstance just named, that the Burmans had either surrendered or fled, and that the English troops were already landing, who would shortly appear to deliver us from our dangerous situation.

Trying situation of Mrs. Wade and Mrs. Hough.

Mrs. W. and H. heard the firing commence, under the impression that, at that moment, the merciless Burmans were imbruing their hands in our blood. They also had much reason to fear, that a few moments more

would bring them to the same fate. Moung-shwa-ba still remained with them, declaring that he would do all in his power to protect them and our property; which he did, even at the risk of his own life. He told them plainly, that the Burmans would come in search of them, it being an invariable custom among them, when they put a man to death under our circumstances, to sacrifice also his wife, children, and all his relations, even to the sixth generation. Finding, therefore, that they could not remain in the house with the least prospect of escape, they secreted their most valuable articles of furniture, and having taken a few clothes, a pillow, and a Bible, sought refuge within the walls of a Portuguese church, a little distance off.—They begged the priest to open the doors of the church to them; but the holy father would not suffer a place so sacred to be polluted by the unhallowed feet of heretics. He drove them from the church, from his own house, and even out of his verandah.—They then conceived the project of disguising themselves, as they were obliged to go out into the streets, which were completely filled with Burmans.—For this purpose they obtained clothes of the servants who attended them, which they put on over their own, dressed their heads in the Burman style, and, lastly, blacked their hands and faces. In this disguise they mixed with the multitude, and passed along undiscovered, while they frequently heard Burmans inquiring for the teachers' wives, which kept them in constant fear lest they should be known. After going some distance, they came to the house of a Portuguese woman, into which they entered, and begged protection; but the unfeeling wretch refused them, saying, if she gave them protection, she should endanger her own life. But being entirely exhausted with fatigue and distress of mind, they threw themselves down upon a mat, feeling that they were unable to go any further.

Here, therefore, we shall leave them for the present, and return to the prison, where all had remained quiet about the space of half an hour; but in a moment the whole scene was changed. About fifty armed Burmans came rushing into the prison like madmen. We were instantly seized, dragged out of the prison, our clothes torn from our bodies, and our arms drawn behind us with cord, so tight that it was impossible to move them. I thought mine would have been cut entirely to the bone; indeed we were treated just as they would treat criminals, whom they were about to lead to the place of execution. We were now put in front of several armed men, whose duty it was to goad us along with the points of their spears; others had hold of the end of the cord which bound our arms: they would pull us first this way, then that, so that it was impossible for us to determine in what direction they would have us go. Sometimes we were impelled forward, then drawn backwards, and again our legs were so entangled with the chains as to quite throw us down: in short, they seemed to study methods of torturing us; but complaints were quite useless. After making an exhibition of us through almost every street in the town, we were at length brought to the Yongdau, or

place where all causes are tried, and sentences passed; it was the seat of judgment, but not of justice. Here sat the dispenser of life and death, surrounded by other officers of the town. He ordered us to be placed before him in a kneeling posture, with our faces to the ground, to which we submitted in the most respectful manner. On one side of us was a noisy rabble, crying out altogether, "That dau, that dau," that is, Let them be put to death, let them be put to death. Between us and the Yawhoon were two linguists kneeling, and with tears begging mercy for us. The cries of the multitude prevailed. The executioner, who stood on one side with a large knife in his hand, waiting the decision, was ordered to proceed; but just as he was lifting the knife to strike off the head of the prisoner nearest him, Mr. H. begged permission to make a proposal to the Yawhoon, who, having beckoned to the executioner to desist a little, demanded what he had to say. The proposal was, that one or two of the prisoners should be sent on board the shipping, in which case he would at least promise that the firing upon the town should cease directly. But, said the Yawhoon, "Are you sure of this; will you positively engage to make peace?" At this moment a broadside from the Liffey occasioned great alarm. The Yawhoon and other officers, instantly dispersing, sought refuge under the banks of a neighboring tank. We were now permitted once more to stand upon our feet, which but a moment ago we never expected to do again. The firing increased, and the multitude began to flee with great precipitancy. Though our ankles were already miserably galled with our chains, the cords on our arms intolerably painful, and destitute of any clothes except pantaloons, urged along with spears, we were obliged to keep pace with those whom fear impelled with hasty step. Having passed through the gate of the town, they kept close under the walls, to prevent being cut down by the cannon balls, which were falling in every direction around us: at length they bent their course towards the place of public execution, whither we supposed they intended carrying us. We passed directly by the Portuguese woman's house, where Mrs. W. and H. had but a few moments before turned in to ask protection. They saw us as we passed. They knew they were driving us towards the place of execution, and said to each other, "This is the last time we shall ever behold our husbands." They thought till now we were already dead; it was therefore a little relief to know we were still living. Their first impression, as they have since told me, was to follow us, and share our fate; but a moment's reflection convinced them of the impropriety of such a step: it would make the parting intolerable, both to them and us, to be murdered before their eyes. Fortunately for us, we did not know that they saw us, until all was over.—We soon after found they did not design to carry us to the place of execution; for having passed by this spot, they proceeded in the direction of the Great Pagoda. Looking behind, we saw the Yawhoon and his officers following us upon horseback. When they had overtaken us,

they alighted, and having seated themselves in a Zayat, ordered us to be placed before them a second time, but not in so degrading a posture as before; indeed their whole treatment of us seemed a little more mild. Our arms were untied, a little water was offered us to drink, also a few plantains and cheroots. After a few moments consultation upon the proposal made by Mr. H. it was assented to, and his chains were taken off: he asked to have me sent with him, but this was refused.

—Mr. H. being gone, the remaining prisoners were committed to the charge of an inferior officer, with strict orders, if Mr. H. did not succeed, to put us to death; which also was the substance of the message sent by the Yawhoon to the General by Mr. H. on whose success now hung all our hopes of life. The officer directed, that we should be deposited in a building standing upon the base of the Great Pagoda, and be treated hospitably, until Mr. H.'s return.—Four of our number, being quite exhausted with fatigue, and pain, occasioned by the galling of their chains, were unable to go any farther, which the officer perceiving, allowed them to remain in a building at the foot of the pagoda. The place in which we were now to be confined was a strong brick building, consisting of four apartments. The first of these was occupied by large images. The second was a kind of hall, and behind this were two small dungeons, or dark gloomy apartments, apparently designed as repositories for treasure.—We were first confined in the second of these apartments, but shortly after in one of the dungeons just mentioned. We found the place filled with Burman goods of almost every description; there were no windows, or any thing else comfortable, and they gave us nothing to eat or drink.—Mr. H. in his way to the shipping, met a company of troops which had just landed: he communicated his business to one of the officers, and related, where and under what circumstances he had left us. They proceeded forward in search of us; but before they reached the spot, we had been removed, as before related; and the Yawhoon with his attendants, being informed that a company of troops was advancing upon him, fled to the jungles.

The same detachment, having received some information from Mr. H. of Mrs. H. and W. also made search for them. But they having been driven out of the house of the Portuguese woman, as stated above, had at length taken refuge in a small bamboo house, together with a number of other females, wives of foreigners, whose husbands were also prisoners. This place merely hid them from the eyes of the passing multitude, though they were in most imminent danger from cannon balls, which were every moment falling around them: and even here they were sought by the Burmans; but a young man who stood at the door told the inquirers that the wives of the teachers were not there, and that he knew nothing of them. Here they remained in a state of great anxiety and danger, till at length they heard the sound of the bugle: assured by this that English troops must be near, they threw aside their Burman costume, and ran out to meet them;

their hands and faces still black, and their whole appearance that of persons in great distress. Their first words to the kind officer (Major Sale) who took them under his protection, were, "our husbands, our husbands!" "Where are your husbands?" said the officer. They could only answer, that but a little while ago they saw us led by in chains, and almost naked, towards the place of execution. He immediately dispatched two or three of his men to the spot, to see if our bodies could be found, not doubting but we had been put to death: they returned without intelligence.—Mrs. W. and H. were then conducted into town, (it being unsafe to spend the night at the Mission-house,) and placed under the protection of Mr. Sarkies, whose family was very kind, and used every possible exertion to accommodate and console them.

Mr. H. delivered his message from the Yawhoon to Sir Archibald Campbell, who said in answer, "If the Burmans shed a drop of white blood, we will lay the whole country in ruins, and give no quarter." He returned without delay to the place where he had left the Yawhoon, for the purpose of delivering the General's answer: but not finding him, he proceeded as far as the Great Pagoda, where he found many Burmans, of whom he inquired after the Yawhoon, and also for the prisoners; but being unable to gain any information of either, he returned back to town, where he found Mrs. H. and W. safely protected. It is very remarkable, that he performed this excursion without being molested by a single Burman.—It was now near eight o'clock, and the firing from the shipping still continuing, gave us reason to apprehend that Mr. H. had done little good by his message to the General. We, however, remained as quiet as possible, which was now our only hope of safety. Exhausted by hunger, and the fatigues of the day, we laid our naked bodies upon the ground in hopes of gaining a little rest; but our situation was too uncomfortable to admit of sleep.—Several times during the night our fears were greatly excited by the Burmans; for there were several hundred around us; and it was almost impossible to stir without making a noise with our chains loud enough to be heard at a considerable distance.

Remarkable Deliverance.

12th.—Very early in the morning, a party of Burmans came, evidently with a design of putting us to death, or carrying us with them into the jungle, which to me seemed more terrible than death. Having entered that part of the building in which they had probably seen us deposited on the preceding evening, and not finding us, they fell into a great rage, if we might judge of their language. This room being contiguous to the place where we were, and the door not shutting perfectly tight, they came to examine it; but finding it locked, were about to burst it open, when some person from the outside cried out that the English were coming, by which they were alarmed, and fled with

great precipitancy. But a moment before, we said to ourselves, it is all over with us; death, or something worse, seemed inevitable: but now the most sanguine hopes had succeeded to fear. All the Burmans had fled, and English troops were near: we even heard some of their voices distinctly; but were very soon again plunged from the pinnacle of hope into the depths of despair. The English troops passed by, and the Burmans again took possession of the Pagoda; and we frequently heard them in the adjoining room: thus "hope and fear alternately swayed our breast." At length the moment of deliverance came. Another party of troops, headed by Sir Archibald himself, advanced: the Burmans, seeing them at some distance, fired two guns, which they had planted upon the Pagoda, (which was the first intimation we had of their approach.) These guns were no sooner discharged, than all the Burmans took to their heels as fast as possible; and about ten minutes after, we had the opportunity and unspeakable pleasure of discovering to the troops the place of our confinement.—It was General Campbell, I believe, who burst open our door. We crawled out of our dungeon naked, dirty, and almost suffocated.—The General welcomed us to his protection, and ordered our chains immediately to be taken off; but they were so large and stiff, that all attempts were quite ineffectual: so that we were obliged to walk two miles into the town stiff in irons. Clothes, weapons, &c. were immediately given us. The prisoners who had been confined at the foot of the Pagoda, had been released, and returned to town early in the morning. Mrs. W. was informed that I was among the number; but how great the disappointment when she learned that, instead of being released, no information could be given concerning me, or those with me; all that they knew was, they had been separated from us the night before; and indeed Mrs. W. had no intelligence of me till I returned to the Mission-house.

I need not attempt to describe the feelings produced by meeting again, after we had passed through so many and so great dangers: but at length we found ourselves again all together, well, and beyond the power of malicious and unmerciful Burmans. For my own part, I was rendered almost delirious by so sudden a transition from the deepest distress to the highest pitch of joy.—In reflecting upon those scenes of danger through which we all passed, and the narrow escape, which was afforded, when hope seemed entirely gone, I cannot help thinking, that our deliverance was almost miraculous. More than once, the danger which threatened us was so near, that I could only say, "Lord save now, or we perish." God was my only hope, and this hope did not fail me, even in the greatest extremity.

MADAGASCAR.

IMPROVEMENT IN MADAGASCAR.—Madagascar, the largest of the African Islands, is about 700 miles long, by 200 broad, and is said to contain 4,000,000 inhabitants, the greater part of whom are negroes in a state of par-

tial civilization. They practise agriculture and several of the useful arts, and carry on commerce by barter. On the coast are found Malays, Arabs and Jews. In the year 1818, the London Missionary Society established a mission here, which, after a short discontinuance, was renewed in 1820, and has ever since been in a flourishing state. There are now three missionaries and three artisans on the island, all of whom, except one missionary, are stationed at Tananarivou, the capital of the kingdom of Ovah, and the residence of King Radama, who has recently extended his dominions, and is now supreme ruler of at least two-thirds of the island. King Radama is the warm friend and patron of the missionaries, and his example and decisive measures have very powerfully contributed to their success. He has abolished infanticide and several other inhuman customs; and has enacted laws tending to the encouragement of industry and civilization. The King takes a lively interest in the education of the children, as will be seen from the following article, which we copy from the London Missionary Chronicle for February.

M. Y. Oba.

During the past month, Letters and Journals have been received from the Missionaries, dated in May and June last, from which it appears that the affairs of the mission are in a very encouraging state. Several more schools have been commenced. By the desire of the King, the three schools at Tananarivou have been thrown into one, under the name of the Royal College. This he wishes to be considered as the head seminary, or fountain whence the streams of instruction may flow in every direction throughout his kingdom. About forty boys, educated in the Royal School, (one of the former three schools above-mentioned,) have been appointed to manage the schools, lately formed. The number of the schools, including the Royal College, is fourteen, and that of the children under tuition about twelve hundred. The king takes a lively interest in the schools, and exerts his influence in promoting them. Schools are now in operation in all the four provinces of his kingdom. It is in contemplation to commence many more, as, soon as instruments and sufficient supplies of materials can be obtained. "We flatter ourselves," say the brethren, "that all who truly feel for the people of Madagascar, plunged as they are, into the abyss of ignorance and superstition, and dwelling in the region of the shadow of death, will come forward and assist in the great work in which we are engaged, with the necessary means for the establishment of schools as numerous as possible, that the people of Madagascar may be able to read the word of God in their own language. They add that the King and people will supply them with every thing for the schools that can be found in the country, but that they must look to England for writing-paper, of which they will require many hundred reams; and slates, of which they will require some thousands, together with slate-pencils, besides black lead pencils, pen-knives, &c. &c.

In May last, the Madagascar Version of

Genesis had advanced as far as the twenty-fourth chapter, and those of Exodus, Matthew and Luke, each to the 11th chapter.

The Missionaries have obtained from King Radama full liberty to preach the Gospel to the natives. The congregations increase in number every Sabbath-day.

In a personal interview with the King, on the 7th of May, they "explained at large the principles on which the London Missionary Society is founded, and the grand object which its Directors and supporters at home, and

its Missionaries and friends abroad, have in view, viz. to teach all nations to fear God, honor the king, and love their fellow-creatures; and to teach all the way to be happy here and hereafter," &c. "His Majesty," adds the brethren, "after explaining these things to two of his Generals, viz. Princes Ramestaza, and Ramasoulouna; who were with him, asked them 'What good return can we make to these kind people, who are so concerned about the welfare of our people and country?'"

Domestic Intelligence.

REVIVALS OF RELIGION.

Revivals in Galen and Wolcott, Wayne co. N. Y. are mentioned in the correspondence of the United Domestic Missionary Society. The Rev. Mr. Spicer of the former place writes,—

In my last I informed you that the Lord had begun a good work in this place. I have now the pleasure of informing you that He has been graciously pleased to continue the outpouring of his Spirit upon this people; not less than one hundred and fifty are hopeful subjects of renewing grace. Forty-one were admitted to the communion of the Presbyterian Church the last Sabbath in March; seven now stand propounded, and many more are wishing to unite, the first opportunity. The revival began in the village of Clyde, and spread through the east part of the town, and is still advancing. The week past there has been a favorable appearance in the west part of the town.

The presbytery of Elizabethtown, N. J. consists of 17 ministers, and 16 churches. Their last report says,—

In half of our congregations, there has been through the year no special attention to religion. In some of these congregations, however, there appears to be, at present, some increased anxiety among professors to see the work of the Lord revived.

In the other eight congregations of the Presbytery there has been in the year past, in a greater or less degree, a special revival of religion.

The eight congregations alluded to are two in Elizabethtown, New Providence, Connecticut Farms, Rahway, Mount Freedom, Springfield and Westfield.

Within the bounds of the Presbytery of Newark religion is stated to be in a more prosperous state than in any former period. Revivals now exist in Newark, Patterson, Newfoundland, Hardiston, Wantage, Sparta, Frankford, Long-Pond, Orange and Bloom-

field. The whole number estimated to have given evidence of a change of heart within the bounds of the Presbytery during a year past is 657.

Since the commencement of a revival in Kensington, Pa. nearly 170 persons have been admitted to the church.

UNITED DOMESTIC MISSIONARY SOCIETY.

The United Domestic Missionary Society of New-York continues to meet with liberal patronage. The last annual Report of the Executive Committee, from which we make a few extracts, contains a catalogue of no less than 121 persons, employed as missionaries during the third year of the Society's existence.

It will be seen from this condensed view, that our field of labor is greatly enlarged during the past year. We know that many of the best friends of the missionary cause looked with deep solicitude upon the great experiment, unexampled we believe in any country, of a society which should, in its first year, employ 57 missionaries—in its second, 78. They scarcely dared to desire more than that we should hold fast what we had so speedily acquired. But we have gone beyond the hopes of many, and feel that efforts need only to be made, under the blessing of God, with steadiness and judgment, to find a ready and efficient co-operation in the members of the one household of faith.

It is true that the amount of money demanded by our society in comparison with the number of missionaries employed, is wonderfully less than the wants of institutions which evangelize foreign countries.

Except in peculiar cases, our missionaries are supported for one whole year, some upon fifty dollars, many upon seventy-five dollars, few upon more than one hundred dollars. This is performed by leaving to the towns and congregations helped, the selection of their own minister, and by adding our gift to what their utmost efforts can collect for his temporal maintenance. Abandoning the system of itineracy, which is comparatively very expensive, and obviously little effectual, the society seeks to build up permanent churches in which the Lord Jesus Christ may inhabit.

It is with deliberate purpose, and after much observation, that this Society have resolved to employ for the most part only those ministers who desire to settle—who go to their several locations with the devotion with which their brethren go upon a foreign mission, with the intention of being faithful unto death. Whether the undertaking be to build up a church in a city or village, or new peopling country, or on the frontier of the howling wilderness, we desire that our missionaries should go with a mind averse from change, praying that God will enable them to hold fast what they gain, until a little one becomes a thousand, and a weak one a strong nation.

We know that this is oftentimes a severe trial of the faith and patience of God's servants; it is oftentimes a searching test of their ministerial ability. He must be apt to teach, and be an ensample to the believers who can endure it; but the simple question with all who love Christ must be, does the Lord require it? do the signs of the times demand it? We answer positively that they do. We say the churches in the West are languishing because of their often disappointed hopes; that they now judge it almost vain to seek to retain a minister who visits them to see their need, and returns with the continually repeated story, that something must be done for our brethren in the wilderness. It is better that young men should not go at all; better that they should be without the advantage of their wandering circuit, than that their conscience should be obtuse to the appeal, the call, the command which a feeble church in Illinois, Indiana, or Missouri may urge why he should stay and minister to their necessities. We know that such a call is a summons, a process towards a judgment, which no right-minded Christian minister can lightly pass over. We rejoice in the hope that there are many of the offspring of our Education Societies, and Theological Seminaries, who already feel, who are about to eye, who are soon, by the grace of God, to relieve the necessities of the perishing myriads of our countrymen.

Such was the deficiency in our receipts several months ago, that we were obliged to announce it to the public with a most discouraging emphasis. We render thanks to God primarily, and secondly to those who were his instruments, that their gifts soon relieved us.

The Society has no permanent fund; it depends on the yearly, and we might say daily, offerings of its friends. We hope this fact will be remembered by all; and we trust more than as much as has been received this year will be given to meet the numerous claims upon the Society's beneficence. The discouraging statements with respect to our treasury, which we were obliged to circulate in October last, prevented many applications for aid. One clergyman writes, that in the neighborhood of Ithaca, no less than five or six churches might be built up by the grant of small sums from us. None of these applications were sent to us for the reasons above specified. We regret it. For the committee have it to record, that in the period

of the greatest depression, they never refused to grant any applications, well recommended, when it seemed probable that 50 or 100 dollars would settle a minister. No application has been rejected. For we could not believe that Christians would permit such cases to be fairly stated to them, and not extend assistance. We believed that our embarrassments would be succeeded by a time of more light; and we know that it is only now and then, at auspicious moments, that the people of a town and church unite in the choice of a minister, and a readiness to bear the burden of three-fourths of his support.

We have to express our thankfulness to God in behalf of those churches which have retained the ministry of the Gospel by our aid, which have been blessed with special seasons of refreshing from the presence of the Lord. Revivals of religion have taken place in many of the stations where our missionaries labour, as will be perceived by an inspection of the preceding list. Times bearing a happy resemblance to the day of Pentecost, have been brought around by Him who has all times in his hand, and bestows the residue of the spirit. The spirit has been poured out; the sons and daughters in the desolate places have prophesied, and the living influence of godliness has been seen.

The wants of the new states have affected the committee so deeply, that two thousand dollars have been appropriated to aid the people to obtain the Gospel. Several young men of promise and devoted piety, are nearly prepared to go out to labour in those regions. That we ought to have a large fund collected in the states on the sea board for this object is evident. It is duty, it is charity. Let the aid be granted according to the plan which experience commends, in sums of 100 dollars for 12 months to churches which will do their utmost, and soon counties and towns will be evangelized, permanent auxiliaries created, and fire be carried from altar to altar until it burn on the shore of the western ocean.

The receipts into the Treasury of the Society during the past year were \$11,262.

ANNIVERSARIES IN NEW-YORK.

AMERICAN TRACT SOCIETY.

THE American Tract Society, recently instituted in the city of New-York, held its first Anniversary on Wednesday the 11th ult.—a meeting of delegates from various tract societies having been held on the preceding day. The President, S. V. S. Wilder, Esq. was present, and took the chair, and after prayer by the Rev. Archibald MacLay, addressed the meeting.

A statement of proceedings relative to the formation of the Society was read by the Rev. Dr. Milnor, with the Constitution recommended by the Convention of delegates.

Resolutions were proposed and seconded

by Rev. Thomas De Witt and Col. Richard Varick.—Rev. Eastoe Carey, of Calcutta, and Rev. Cornelius C. Cuyler,—Rev. Alex. Proudft, D. D. and Rev. William Mc Murray, D. D.—Rev. Howard Malcom and Rev. Thomas Mc Auley, D. D.—Rev. John Summerfield and Rev. Cave Jones.

Resolved, 1. That the proceedings in the establishment of the American Tract Society, as now read by the Chairman of the Convention of Delegates, with the Constitution recommended for our adoption, have our cordial approbation; and that the same be published under the direction of the Executive Committee.

2. That the establishment of this National Institution, and the cordial and Catholic feelings evinced by Christians of different denominations in its formation, are events most auspicious to the cause of our Divine Redeemer; and demands our unfeigned gratitude to God, and our zealous and persevering efforts to promote the prosperity of this Society.

3. That the Christian affection and enlarged benevolence, which have led our Eastern Brethren to aid in the formation of this Society, should incite us to afford it a prompt and liberal support.

4. That, convinced of the great truth that "union is strength," we do earnestly invite all Evangelical Tract Societies, to co-operate with us in the great objects of this Institution.

5. That as all permanent good cometh down from the Father of lights, we do give ourselves continually to prayer for his blessing on this Institution, and do urge it upon all the lovers of our Zion, to aid us herein by their devout supplications.

Addresses were made by the movers of the several resolutions.

S. V. S. Wilder, Esq. was reelected President of the Society, Mr. William A. Hall- lock, Corresponding Secretary, Rev. Archibald Maclay, Recording Secretary, and Mr. Moses Allen, Treasurer.

By the Constitution of the Society the Publishing Committee is to consist of not more than six, nor less than three persons; no two of them are to be of the same religious denomination; and no tract is to be published which is disapproved by any one of the Committee. The Publishing Committee for the present year are Rev. Dr. Milnor of the Episcopal Church, Rev. Dr. Spring of the Presbyterian, Rev. Dr. Knox of the Reformed Dutch, Rev. Justin Edwards, Andover Mass. of the Congregational, Rev. Charles G. Sommers of the Baptist, and Rev. John Summerfield of the Methodist Church.

A subscription of more than \$20,000 had been previously obtained for the purchase of

land, and the erection of an edifice for the use of the Society.

After the public exercises at the city hotel, the corner stone of the edifice was laid by the President, with an appropriate address.

UNITED FOREIGN MISSIONARY SOCIETY.

THE Eighth Annual Meeting of the United Foreign Missionary Society. was held on Wednesday evening June 11. After the opening of the meeting, and the reading of the annual report, it was resolved;

1. That the Report be accepted, and printed.

2. That we are obligated, from a solicitude for their temporal, no less than for their spiritual welfare, to persevere in giving the means of Salvation to the benighted nations.

The resolutions were moved and seconded by the Rev. Cornelius C. Cuyler, of Poughkeepsie and the Rev. Mr. Wiley, President of Washington College,—Rev. Dr. Proudft of Salem, N. Y. and Rev. Mr. Ellis from the Sandwich Islands.

Capt. John Pollard, a chief of the Seneca tribe of Indians, was introduced to the audience, and, through an interpreter, delivered an address, the substance of which is thus given by the editor of the New-York Observer.

Capt. Pollard stated that he had received the invitation of the Society to come to this meeting. He thanked the Great Spirit for preserving him on the way. He was glad to see so large an assembly for such an object. Indians, he observed, once occupied this spot, and all the country. Now, their possessions were no bigger than a man's hand. He thanked christians for taking pity on them. The Indians, he said, were anxious to receive the gospel. He had come now to implore for them the words of life. Some light had been let in upon them, and he hoped they would not be left to go back into darkness again, but that Christians would persevere until all the Indian tribes enjoyed the light. He concluded with a short but affecting account of his own conversion, and expressed his gratitude to God and to the Society for the instructions he had received.

A collection was taken up amounting to \$287, 62.

AMERICAN BIBLE SOCIETY.

THE Ninth anniversary of the American Bible Society was held in the city of New-York on Thursday, the 12th of the last month. His Excellency De Witt Clinton took the chair, and, after the reading of the 103d Psalm by the Rev. Dr. Porter of Car-

kill, made a short address to the Society. An address from the venerable John Jay, the President of the Society, absent on account of age and infirmity, was read.

From the Report of the Treasurer, William W. Woolsey, Esq. it appeared that the receipts of the Society for the year had been \$46,501, and its expenditures \$47,589. The receipts exceed those of the preceding year by \$4,589.

After the reading of the Report of the Board of Managers, the following resolutions were unanimously passed.

1. That the Report of the Managers, parts of which have been now read, be approved and adopted, and that it be printed under their direction.

2. That the thanks of the Society be given to the Managers, for their services during the past year.

3. That the thanks of the Society be given to the President and Vice-Presidents, for the continuance of their patronage and support.

4. That this Society return their thanks to the Secretaries and Treasurer, for their many and faithful services, gratuitously rendered.

5. That while the Society, with humble submission to the will of Almighty God, regret the death of their Vice-President, General Matthew Clarkson, they will cherish the most affectionate remembrance of his ardent piety, his essential services, and his firm attachment to the great cause of the Bible Society.

6. That the thanks of the Society be given to the Auxiliaries, for their zeal, activity, efficiency, and co-operation.

7. That this Society rejoice in the success of kindred institutions throughout the world, in which so many multitudes are engaged to promote translations of the Holy Scriptures, and their wider circulation; and that they will prosecute their labors, relying on the Divine Blessing, with a constant regard to the Glory of God, and the highest interests of their fellow men.

These resolutions were moved and seconded by the Rev. Dr. Gunn of the Dutch Church in New-York and George Griffin Esq.—Hon. Samuel M. Hopkins of Albany and Rev. B. Mortimer of the Moravian Church,—President Carnahan of Nassau Hall College and Isaac C. Bates, Esq. of Northampton, Mass.—Rev. Mr. McIlvaine, Episcopal Chaplain to the Military Academy at West Point, and George Suckley, Esq.—Col. E. Varick and Hon. James Kent,—Rev. Mr. Davis of Augusta, Ga. and John Griscom, LL.D. of the Society of Friends,—Theodore Dwight Esq. and Isaac Carow, Esq. The fourth resolution was replied to on the part of the Secretaries and Treasurer by the Rev. C. G. Somers.

The Rev. Eustace Carey, of the Baptist Mission at Calcutta, India, was introduced, on the moving of the 7th Resolution, by the Rev. Dr. Milner, and the Rev. William Ellis, from the Sandwich Islands, by the Rev. Dr. Woodhull, and each addressed the meeting in an appropriate and interesting manner.

PRESBYTERIAN EDUCATION SOCIETY.

The Presbyterian Education Society held its Seventh Annual Meeting on Thursday evening June 12. His Excellency Gov. Clington, President of the Society, took the chair, and the annual Report was read by the Rev. Ward Stafford, Corresponding Secretary.

1. On motion of the Rev. J. Frost, of Whitesboro', seconded by Rev. Mr. Crawford, *Resolved*, that the report be accepted and printed.

2. On motion of the Rev. Mr. McFarland, of Kentucky, seconded by the Rev. Mr. Hamilton of Newark, *Resolved*, that the thanks of the Society be given to the officers and Board of Directors, to the several Executive Committees, and Auxiliary Societies, the subscribers to the fund, and other friends of the Institution, for their exertions the past year.

3. On motion of the Rev. Mr. Cox, of New-York, seconded by the Rev. Mr. Fisher, of Paterson, *Resolved*, that, in the opinion of this meeting, the operations of the Society merit the liberal and zealous support of all the friends of Religion and Literature.

After the resolutions, which were accompanied with addresses from the several gentlemen by whom they were proposed, a collection was taken of about \$100.

AMERICAN JEWS SOCIETY.

THE Society for Meliorating the Condition of the Jews held its Anniversary on Friday evening, May 13. An abstract of the Annual Report was read, from which it appeared that the Society has now 322 Auxiliaries, 109 of which have been formed since the last Anniversary; its present funds amount to more than \$14,000. A farm of 400 acres has been rented for the present in Harrison, West Chester co. N. Y. where an immediate settlement of Jews is proposed. The Society still hold it in contemplation to purchase land for this object. After the acceptance of the Report, other resolutions were adopted, and the meeting was addressed by the Rev. Dr. Proudfoot, Rev. C. C. Cuyler, Rev. R. Smith of Ballston, Rev. Howard Malcomb of Hudson, and Mr. Jacob and Dr. De Wolf, two converts from Judaism.

UNITED DOMESTIC MISSIONARY SOCIETY.

THE United Domestic Missionary Society also held its Annual Meeting on Friday evening. Resolutions were moved by his Excellency Governor Clinton, Hon. James Kent, Hon. Jonas Platt, Rev. Dr. M'Auley, and Rev. Mr. Bush of Indiana, and seconded by the Rev. J. Frost of Whitesboro', Rev. Mr. Ellis, Rev. J. Knox, Rev. Mr. Arbuckle of Bloomingrove, and Rev. Mr. Breckenridge of Lexington, Ky.

1. That the Report of the Executive Committee be approved and adopted, and that it be printed under their direction.

2. That the thanks of the Society be given to the Executive Committee for their services during the past year.

3. That our thanks be given to the Auxiliary Societies and individuals, who have contributed to the funds during the past year.

4. That the success which has attended this Society, and especially the revivals of religion among its missionary stations, while it excites a fervent and devout gratitude to our Lord Jesus Christ, demands more vigorous and persevering efforts in behalf of our destitute fellow citizens.

5. That the applications for aid from the feeble churches in the Western States to this Society, call loudly upon our patriotism and piety to aid them in procuring the institutions of the Gospel, and that the efforts of our Executive Committee for this great object meet with our cordial approval.

ANNIVERSARIES IN BOSTON.

AMERICAN EDUCATION SOCIETY.

THE Annual Meeting of the American Education Society was held on Monday morning, May 23. In the evening the Society was again convened at the Old South Church, where, after a brief statement, by the Rev. Mr. Eaton, of the past operations and present state of the Society, the following resolutions were proposed and adopted.

1. That the benefactors of this Society ought ever to be had in grateful remembrance; and that great caution in the recommendation and great tenderness in the subsequent treatment of candidates for the Society's bounty, are due from the friends of religion.

2. That the paramount importance of the object contemplated by Education Societies, and the intrinsic difficulties connected with the prosecution of it, require the fervent and effectual prayer of the righteous to Him, who has the hearts of all men in his hands.

3. That the encouragements to persevere in the benevolent enterprise, in which the American Education Society is engaged, are ample; and that the friends of religion should give it their united, vigorous and continued support.

These resolutions were accompanied by addresses from the Rev. Mr. Parker of Rhinebeck, N.Y., Rev. President Tyler, of Dartmouth College, N. H. Rev. Mr. Green and Rev. Louis Dwight of Boston, and Rev. Dr. Griffin, President of Williams College. At the close a collection was taken of \$171.45.

MASSACHUSETTS MISSIONARY SOCIETY.

ON Tuesday morning, May 24, the Massachusetts Missionary Society met at the vestry of the church in Park Street, for the reading of the Annual Report and the transaction of business. In the evening an appropriate discourse was delivered in the Old South meeting house, by the Rev. Mr. Storrs, of New Braintree, from Psalm 5:34;—*Ascribe ye strength unto God.*—Collection, \$158.

MASSACHUSETTS SABBATH SCHOOL UNION.

A MEETING of delegates from various Sabbath School Societies in this Commonwealth had been previously appointed, and was held in the vestry of the Old South Church, on Tuesday, 24th. The object of the meeting was to consider the expediency of forming a Sabbath School Union for the Commonwealth. Dea. James Loring, of Boston, was chosen Moderator, and the Rev. L. F. Dimmick of Newburyport, Scribe.

The Rev. Mr. Wisner, of Boston, as chairman of a Committee previously appointed, made a statement of measures which had already been taken, and read extracts of Correspondence with the Secretary of the American Sunday School Union. The Rev. Harvey Wilbur, as delegate from the Board of Managers of the American S. S. Union, made a statement respecting Sabbath Schools in various parts of our country. On motion of the Rev. Warren Fay of Charlestown it was unanimously

Resolved,—That we now proceed to form a Massachusetts Sabbath School Union, auxiliary to the American Sunday School Union.

A constitution was then adopted, and the following officers chosen.

Hon. William Reed, of Marblehead, *Pres.*
 Rev. Thos. Baldwin, D.D. of Boston, } *Vice*
 Rev. Elijah Holding, of Boston, } *Pres.*
 Rev. Warren Fay, of Charlestown, }
 Charles Stockard, of Boston, *Secretary*,
 Stephen Thayer, of Boston, *Treasurer*.

These officers, in connexion with twelve other persons, constitute a Board of Managers.

The object of the Union is, according to the Constitution, "to promote the opening

of new, and the increase and prosperity of old Sabbath Schools within the limits of this State; to form depositories for supplying the schools with suitable books on the lowest terms possible; to stimulate and encourage each other in the moral and religious instruction of children and others; and to correspond regularly with the American Sunday School Union, in Philadelphia."

In the afternoon of Thursday an adjourned meeting was held at the church in Park Street, where a very respectable assembly was convened. The Rev. Mr. Wisner recapitulated the transactions of the preceding meeting.

Moved by the Rev. Mr. Wisner, on behalf of the Rev. Mr. Bonney, of the Methodist Church, who was prevented by indisposition, and seconded by the Rev. Daniel Sharp of the Baptist Church,—

That the friends and conductors of Sabbath Schools, now present, deeply appreciate the importance of these excellent institutions, as among the most efficient of the various means now employed for the extension of the Redeemer's kingdom.

Moved by the Rev. Samuel Green, of Boston, and seconded by Jeremiah Evarts, Esq.—

That the increase, improvement and permanency of Sabbath Schools, are most likely to be secured by the mutual assistance and co-operation of their conductors and patrons; and that this meeting have, with great satisfaction, heard of the establishment and success of the American Sunday School Union, and of the recent formation of an Auxiliary to that institution for the State of Massachusetts.

A collection of \$25.92 was taken up.

EVANGELICAL TRACT SOCIETY.

THE Evangelical [Baptist] Tract Society held its Annual Meeting on Tuesday afternoon. In the evening a discourse was delivered before the Society by the Rev. Ebenezer Nelson, of Lynn, from Gal. 5:18. *It is good to be zealously affected always in a good thing.*

MASSACHUSETTS BAPTIST MISSIONARY SOCIETY.

THE Annual Meeting of the Baptist Missionary Society of Massachusetts was held at the First Baptist church on Wednesday morning.

The Annual Report was read by the Rev. Mr. Sharp, of Boston, and its acceptance and publication moved by the Rev. David Wright, of Westfield, and seconded by the Rev. Mr. Peak.

The Treasurer's Report was read, and its acceptance moved by the Rev. Mr. Kinsaid, and seconded by the Rev. Mr. Chessman, of Ballouville, Me.

The Rev. Mr. Jacobs, of Cambridge, proposed a vote of thanks to the individuals and societies who had communicated their donations to the treasury, and was seconded by Mr. E. Lincoln, of Boston.

The following was moved by the Rev. Mr. Wayland of Boston, and seconded by the Rev. Mr. Sharp.

Resolved,—That this Society cherish a grateful sense of absolute dependence on God, acknowledging his goodness and mercy in the success granted to their labors.

Each of these resolutions was accompanied with appropriate remarks.

In the evening a sermon was delivered before the Society by the Rev. Eustace Carey, Baptist missionary from Calcutta, from a clause in Rom. 14:8. *We live unto the Lord.*

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

WEDNESDAY morning, 25th, a sermon was preached at the church in Park Street, before the Society for Promoting Christian Knowledge, by the Rev. Wm. Jenks of Boston, from 2 Cor. 11:29. *Who is weak, and I am not weak?*

AMERICAN TRACT SOCIETY.

THE Annual Meeting of the AMERICAN TRACT SOCIETY was held at the Old South church, on Wednesday evening, the 25th. An abstract of the eleventh Annual Report was read by the Rev. Warren Fay, of Charlestown, and resolutions were introduced and supported by the Rev. Wm. Cogswell, of Dedham, and Rev. Alvan Hyde, D.D. of Lee, Mass.—Rev. Sylvester Holmes, of New Bedford, and Rev. Gardiner Spring, D.D. of New York,—Rev. L. I. Hoadly, of Worcester, and Rev. James Milnor, D.D. of New-York.

1. That the Report, of which an abstract has now been read, be accepted, and printed under the direction of the Executive Committee.

2. That the smiles of Divine Providence on this Society commend its object to the heart of every Christian, and claim for it our liberal support and our fervent prayers.

3. That the state of our country and of the world urgently calls for increasing efforts to promote, to the greatest extent, the circulation of Religious Tracts.

An adjourned meeting was held at eight o'clock the next morning, at which the Rev. Drs. Milnor and Spring and the Rev. Mr. Somers, a delegation from the American Tract Society at New York, were present.

After considerable discussion, very amicably conducted, the Society voted, that it was expedient to become a Branch of the Society formed at New York, upon such conditions as the Executive Committee should determine. These conditions were subsequently agreed upon. It is understood that the whole subject is to be officially laid before the public.

AUXILIARY FOREIGN MISSION SOCIETY OF BOSTON AND VICINITY.

The Auxiliary Foreign Mission Society of Boston and Vicinity met at the Union Church in Essex Street on Thursday evening. After prayer by the Rev. Mr. Sewall of Augusta, Me., and the reading of the Report by Wm. J. Hubbard, Esq. the Secretary of the Society, the following resolutions were adopted.

On motion of the Rev. Mr. Edwards of Andover, seconded by the Rev. Mr. Ellis from the Sandwich Islands,

Resolved,—That, although the obligation to send the Gospel to the Heathen does not depend on the degree of success which attends missionary efforts, these efforts have been so remarkably blessed, as to afford great encouragement to proceed, with the expectation of an ultimate triumph over the superstitions and barbarism of the heathen world.

On motion of Bradford Sumner, Esq. of Boston, seconded by the Rev. Mr. Tucker of Northampton,

Resolved,—That faithful missionaries of the cross have strong and unalienable claims upon the sympathies, prayers and liberal support of the churches of our Lord Jesus Christ.

On motion of the Rev. Mr. Hoadly of Worcester, seconded by the Rev. Eustace Carey, of Calcutta,

Resolved,—That divine truth, inculcated with simplicity, earnestness and perseverance, is the grand means on which reliance is to be placed by the churches for attaining the object of missions to the heathen.

The several gentlemen by whom these resolutions were proposed and seconded, addressed the meeting in a manner, which excited a lively interest.—Collection, \$153.16.

In addition to these anniversaries, which occurred during Election Week, were the sermon before the Pastoral Association, by the Rev. Dr. Griffin, the Election Sermon by the Rev. W. B. Sprague, of West Springfield, and the Sermon before the General Convention, by the Rev. Dr. Pierce of Brookline. The whole combined to render the season one of peculiar and pleasing interest.

The collection after the Convention Sermon amounted to \$365.

Miscellany.

THE MISSIONARY GAZETTEER.

THE Missionary Gazetteer, comprising a view of the inhabitants, and a geographical description of the countries and places, where Protestant Missionaries have labored: alphabetically arranged, and so constructed as to give a particular and general History of Missions throughout the World: with an Appendix, containing an alphabetical list of Missionaries, their stations, the time of entering, removal, or decease. By Walter Chapin, Pastor of the Church in Woodstock, Vermont. Woodstock, 1825. pp. 430.

At the 231st page of our last volume, we gave notice that this work was preparing for publication. It is now offered for sale.

The design of the author is to furnish a reference-book on the subject of missions. To this end he has arranged, in alphabetical order, all the missionary stations of modern times, so far as he has been able to obtain any knowledge of them; and to this he has added an alphabetical list of modern missionaries.

"At each station is given a geographical description of the place, its relative situation, and the commencement and progress of the Mission. Under the head, *Mission*, will usually be found the initials of the Society which supports the Mission. These initials and other abbreviations are explained at page

The date following the initials signifies

the time when the Mission was commenced. The names of Missionaries which follow the dates, are the names of the present incumbents. If the name of a Missionary occur to the mind, without the recollection of the station, or stations he has occupied, by recurring to his name in the Alphabetical List of Missionaries, in the Appendix, the places may be found: as for instance, against the name *Brainerd, David*, the stations occupied by that devoted Missionary may be found, and thus the history of his labors may be traced; and so of others who have been located. If the state and progress of Missions in any country be sought, the reader has the means of taking a particular view of the whole; by turning to the articles referred to at the close of each general one. For instance, the references at the close of the article, *Hindustan*, will bring to the notice of the reader, if pursued, upwards of 300 places in that country, where Protestant Missionaries have been stationed, or where they have taken efficient measures to introduce the Gospel. If a particular station be sought, it will be found in its alphabetical place, as in a Dictionary."

The work is intended to supply a deficiency, often felt by readers of missionary intelligence, with respect to the situation of places, the number, character and circumstances of the inhabitants, the time when the

missions were commenced, the names, trials and success of the missionaries, and a great variety of other matters, which the inquisitive reader must desire to know.

This Gazetteer is the first of its kind; has for some time been a desideratum; and, by those who value an acquaintance with the religious statistics of the world, will be highly prized. Clergymen, who aim to make the Monthly Concert valuable to their people, should possess the Missionary Gazetteer; for wisdom may not missionary intelligence be rendered more salutary by historical or geographical notices. Readers of religious periodical publications, will also find the Gazetteer of so small use to them.

The author has executed his task with carefulness and ability. Every accessible document appears to have been thoroughly examined. Few stations have been overlooked. Matter has been judiciously selected. Errors are infrequent: we discover none very important. Many of the articles will interest the general reader; and the book may with confidence be appealed to as authority.

We designed to enrich our pages by extracting several of the articles, but have not done so at present. We shall insert them at a future opportunity. They will not only constitute a recommendation of the work, but will be well worthy of perusal, as interesting articles of missionary intelligence.

The Alphabetical list of Missionaries in the Appendix is valuable, as connected with missionary history; but is not to be considered as indicating the true number of missionaries now in the field. From that list it would seem, that not less than 800 preachers of the Gospel are at present among the heathen; while there are in fact less than 500. The reason of this is probably twofold. First, some denominations, especially the Moravians, do not, in their publications, make a distinction between preachers and others; and secondly, the entrance of a missionary into the field, is more uniformly noticed than his departure from it.

It is submitted to the consideration of the author, whether a variety of Tables, analogous to some which are found, we believe, in the late geographical publications of Morse and Worcester, might not render the Gazetteer still more valuable. We also recommend that, in his alphabetical list of missionaries, he adopt some method of denoting of whom it may be

doubted whether they still labor as missionaries, or not.

In concluding this brief notice of the Missionary Gazetteer, we express the hope, that the author may speedily find himself rewarded for the labor, and remunerated for the expense, which this work has cost him. Both must have been considerable, and they together constitute a claim, which will, we trust, be acknowledged by a generous patronage.

American Board of Missions.

FORMATION OF AUXILIARIES.

MASSACHUSETTS. The Auxiliary Foreign Mission Society of the Old Colony was formed at New Bedford on the 27th of April last. Several spirited resolutions, accompanied by appropriate and interesting addresses, were moved and adopted. The Society embraces the several Associations recently formed in Rochester, Wareham, Plymouth, Carver, Plympton and Middleboro' in Plymouth County, and New Bedford, Fairhaven and Berkley in Bristol County;—in all 13 Associations of gentlemen, and 12 of ladies. The following officers were chosen.

Hon. Wilkes Wood, Middleboro', <i>President</i> ;	
Rev. Thomas Andros, Berkley,	
Rev. William Eaton, Middleboro',	
Rev. Frederick Freeman, Plymouth,	
Doct. A. Reed, New Bedford,	
Dea. Gideon Barstow, Rochester, 2d par.	} <i>V. Pres.</i>
Dea. Nathan Bates, Fairhaven,	
Pelham Holmes, Esq. Plympton,	
Zattu Pickens, Middleboro', 2d par.	
Rev. Daniel Hemenway, Wareham, <i>Secretary</i> ;	
Joseph Bourne, Esq. New Bedford, <i>Treasurer</i> .	

FORMATION OF ASSOCIATIONS.

MASSACHUSETTS. *Berkshire Co.* West Stockbridge. Gent. Asso. Rev. Stephen Hull, Pres. Rev. N. Shaw, V. Pres. Benj. H. Lewis, Sec. Dea. N. Taylor, Treas. 6 coll.—Lad. Asso. Mrs. Stephen Hull, Pres. Mrs. Robbins Kellogg, V. Pres. Jerusha Tobey, Sec. Mrs. Lemuel Moffet, Treas. 6 coll. Formed April 3.

Otis. Gent. Asso. Rev. J. Lee, Pres. Dea. B. Barber, V. Pres. Elijah Owen, Jun. Sec. Capt. A. Jones, Treas. 5 coll.—Lad. Asso. Mrs. J. Lee, Pres. T. Morry, V. Pres. A. Sumner, Sec. Mrs. S. Filley Treas.

Windsor. Gent. Asso. Rev. Gordon Dorrance. Pres. Col. Lebbens Bates, V. Pres. Wm. Hale, Sec. Stephen T. Hume, Treas. 5 coll.—Lad. Asso. Mrs. Asabel Wright, Pres. Mrs. Wm. Hale, V. Pres. Mary Dorrance, Sec. Lucinda Walker, Treas. 5 coll. Formed April 14.

Washington. Gent. Asso. Rev. John A. Hempsted, Pres. W. G. Bollantime, Esq. V. Pres. Alvah Eames, Sec. Dea. Henry Pitt, Treas. 4 coll. Formed April 17.

Hinsdale. Gent. Asso. Rev. Wm. A. Hawley, Pres. Thos. Allen, Esq. V. Pres. Col. Selden Spencer, Sec. Artemas Thompson, Esq. Treas. 4 coll.—Lad. Asso. Mrs. Wm. A. Hawley, Pres. Mrs. Thos. Allen, V. Pres. Mirinda Kittredge, Sec. Mrs. Selden Spencer, Treas. 4 coll. Formed April 18.

Perry. Rev. Joseph M. Brewster, Treas. Dea. Cyrus Stowell, V. Pres. Amasa Frisell, Sec. Thomas Frisell, Treas. 4 coll.—Lad. Asso. Mrs. Cyrus Stowell, Pres. Mrs. Smith Phillips, V. Pres. Mary F. Morgan, Sec. Mrs. Othniel Hanum, Treas. 4 coll. Formed April 19.

Stockbridge. Gent. Assn. Rev. David D. Field, Pres. Doct. Thaddeus Pomeroy, V. Pres. Sewell Sergeant, Sec. Benoni C. Wells, Treas. 5 coll.—Lad. Assn. Mrs. D. D. Field, Pres. Mrs. Asahel Bradler, V. Pres. Mrs. Theodore Sedwick, Sec. Mrs. Alfred Perry, Treas. 5 coll. Formed April 24.

Stockbridge. N. So. Gent. Assn. David Curtis, Pres. Samuel Olmsted, V. Pres. Luke Morgan, Sec. Danl. Fairchild, Jun. Treas. 4 coll.—Lad. Assn. Mrs. Leonard Olmstead, Pres. Mrs. Phebe Churchill, V. Pres. Mrs. David Curtis, Sec. Mary Whitebey, Treas. 3 coll. Formed April 25.

Richmond. Gent. Assn. Rev. E. W. Wright, Pres. Noah Rossiter, Esq. V. Pres. Linus Hall, Sec. Saml. Bartlett, Treas. 5 coll.—Lad. Assn. Mrs. E. W. Dwight, Pres. Mrs. Noah Rossiter, V. Pres. Mrs. Rowley Tracy, Sec. Mrs. Samuel Bartlett, Treas. 5 coll. Formed April 27.

CONNECTICUT. Windham Co. North Mansfield. Gent. Assn. Dea. Salmon Barrows, Pres. Southworth Freeman, V. Pres. Elisha Williams, Sec. Doct. Archibald Welch, Treas. 5 coll. Formed April 20.—Lad. Assn. Mrs. Abner Goodale, Pres. Mrs. Archibald Welch, V. Pres. Experience Pierce, Treas. 5 coll. Previously formed.

Mansfield. Gent. Assn. Rev. Anson S. Atwood, Pres. Gen. John Salter, V. Pres. Salmon Storrs, Esq. Sec. Doct. Jabez Adams, Treas. 8 coll. Formed April 21.—Lad. Assn. Mrs. John Salter, Pres. Mrs. Caleb Trowbridge, V. Pres. Parthena Davis, Sec. Mrs. Anson S. Atwood, Treas. 9 coll. Prev. formed.

Chaplin. Gent. Assn. Rev. Jared Andrews, Pres. Dea. Roger Clarke, V. Pres. Dea. Darius Knight, Sec. Dr. Orin Witter, Treas. 6 coll.—Lad. Assn. Mrs. Jared Andrews, Pres. Mrs. Darius Knight, V. Pres. Mrs. Thomas Hough, Sec. Mrs. Luther Ripley, Treas. 6 coll. Formed April 29.

Brooklyn. Gent. Assn. Dea. Joseph Scarborough, Pres. Dea. Moses Clarke, V. Pres. Dea. John C. Dabney, Sec. Abner Hyde, Treas. 5 coll.—Lad. Assn. Philena Davison, Pres. Mrs. Ambrose Edson, V. Pres. Mrs. Jerh. Scarborough, Sec. Sally Hyde, Treas. 6 coll. Formed April 27.

Canterbury. (1st Eccl. So.) Gent. Assn. Rev. Thomas J. Murdock, Pres. Thomas Coit, V. Pres. Daniel Frost, Jun. Esq. Sec. Dea. John Francis, Treas. 8 coll.—Lad. Assn. Mrs. Esther Cleveland, Pres. Mrs. John Francis, V. Pres. Mrs. Louisa Frost, Sec. Mrs. Jedediah Johnson, Treas. 8 coll. Formed May 4.

Hampton. Gent. Assn. Rev. Danl. G. Sprague, Pres. Doct. Wm. A. Brewster, V. Pres. Chauncey Fenton, Sec. John Brown, Treas. 8 coll.—Lad. Assn. Mrs. George Dunworth, Pres. Mrs. John Tweedy, V. Pres. Mrs. John Brown, Sec. Mrs. Wm. A. Brewster, Treas. 8 coll. Formed May 5.

NEW HAMPSHIRE. Rockingham co. Hamstead. Gent. Assn. Rev. John Kelly, Pres. Dea. John Emerson, V. Pres. Joseph Welch, Sec. Jonathan Brickett, Treas. 5 coll.—Lad. Assn. Mrs. John Kelly,

Pres. Mrs. Anne True, V. Pres. Mrs. Sally Harriman, Sec. Mrs. Jonathan Kent, Treas. 5 coll. Formed May 2.

Raymond. Gent. Assn. Rev. Seth Farnsworth, Pres. Dea. Samuel Nay, V. Pres. Joseph Blake, Esq. Sec. Col. Ebenezer Cram, Treas. 3 coll.—Lad. Assn. Mrs. Joseph Blake, Pres. Mrs. David Page, V. Pres. Mary Norris, Sec. Mrs. Stanley Nay, Treas. 4 coll. Formed May 9.

Chester. Cong. So. Gent. Assn. Rev. Joel B. Arnold, Pres. Silas Tenney, V. Pres. Dea. William Eaton, Sec. Capt. John Emerson, Treas. 7 coll.—Lad. Assn. Mrs. Joel B. Arnold, Pres. Mrs. J. B. Bell, V. Pres. D. P. Townsend, Sec. Betsey Emerson, Treas. 5 coll. Formed May 17.

Windham. Gent. Assn. Rev. Samuel Harris, Pres. Dea. Robert Dinwiddie, V. Pres. Dr. James Perkins, Sec. Dea. William Davidson, Treas. 6 coll.—Lad. Assn. Mrs. Samuel Harris, Pres. Mrs. Jesse Anderson, V. Pres. Mrs. James Perkins, Sec. Sally Harris, Treas. 6 coll. Formed April 18.

Salem. Gent. Assn. Rev. William Balch, Pres. Dea. Oliver Emerson, V. Pres. Capt. Joseph Thomas, Sec. Perry Merrill, Treas. 3 coll.—Lad. Assn. Mrs. William Balch, Pres. Mary Campbell, V. Pres. Mrs. Hannah Smith, Sec. Mrs. Daniel Emerson, Treas. 3 coll. Formed April 24.

VERMONT. Windham Co. Marlboro'. Gent. Assn. Rev. Ephraim H. Newton, Pres. David Howard, V. Pres. Dea. Wm. Lyman, Sec. Chester Sampson, Treas. 4 coll.—Lad. Assn. Mrs. Ephraim H. Newton, Pres. Mrs. Wm. Lyman, V. Pres. Nancy Miller, Sec. Mrs. Olive Whelaw, Treas. 6 coll. Formed April 26.

New Fane. Gent. Assn. Rev. Chandler Bates, Pres. Doct. Abraham Holland, V. Pres. Lyman W. der, Sec. John Benny, Treas. 5 coll.—Lad. Assn. Mrs. Chandler Bates, Pres. Mrs. Wm. Bartlett, V. Pres. Sophia K. Stone, Sec. Mrs. Calvin Townsley, Treas. 7 coll. Formed April 22.

Townshend. Gent. Assn. Rev. James Kimball, Pres. Dea. Luke S. Rand, V. Pres. Col. Judson Murdock, Sec. Linus Owen, Treas. 9 coll.—Lad. Assn. Mrs. James Kimball, Pres. Mrs. Luke S. Rand, V. Pres. Lucinda Rand, Sec. Mrs. Zelotus Wood, Treas. 9 coll. Formed May 2.

Dummerston. Gent. Assn. Samuel Dutton, Esq. Pres. Joseph Dutton, Esq. V. Pres. Capt. Thos. Miller, Sec. Enoch Cook, Treas. 8 coll.—Lad. Assn. Mrs. Horra Beekley, Pres. Mrs. Lydia Dutton, V. Pres. Catharine Cook, Sec. Hannah Estabrook, Treas. 6 coll. Formed May 6.

Putney. Gent. Assn. Rev. Elisha D. Andrews, Pres. John Noyes, Esq. V. Pres. Doct. Nathl. Chamberlain, Sec. Gen. David Leavitt, Treas. 6 coll.—Lad. Assn. Mrs. Elisha D. Andrews, Pres. Mrs. John Noyes, V. Pres. Mrs. Phineas White, Sec. Mrs. Ann Keyes, Treas. 6 coll. Formed May 10.

Donations

FROM APRIL 21ST. TO MAY 20TH, INCLUSIVE.

L. AUXILIARY SOCIETIES.

Hartford Co. Ct. J. R. Woodbridge, Esq. Tr.	
East Granby, Friends	\$10 00
Enfield, Fem. Bible so.	40 00
Gent.	18 20
Hamdenbury, Mon. con. to constitute	
the Rev. JACOB ALLEN, of East-	
bury, an Honorary Member of the	
Board,	80 00
Hampton, Mon. con. for For. mis. sch.	9 45
Hartford, Coll. in Rev. Mr. Hawes'	
m. house, after an address by Rev.	
Mr. Ellis, for Saml. Isl. mis.	128 40
Mon. con. in North so.	8 20
Hartland, (1st so.) Gent.	3 87
Newington, Friends	8 05
Suffield, (W. so.) Mon. con.	6 00
West Hartford, La.	17 00
Worthington, For mis. so.	20 00
A friend,	50—320 57

Hillsborough south vic., N. H. Mr. E. Parker, Tr.

Brookline, Gent.	6 00
Hollis, Gent.	60 44
La.	43 02
Litchfield, Gent.	6 00
La.	1 00
New Ipswich, Gent.	63 53
La. (of which to constitute the Rev.	
ISAAC R. BARBOUR an Hon-	
orary Member of the Board, 80)	75 18
Nottingham west, Gent.	3 00
Wilton, Gent.	17 35
	270 51
Ded. & notes	9 00

	270 51
Litchfield co. Ct. Mr. F. Denning, Tr.	220 00
Northampton and neigh. towns, Ma.	
Dea. E. S. Phelps, Tr.	
Chesterfield, Mon. con.	1 00
Hadley, Coll. by Dea. W. Dickinson,	25 00

Grainfield, Mr. S. Stoddard, 1 25
West Hampton, La. and Gent. to
constitute the Rev. ENOCH
HALE an Honorary member of the
Board, 50 00—50 75

from the above Auxiliary Societies, \$801 43

VARIOUS COLLECTIONS AND DONATIONS.

Mass. N. Y. Mon. con. by Dea. A. Thomas, \$3 00
Bury, N. Y. A friend, 50 00
Barnet, Ms. Coll. for Sandw. Isl. miss. by
Rev. W. Fay, 13 48
Coll. at the College, 4,48; Acad. 3; Mill
Hollow, 1,71; E. S. Snell and E. Paine, 2;
Center con. 1,43; West Hampton, coll. 1,45;
Chickapee, coll. 8,80; Ashfield, coll. 2,37;
East Hampton, coll. 1,77; Southampton,
coll. 2,43; (deduct expenses, 1,21) by Rev.
D. A. Clark, 00 00
Barnet, N. Y. J. H. by C. Hurlbut, Esq., 5 00
Barnet, N. Y. Mon. con. in 1st. cong. so. by
Dea. A. Thomas, 9 90
Barnet, Ms. Fem. mite so. by Mrs. B. Tap-
pan, 15 00
Barnet, N. Y. A friend, by Rev. J. Seward, 3 00
Barnet, Various sources, by Rev. D. Sutherland,
13 00
Barnet Falls, Vt. Hon. W. Hall, for Ceylon
miss., 10 00
Barnet, Ms. Rev. Dr. R. Puffer, by Mr. D. Fay, 5 00
Barnet, Ms. Young la. so. for David Oliphant
in Ceylon, 5th pay, by Miss A. Lamson, Tr., 13 00
Barnet, Ms. United mon. con. for Pal. miss., 54 50
C. box of Miss H. Farrar, for school at Brain-
ard, 2,37; c. box for Pal. miss. by Rev. A.
Bingham, 1,33; Mr. S. A. Worcester, 10,
13 79
Bradford, Ms. (1st par.) Mon. con. by Mr. H.
Greenleaf, 7 17
Bradford, Vt. Mon. con. by Rev. S. McKen,
4 43
Bradford, Vt. Fem. miss. so. by Mrs. A. Birch-
ard, 15; mon. con. by Rev. B. Green, 6,50,
Bradford (E. so.) Vt. Fem. cent so. for For.
miss. school, 6 25
Bradford, Vt. Contrib. in cong. so. 6,28; indiv.
1,46; by Rev. I. Graves, 14 78
Brownfield, Me. Coll. by Mr. Southard,
2 61
Burlington, N. Y. Mon. con. 1; Mrs. B. Foot,
for Pal. miss. 4; by Dea. A. Thomas, 5 00
Camden, Vt. Mon. con. by Mr. J. Jones, 8 48
Castine, Me. Gent. asso. 34,50; la. asso. 46,80;
by Mr. J. Hook, Tr., 81 00
Catakill, N. Y. A few indiv. by Dr. Weed,
19 00
Col. Pension, 33,33; Capt. Gor-
don, 36,67; Rev. Mr. Glimie, 33,33; Present
in Madras, to Dr. Scudder, 10,07, 350 00
Clarendon, N. Y. F. M. so. by Dea. A. Thomas, 1 00
Clarendon, Ms. Coll. at the Rev. Mr. Fay's
meeting house, after an address by Rev. Mr.
Ellis, for Sandw. Isl. miss. by Dea. A. Tufts, 23 55
Clarendon, Ms. A lady, by Mr. S. A. Worcester, 1 00
Clarendon, N. Y. Mon. con. Mr. J. Stevens, 7 90
Concord, N. H. Dea. N. Clough, amount of note
of D. Clough, and interest, 113 00
Concord, Ms. Coll. at prayer meet. by Rev. Dr.
Ripley, 9 10
Conway, Ms. Gent. asso. 16; coll. on sub. paper
of Mr. Bryington, by Mr. J. Avery, 4; young
men's so. Gen. A. Howland, Tr. 16, 20 00
Conway, N. H. La. hea. sch. so. miss O. Hall,
Tr. by W. Whittlesey, Esq., 4 00
Dartmouth, (S. par.) Ms. Coll. fr. indiv. by Mr.
E. Post, 50 00
Dartfield, N. H. Indiv. m. f. by Mr. N. Wells, 4 00
Dover, N. H. A friend, 1; do.; for Sandw.
Isl. miss. by Rev. J. W. Clary, 2 00
East Haven, Ct. Fem. benev. so. by T. Dwight,
Esq., 10 00
Eliot, Vt. Mon. con. by Rev. A. Morgan, 6 00
Franklin, N. Y. Coll. for Dwight, by Dr. Weed,
4 7
Freeburg, Me. Mrs. R. Fossenden and Mrs. N.
Barrows, for Huldah Perley in Ceylon, by I.
Bradley, Esq. 12; Miss A. Griswold, given on
her death bed, by Rev. C. Hurd, 3, 15 00
Graham, Ms. Coll. after an address by Rev.
Mr. Ellis, for Sandw. Island miss. 28,39;
mon. con. 5th semi. an. pay. for Gorham mon.
con. sch. in Ceylon, by Mr. T. S. Robie, Tr.
50; m. of friends to Gen. chil. by Mr. F. B.
Robie, Tr. 33,61, 81 90
Granville, O. Contrib. by Rev. A. Jenks, 8 48

Greenbush, N. Y. Fem. pay. so. Mrs. R.
Allen, Tr., 6 00
Hadley, Ms. Widow H. Dickinson, 5; Mrs. Por-
ter, for Sandw. Isl. miss. by Rev. Mr. Ellis, 5, 10 00
Hamilton, N. Y. Relig. char. so. of young peo-
ple, by Dea. A. Thomas, 14 84
Hampden co. Ms. Hon. G. Bliss, Tr. (of which
fr. Middle Granville, mon. con. 6,75; Spring-
field, Rev. S. Osgood, for Joshua Bailey Or-
good in Ceylon, 10,) 17 00
Hamp. Chris. Depos. Ms. Northampton, Coll.
after an address by Rev. Mr. Ellis, for Sandw.
Isl. miss. 92,80; first mite-so. 35; Cranby, 1st
par. m. f. 10; Ludlow, indiv. 1,50, 139 30
Hartford, Ct. M. box, by Rev. W. Fay, 1 85
Hartford, Vt. Contrib. in north so. 13; D. Dut-
ton, J. Fuller, S. Hazen, Jr. and E. Hazen,
m. f. 12, by Rev. Pres. Tyler, 24 00
Hingham, Ms. Juv. miss. so. Miss P. Barnes,
Sec. for wes. miss., 17 50
Holliston, Ms. By Mrs. E. Prentiss, 5 00
Jamaica, Vt. Cont. box by Rev. P. Spaulding,
3 00
Jefferson, N. Y. Rev. W. Salisbury, av. of his
Almanack for 1835, 10; J. Jones, 76c. by Rev.
Dr. Porter, 10 75
Keene, N. H. Mon. con. by Rev. Z. S. Bar-
tow, 4 80
Kirby, Vt. Chh. and indiv. by Mr. L. Wood, 5 00
Lee, Ms. M. f. cultiv. by E. Freeman and oth-
ers, by Rev. Dr. A. Hyde, 10 00
Lexington, Ky. Fem. miss. so. by Mr. W. Man-
waring, 23 80
Lexington, N. Y. Mon. con. by Rev. Dr. Porter,
19 30
Ludlow, Vt. Agri. so. by Mr. A. Fletcher, Tr.
10; Mr. J. Wilcox, m. f. 4,30, 14 30
Lynn, Ms. Mon. con. in Rev. Mr. Rockwood's
par. for wes. miss., 13 16
Marblehead, Ms. Mon. con. in Rev. Mr. Dana's
so., 8 50
Meredith, N. Y. Mon. con. 3,60; an indiv. 1,40;
by Rev. Dr. Porter, 5 00
Middleboro' (1st par.) Ms. Mon. con. by Mr. N.
Eddy, 21 39
Middlebury, Vt. C. box kept by a young la. for
Pal. miss. by Mr. E. Brewster, 1 30
Middletown, Ct. Fem. miss. so. by Hannah
Southmayd, Sec., 30 00
Moores, N. Y. Mon. con. 17,80; collected on
thanksgiving day, 3,85; a friend, 1; two little
boys, for Benjamin Tappan in Ceylon, 1;
by Dea. A. Thomas, 23 65
Natchez, Miss. S. Postlethwaite, Esq. his an.
donation, 50 00
New Boston, N. H. Dea. R. Wason, m. f. 9 00
Newbury, Vt. Mon. con. by Mr. J. Huxton, 2 67
Newburyport, Ms. Coll. after an address by Rev.
Mr. Ellis, for Sandw. Isl. miss. by Rev. S. F.
Williams, 42 00
New-castle, Me. Mon. con. by Rev. J. Sewall,
5 89
New Haven, Ct. Indiv. for Arab sch. at Bey-
root, by Miss A. Dunning, 50; a fem. friend
30; young la. gleanng so. 5; la. miss. so.
6,72, 88 72
New Haven, Vt. Mr. J. E. Hopkins, m. f. 2; Mrs.
C. Hoyt for Gen. chil. 2; by Mr. E. Brewster, 4 00
New Ipswich, N. H. Mon. con. by Rev. I. R.
Barbour, 5 00
New Lebanon, N. Y. Coll. in Rev. Mr. Charah-
ill's so. 6,12; mon. con. 6; by Rev. J. Lawton, 12 12
New York City, Fem. fur. miss. school so. for
For. miss. sch. by Mrs. A. Truair, Tr., 50 60
Coll. in Murray St. chh. after an address
by Rev. Mr. Ellis, for Sandw. Isl. miss. 90;
do. in Bowery chh. after address by Mr.
Ellis, for do. 84, 190 00
Norwich, Ct. Mrs. H. Lathrop, by Mr. A. P.
Cleveland, 12 00
North Tarmouth, and vic. For miss. so. 6; 2d
par. an. contrib. 7,6; mon. con. 12,94; by Rev.
C. Hobart, 26 00
Oranville, Vt. Fem. cent so. by Mr. I. Scovel, 8 40
Palmyra, N. Y. Ann S. Beckwith, by Rev. A.
D. Eddy, 1 00
Paris, N. Y. Mr. I. Scofield, by Dea. A.
Thomas, 1 50
Philadelphia, Pa. C. box of a child, by Rev. Mr.
Smith, 50
Plymouth, N. H. Mon. con. by Rev. J. Ward,
8,50; a fem. friend, amount of legacy be-
queathed to her, 5, 13 50
Poufret, Ct. Fem. char. so. Mrs. A. C. Gros-
venor, Tr. by Mr. J. H. Payson, 40 00

<i>Postmills, (Thetford) Vt. Mon. con. by Mr. J. Tracy.</i>	12 00
<i>Prattsburgh, N. Y. Mon. con. 18,30; labor. so. 16; Capt. D. Judson, 1,50; E. & H. Bridges (of which for E. & H. Bridges in Ceylon, 24); 30,30; by Dea. A. Thomas.</i>	65 00
<i>Princeton and vic. N. J. So. for ed. hea. youth, for Luke Lyons in Ceylon, by Mr. C. Mason, Sec.</i>	12 00
<i>Rochester, Vt. Mon. con. by Rev. S. Hurlbut.</i>	8 00
<i>Roxley, Ma. Fem. char. so. 5,50; mon. con. 7,70; for wes. miss. by Rev. W. Holbrook.</i>	13 30
<i>Rutland, (S. par.) Vt. Mon. con. 15; (W. par.) Mr. S. Pratt, 5; by Rev. C. Walker.</i>	20 00
<i>Salem, Ind. B. Bradley, Esq.</i>	1 50
<i>Salem, Ma. Mon. con. in Tab. so. by Mr. D. Lang.</i>	12 58
<i>Schenectady, N. Y. Miss. so. in Union College, by Mr. A. Garrison Jr. Tr.</i>	8 00
<i>Shrewsbury, Ma. M. f. by Mr. N. Field.</i>	11 00
<i>Southbridge, Ma. Fem. so. 10,50; mon. con. 6,50; by Mr. J. Park.</i>	16 56
<i>Southbury, Ct. Mon. con. by T. Dwight, Esq.</i>	12 00
<i>Southold, N. Y. Rev. J. Hunting, by E. W. Case, Esq.</i>	1 00
<i>St. Albans, Vt. Mrs. A. S. Reed, by H. Janes, Esq.</i>	10 00
<i>St. Johnsbury, Vt. Mon. con. by Mr. L. Clark.</i>	3 00
<i>Stockbridge, Vt. Mr. L. Howe and Mrs. N. Howe, for wes. miss. by Mr. L. Caryl.</i>	3 00
<i>Stockholm, N. Y. Agri. miss. so. Mr. W. Staples, Tr. 14,70; Fem. cent so. Mrs. E. Staples, Tr. 14; young gent. agri. miss. so. J. Hulburd, Tr. 13; by Mr. E. Hulburd.</i>	40 70
<i>Sudbury, Ma. Rev. Mr. Hurlbut.</i>	1 00
<i>Utica, N. Y. Mr. Merrill, 1; mon. con. 6,43, by Dea. A. Thomas.</i>	7 53
<i>Vernon, O. Juv. new year's gifts so. by Rev. J. Seward.</i>	1 37
<i>Weathersfield, Vt. Mrs. R. Fellows, by Dea. N. Coolidge.</i>	1 00
<i>Westboro' Ms. Juv. circle of industry, Miss A. S. Tyler, Tr.</i>	10 00
<i>Westford, N. Y. Fem. char. and pray. so. by E. Williams, Esq.</i>	4 00
<i>Westminster, Vt. Fem. char. so. by Mr. A. Goodell Jr.</i>	12 00
<i>Whitesboro' N. Y. Mon. con. in Rev. J. Frost's so. by Rev. J. Lawton.</i>	20 00
<i>Windham, Vt. Mr. H. Burnap, 1; widow A. Burnap, 25c.; Miss S. Burnap, 25c. Mrs. L. Aikin, 50c. by do.</i>	2 00
<i>Windham co. Ct. Char. so. T. B. Chandler, Esq. Tr. (of which for wes. miss. 7); 69,89; Canterbury, (Westminster so.) fem. benev. so. for For. miss. sch. 4; Woodstock, Miss F. Skinner, 4; by Col. J. May.</i>	77 89
<i>Windsor, Vt. So. for ed. hea. chil. in Amer. Mrs. N. Mills, Tr. 23,40; Juv. glean. so. 2,73; by Dea. N. Coolidge.</i>	25 18
<i>Winthrop, Me. D. Campbell, Esq. for Lucy Abbot Campbell, at Brainerd.</i>	30 00
<i>Woodstock, Ct. Miss P. May, by Col. J. May.</i>	1 00
<i>Worcester, Ma. Coll. after an address by Rev. Mr. Ellis, for Sandw. Isl. miss. by Rev. A. B. Hull.</i>	36 33
<i>Wrentham, Ms. A parent, to constitute GARDNER S. BLAKE an Honorary Member of the Board.</i>	100 00
<i>Amount of donations acknowledged in the preceding lists, \$3,593,50.</i>	

III. LEGACIES.

<i>South Hadley, Ms. Legacy of Miss Irena Catlin, dec'd. by Miss Doreas Goodinan, through the Hamp. Chr. Dep.</i>	100 00
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IV. PERMANENT FUND.

<i>Southold, N. Y. Rev. Lathrop Thompson,</i>	300 00
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V. PERMANENT FUND FOR CORRESPONDING SECRETARY.

<i>Sandwich Islands. Mr. Levi Chamberlain, assistant missionary, div. on bank stock,</i>	48 00
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VI. PERMANENT FUND FOR TREASURER.

<i>Sandwich Islands. Mr. Levi Chamberlain, div. on bank stock.</i>	48 00
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VII. DONATIONS IN CLOTHING, &c.

<i>Bristol, N. H. A box, fr. fem. juv. so. by Eliza W. Lewis, Sec. for wes. miss.</i>	13 00
<i>Catskill, N. Y. Books, fr. Mr. N. Elliot, by Dr. Wood, for Dwight.</i>	5 00
<i>Chesterfield, Ms. A box, fr. juv. miss. so.</i>	24 00
<i>Ellet, Choc. na. 10 bottles port wine, 12 do. Madeira, 12 do. Claret, 33 do. porter, 2 do. Stoughton's bitters, 2 do. wine do. 4 do. cinnamon cordial, 6 do. lime juice, 23 pounds loaf sugar, 8 cakes chocolate, 1 caddy gunpowder tea, 6 bottles ground mustard, 1 bottle cap. pep. 1 doz. nutmeg, half pound ginger, quassia do. cloves, from an unknown donor.</i>	
<i>Gorham, Me. A box, fr. so. of friends to health, by Mr. F. B. Robie, Tr.</i>	15 00
<i>Hamp. Chris. Depos. One pr. shoes fr. miss. asso. in Chesterfield.</i>	
<i>Haverhill, N. H. A box of books, fr. students in Dartmouth College, for Dwight.</i>	
<i>Hinesburg, Vt. 43 yds. fulled cloth, fr. Mr. B. G. Root.</i>	
<i>Lexington, N. Y. A quantity of clothing, by O. Day, Esq. sent to Dwight.</i>	
<i>Newburyport, Ma. Two boxes, fr. indiv. by Mrs. R. P. Emerson, for the Sandw. Isl.</i>	
<i>Portsmouth, N. H. Eight pr. shoes, fr. Mr. R. Kittredge.</i>	10 00
<i>Sandwich Islands. Various articles received at the different stations between May 1833 and May 1834, valued by the missionaries as mentioned below, and contributed by the following individuals:—J. C. Jones, Esq. 10; Mr. W. G. Dana, 52; Mr. J. Hennessey, 11; Mr. R. Elwell, Jr. 11,50; Captains Starbuck of the Hero, 4; Burch of Stanton, 3,50; Grimes of Owhyhee, 12; Brooks of Indispensable, 2; Whipple of Frances, 17; Macy of Maro, 40,42; Allen of Lydia, 37,50; Coffin of Alliance, 2; Clarke of Sultan, 31; Weeks of Enterprise, 19,8; Toby of William Rotch, 33,28; Coleman of Russell, 8,50; Chase of Pacific, 0,50; Gardner of Maria, 3; Meek of Arab, 40; Arthur of Swift, 3,28; Cottle of Rose, 7,29; Chase of Foster, 30,50; Ebbets of Enterprise, 10; Bunker of Connecticut, 14,20; Perry of Kingston, 19,50; Newell of Mentor, 7; Sayre of Marcus, 18; Folger of Cyrus, 10; Pense of Martha, 3; Joy of John Adams, 3; Clarke of John Palmer, 5; Paddock of Hydaspes, 19; Barney of Equator, 3; Chase of Heeper, 2; Coffin of Franklin and Bunker of Paragon, 12; Weeks and Merrick, 3; Captain Powell, 13; Capt. Comerford, 40; Mr. Shaw of the Octavia, 10; Mr. Reynolds, 1; S. Cox, 1; a seaman of the Arab, 3; indiv. 58,75; various chiefs and other natives, 432,17, 1,060 00</i>	
<i>Mr. Going a horse.</i>	
<i>Shoreham, Vt. Life of Parsons, 12 cop. fr. Rev. D. O. Morton.</i>	
<i>Woodstock, Vt. Miss. Gazetteer, 12 cop. fr. Rev. W. Chapin.</i>	
<i>A box, fr. fem. in N. par. by Mr. D. Pierce, for wes. miss.</i>	64 00

Committed to the care of Dea. A. Thomas, Utica, N.Y.

Clinton, N. Y. A box of garden seeds, fr. Miss M. Hays.

Committed to the care of Mr. John P. Haven, N.Y.

Westford, N. Y. Clothing fr. benev. so. for pro. Chris. knowl. by E. Williams, Esq. 29 00
Clothing fr. fem. char. and pray. so. by do. 17 38

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, Stationary; for Bombay and the Sandwich Islands.
Shoes, principally for the Indian missions.
Blankets, coverlets, sheets, &c.
Fulled cloth, and domestic cottons of all kinds.

Note. The sum of \$10, acknowledged in the Herald for February, as from Middlebury, Vt. was received from New Haven, Vt.

In the list of donations of clothing, &c. in the Herald for April, for Wilbraham J. par. rec'd N. pa.

MISSIONARY HERALD.

VOL. XXI.

JULY, 1825.

No. 7.

BIOGRAPHY.

MEMOIR OF CATHARINE BROWN, A CHRISTIAN INDIAN OF THE
CHEROKEE NATION.

A LITTLE volume, with the above title, was published about six months since, and many of our readers have doubtless perused it. But many have not: and for the twofold purpose of bringing that work more fully to the notice of such, and of placing on our pages a memorial of the amiable and lovely person, whose memoirs it contains, we shall here give a brief abstract of her life; referring the reader for a more ample statement, to the volume, from which the abstract is taken.

CATHARINE BROWN was born about the year 1800. The place of her nativity was a beautiful plain, covered with tall forest trees, in a part of the Cherokee country now called Wills-Valley, within the chartered limits of Alabama. Her father's Cherokee name is *Yau-nu-gung-yah-ski*, which signifies *the drowned by a bear*; but he is known among the whites by the name of *John Brown*. Her mother's Indian name is *Tsa-luh*: the whites call her *Sarah*. Neither of her parents understand the English language, and of course can neither read nor write; and when the missionaries first saw them, they had few ideas on the subject of religion.

It is natural to suppose that Catharine possessed no more religious knowledge than her parents. She was, indeed, until her removal to Brainerd, deplorably ignorant.

"Her ideas of God extended little further than the contemplation of him as a great Being, existing somewhere in the sky; and her conceptions of a future state were quite undefined. Of the Saviour of the world, she had no knowledge. She supposed that the Cherokees were a different race from the whites, and therefore had no concern in the white people's religion; and it was some time before she could be convinced, that Jesus Christ came into the world to die for the

Cherokees. She has been known, also, to remark, subsequently to her conversion, that she was much afraid, when she first heard of religion; for she thought Christians could have no pleasure in this world, and that, if she became religious, she too should be rendered unhappy."

Her morals, however, were always irreproachable; which is remarkable, considering the looseness of manners then prevalent among the females of her nation, and the temptations to which she was exposed, when, during the war with the Creek Indians, the army of the United States was stationed near her father's residence.

"Were it proper to narrate some well authenticated facts, with reference to this part of her history, the mind of the reader would be filled with admiration of her heroic virtue, and especially of the protecting care of Providence. Once she even forsook her home, and fled into the wild forest, to preserve her character unsoiled."

"These occurrences took place before the establishment of a school at Brainerd, while Catharine was young, ignorant of the world, without any clear views of morality, and destitute of the knowledge and love of God; Strange that so great a sense of character should then have influenced her resolutions! But she was a chosen vessel of mercy, and a hand, which she then knew not, was doubtless extended for her preservation."

In the autumn of 1816, the Rev. Cyrus Kingsbury made his appear-

ance before a general council of the Cherokees, and offered, in behalf of the American Board of Commissioners for Foreign Missions, to establish schools among them. This offer was favorably received, and, early in the following spring, a school was opened at Chickamaugah, since called Brainerd. Tidings of this came to the ears of Catharine, then a hundred miles distant, and excited in her a desire to attend the school. She besought her parents to send her, and they granted her request. Accordingly, on the 9th of July 1817, being about 17 or 18 years of age, she became a member of the establishment.

Thus was she brought, for the first time, within the sphere of Christian instruction. Even then she was an interesting girl; her complexion blooming; her features comely; her person erect, and of the middle stature; her manners easy; her demeanor modest and prepossessing.

"It was, however, manifest," says Mr. Kingsbury, "that, with all her gentleness and apparent modesty, she had a high opinion of herself, and was fond of displaying the clothing and ornaments, in which she was arrayed. At our first interview, I was impressed with the idea, that her feelings would not easily yield to the discipline of our schools, especially to that part of it, which requires manual labor of the scholars. This objection I freely stated to her, and requested that, if she felt any difficulty on the subject, she would seek admission to some other school. She replied, that she had no objection to our regulations. I advised her to take the subject into consideration, and to obtain what information she could, relative to the treatment of the scholars, and if she then felt a desire to become a member of the school, we would receive her. She joined the school, and the event has shewn, that it was of the Lord, to the end that his name might be glorified."

Some time before going to Brainerd, it is not known precisely how long, while residing at the house of a Cherokee friend, she had learned to converse in the English language, on common subjects, and to read words of one syllable.

"These acquisitions, which were of no particular service at the time they were made, are to be noticed with gratitude to God, as the probable means of leading her to Brainerd.

They excited desires, which she could gratify no where else.

"Her teachers declare, that, from her first admission to the school, she was attentive to her learning, industrious in her habits, and remarkably correct in her deportment. From reading in words of one syllable, she was able in sixty days, to read intelligibly in the Bible; and, in ninety days, could read as well as most persons of common education. After writing over four sheets of paper, she could use the pen with accuracy and neatness, even without a copy."

Catharine had not been long in the school, before divine truth began to exert an influence on her mind. This was manifested by a tenderness of spirit, and an increased desire to become acquainted with the Christian religion. The same effects were also observed in two or three other Cherokees. She did not seem to be greatly influenced by a fear of the punishment threatened against sin. She rather seemed to be anxious to know the will of God and to do it. The reading of the Scriptures, singing and prayer, occupied much of her time, and often was she affected to tears; while her whole deportment, as a member of the family, was unexceptionable. In December 1817, she indulged a hope, that she had been pardoned and accepted, through the Lord Jesus Christ. Of her own accord, she began very soon to pray with her associates, and to assist in teaching the Lord's Prayer and the catechism to the younger girls in the school. Greatly did she desire the salvation of her people. For them she wept and prayed, in secret places, and in the company of her female friends at their weekly prayer-meetings.

"Among the rest, the case of her brother David, then on the Arkansas river, was especially interesting. One morning, having retired to the neighboring woods for devotion, she became so deeply engaged in prayer for this dear brother, that the time passed insensibly, and she remained in her sacred retreat till the sun was near setting. She had been favored with unusual nearness of access to her heavenly Father, and returned home with an humble confidence, that He would fully answer her prayers. After David had gone to New England to complete his education, having previously given satisfactory evidence of piety, she related these facts to a confidential friend, and said she wished to remember them with gratitude."

At the commencement of the year 1818, an event occurred, which shewed how much Catharine was attached to the society and the privileges enjoyed at Brainerd. Her father, desiring to remove with his family beyond the Mississippi, came to take her from the school. The prospect of a separation was equally painful to Catharine and to the missionaries. They regarded her as the first fruit of their missionary labor, and loved her not only on that account, but also on account of her pious and amiable conduct. On her part, the affection was not less strong; and besides, she felt herself too weak to leave the society of God's people, and go into the howling wilderness alone. She desired to receive, before her departure, the seal of the covenant of grace, in the holy ordinance of baptism. This request was cheerfully granted; and, on the 25th of January 1818, in the presence of a large and solemn assembly, she consecrated herself to the service of Christ. She then accompanied her father to his distant abode.

But circumstances prevented the immediate removal of her parents, and she was permitted to revisit Brainerd for the purpose of spending a few months more on that hallowed ground. Her return furnished an opportunity to admit her to full communion in the visible church, which was done on the 19th of March, and the solemn covenant with the Most High was ratified at the communion table.

In this abstract, many facts worthy of insertion must be omitted. We have space only for the more prominent events in her interesting career.

The time subsequent to her return fled rapidly away, in pious employments and Christian intercourse, and brought the expected, dreaded separation. It shall be described in the words of those, who, next to the lovely sufferer, felt it most.

"November 4. The parents of Catharine Brown called on us. They are on their way to the Agency. The old grey-headed man, with tears in his eyes, said he must go over

the Mississippi. The white people would not suffer him to live here. They had stolen his cattle, horses, and hogs, until he had very little left. He expected to return from the Agency, in about ten days, and should then want Catharine to go home, and prepare to go with him to the Arkansas. We requested him to leave his daughter with us yet a little while, and go to the Arkansas without her; and we would soon send her to him, with much more knowledge than she now has. To this he would not consent; but signified a desire, that some of us would go along with him. It is a great trial to think of sending this dear sister away with only one year's tuition; but we fear she must go. The Lord can and will order otherwise, if, on the whole, it is for the best."

While her parents were gone to the Agency, she made a farewell visit to Springplace, the seat of the Moravian mission, thirty-five miles distant. She returned to Brainerd on the 9th; and, on the 20th the missionaries thus describe her removal.

"We had a very affecting scene, in the departure of our sister Catharine. Her father and mother, returning from the Agency to go to the Arkansas, stopped yesterday for the purpose of taking her with them. She knew that she needed more information to be prepared to go alone into the wilderness, and intreated them to leave her with us a little longer. She is their only daughter," and they would not consent on any terms. The struggle was very severe. She wept and prayed, and promised to come to them, as soon as she had finished her literary education, and acquired some further knowledge of the Christian religion. We engaged that she should be provided for while here, and assisted in going to them. Her mother said, she could not live, if Catharine would not now go with them. Catharine replied, that to her it would be more bitter than death to leave us, and go where there were no missionaries. Her father became impatient, and told her, if she would not mind him, and go with them now, he would disown her for ever: but if she would now go, as soon as missionaries came to the Arkansas, (and he expected they would be there soon,) she might go and live with them as long as she pleased. He wished her to have more learning.

"Never before had this precious convert so severe a trial; and never, perhaps, did her graces shine so bright. She sought for nothing but to know her duty, and asked for a few minutes to be by herself undisturbed. She returned, and said she would go. After she had collected and put up her clothing, the family were assembled, a parting hymn was sung, and a prayer offered. With mingled

* Catharine had half-sisters, but was the only daughter of Mr. Brown by this marriage.

emotions of joy and grief, we commended her to the grace of God, and they departed.

"Precious babe in Christ! a few months ago brought out of the dark wilderness; here illuminated by the word and Spirit of God; and now to be sent back into the dark and chilling shades of the forest, without one fellow traveller, with whom she can say, 'Our Father!' O ye, who with delight sit under the droppings of the sanctuary, and enjoy the communion of saints, remember Catharine in your prayers."

She departed, expecting to return no more. How like a Christian she felt in view of this event, will further appear in extracts from her letters.

To Mrs. Williams, who had removed from Brainerd to Elliot, she says:

"I feel grieved when I think of leaving my Christian friends, and of going far from all religious people, into a wild howling wilderness, where no star shines to guide my wandering feet to the babe of Bethlehem; where no warning voice is heard to keep me in the straight path that leads to heaven. When I look to that dark region, I start back; but when I think of my two brothers there, and my dear parents, who are soon to go, I feel reluctant to stay behind, and leave them to perish alone."

To Mr. and Mrs. Chamberlain, at Brainerd, she writes, in a letter dated Fort Deposit, Dec. 12, 1818:

"I just sit down to address you with my pen. But is this all? Am I so soon called to bid you adieu, and see your faces no more in this world? O my beloved friends, you know not the love I bear to that blessed spot, where I have spent so many happy hours with you; but it is past never to return.

Dear friends, I weep; my heart is full; tears flow from my eyes while I write; and why is it so? Do I murmur? God forbid. Ought I not to praise the Lord for what I have received, and trust Him for every thing? O yes, his ways are best, and he has graciously promised, that 'all things shall work together for good to them that love him.' But do I love him? Have I that love to him, which will enable me to keep all his commandments? Do I love him with all my heart? O that the Lord would search me, and lead me in the way of eternal life.

"Since I left you, I have led a very lonesome life, and not heard the Gospel preached but once; that is, when father Hoyt was here, and Milo. They came here on Tuesday evening. I was sitting in my room, and heard a knocking at the door. I bid them come in; and who but Milo appeared. I inquired if any body was with him. He said his father : the door. That rejoiced me very much and I enjoyed very much while they were. Blessed be God for sending them to instruct us.

"I am here amongst a wicked set of people, and never hear prayers, nor any godly conversation. O my dear friends, pray for me I hope you do. There is not a day passes but I think of you, and the kindness I received during the time I staid with you. It is my wish to go to the Arkansas; but God only knows what is best for me. I shall not attempt to tell you what I have felt since I left you, and the tears I have shed when I called to mind the happy moments we passed in singing the praises of God. However, I bear it as well as I possibly can, trusting in our dear Saviour, who will never leave nor forsake them, that put their trust in him.

"It may be possible, that I may see you once more; it would be a great happiness to me if I don't go to the Arkansas; perhaps I may; but if I should go, it is not likely we shall meet in this world again:—but you will excuse me, for my heart feels what I cannot express with my pen."

The precise influence of this trial upon herself, cannot perhaps be determined, though doubtless it increased her faith and patience. But it was a great blessing to others, as it led the way to the formation of schools, and to the stated preaching of the Gospel, at Creek-Path, the place of her father's residence, and to the hopeful conversion of nearly all her family; thus illustrating the maxim, that our greatest blessings may spring from our severest afflictions."

"Her return was scarcely expected by the missionaries, when, on the 23d of May 1819, her father brought her again to Brainerd, and committed her to their care, until her education should be completed, intending to remove immediately, with the remainder of his family, beyond the Mississippi. This purpose, as has been previously intimated, was not executed. Mr. Brown did not proceed to the Arkansas country until more than four years after this time, and not till the beloved daughter, for whose society he was so desirous, had been laid in the dust. The causes of this delay are unknown to the author of this memoir."

Almost all her letters, and nearly all her diary, we must pass over.

In 1819 Catharine was joined by her brother David, who soon became seriously inclined, and before many months cordially assisted her in the work of doing good. In March 1821, a school having been requested by the chiefs at Creek-Path, the Rev. Daniel S. Butrick repaired to that place. In May his school had so in-

creased, that there was no more room for other applicants; and the people desired another school.

"They said, if a female would come to instruct their daughters, they would build a school-house for her. At the same time it was evident, that a spirit of deep seriousness and anxious inquiry was beginning to prevail among them.

"These facts being known at Brainerd, the missionaries thought it their duty to advise Catharine to go and take charge of the contemplated school. In this advice she acquiesced, though not without a painful diffidence of her qualifications for such a service. When it was known at Creek-Path, that she was to take charge of the school, the most enthusiastic joy was occasioned among the people. They seemed to feel, that the preparations could not be made too soon. Not less than fifty Cherokee men, besides negroes and boys, assembled immediately to build a house, which, in two days, was nearly completed according to their stipulation."

Every thing being in readiness, Mr. Brown came for his daughter, and on the last day in May, a little less than two years and eleven months from her first entering the school, as an untaught heathen girl, she bade an affectionate adieu to Brainerd, to take charge of the school for females near her paternal home. In her diary she thus briefly describes her journey.

"May 31. This morning I set out for Brainerd, with my dear father. Travelled about twenty miles. Thought much of my beloved Christian friends. Whether I shall ever see them again, is uncertain. The Lord only knows.

"June 2. Have been very sick to day; but, blessed be God, am now a little better. Hope I shall be able to travel to morrow. The Lord is very kind and merciful to all those, who put their trust in him. Last night I slept on the floor without any bed. Felt quite happy in my situation. Though very sick in body, yet I trust my heart was well.

"5. Have arrived at my father's, but am yet very unwell. Have a bad cold. Am sometimes afraid I shall not be able to teach school at Creek-Path. We slept two nights on the ground with our wet blankets, before we reached our home."

Catharine's school commenced with about twenty of the daughters of the forest, and the number was speedily augmented.

"Not only the daughters, but the mothers also, manifested a strong desire to receive instruction. Several of her pupils, in conse-

quence of previous tuition, could read in the New Testament, when they came under her care. These it was her delight to lead to a more perfect acquaintance with that sacred volume. But most of the children began with the rudiments of learning. This school she continued three quarters of a year, much to the satisfaction of her scholars, their parents, and the missionaries. She finally relinquished it only because the arrival of Mr. and Mrs. Potter gave her an opportunity to surrender her charge into other hands, and at the same time opened the way for her prosecuting higher studies, with a view to greater usefulness to her people.

"The spirit of serious inquiry at Creek-Path, to which there was an allusion at the close of the last chapter, increased after the arrival of Catharine, especially among her own kindred. Doubtless she was not backward, with the meekness of humility and with the earnestness of affection, to warn and exhort. And she had the joy of beholding her father, mother, a brother, and two or three sisters, unitedly seeking the pardon of their sins, and that peace, which the world giveth not. After a suitable trial, and due instruction, all these her relatives, with others of their countrymen, publicly professed faith in Christ, and were united to his visible Church."

In the spring of 1821, Mr. and Mrs. Potter spent two months in the family of Mr. Brown. Speaking of Catharine, Mrs. Potter says:

"For sweetness of temper, meekness, gentleness, and forbearance, I never saw one, who surpassed her. To her parents she was uncommonly dutiful and affectionate. Nothing, which could contribute to their happiness, was considered a burden; and her plans were readily yielded to theirs, however great the sacrifice to her feelings. The spiritual interests of the family lay near her heart; and she sometimes spent whole evenings in conversation with them on religious subjects.

"Before our arrival, she had established a weekly prayer-meeting with the female members of the family, which was also improved as an opportunity for reading the word of God, and conversing upon its important truths. Such was her extreme modesty, that she did not make this known to me, until more than a week after my arrival; and the usual period had passed without a meeting. She at length overcame her diffidence, and informed me what their practice had been, in a manner expressive of the most unfeigned humility. These meetings were continued while we remained in the family, and I believe they were highly useful. A monthly prayer-meeting among the sisters of the church was soon after established, in which Catharine took a lively interest; nor did she ever refuse, when requested, to take an active part in the devotional exercises.

"Soon after we removed to our station, Catharine became a member of our family, and of the school. All her energies were now bent towards the improvement of her mind, with a view to future usefulness among her

people. Both in school, and in the family, her deportment was such as greatly to endear her to our hearts, and she was most tenderly loved by all the children."

On the 2d of February 1822, her brother John died in the faith and hope of the Gospel. She had watched over him with great affection, on his journey to the grave, and has inserted in her diary a simple, but beautiful narrative of his sickness and death.

In the fall of this year, she left the family of Mr. Potter to reside with her parents. Here she was seen by the Rev. Mr. Bascom, while on his journey through the Cherokee country, who thus speaks of his visit to her family.

"We arrived after the family had dined, and she received us and spread a table for our refreshment, with the unaffected kindness of a sister. The gracefulness of her figure, and the sweetness of her expression, have often been the subject of remark; and I was the more delighted with her humility, as I greatly feared I should discover an unhappy influence from the misjudged praise, which had been heaped upon her. The fact was, she gave me evidence, by her habitual behavior, of being a sanctified child of God."

Soon after this, the disease, of which she died, began to assume an aspect, which excited some alarm.

"In consequence of this, she took a journey to Brainerd, in February 1823, with the view of consulting Dr. Butler, a medical gentleman residing at that station. She hoped, also, to derive benefit from the journey. These hopes were disappointed. A cold, tempestuous storm arose, soon after she left home, to the whole of which she was unavoidably exposed; and the slight cough, to which she had, for some time been subject, was very much increased. She spent three weeks at Brainerd, and then returned to Creek-Path, intending to obtain permission from her parents to place herself again under the care of Dr. Butler. But her increased illness rendered her unable to encounter the fatigues of another journey."

We now come to the closing scenes in the life of Catharine, where her faith in her Saviour was signally triumphant over the terrors of the grave.

After her return from Brainerd, she spent much time in reflecting on death and its consequences, and these

subjects she not unfrequently made the topics of conversation. One instance of this kind is described by Mrs. Potter:

"Entering her room, one evening, at an early hour, I found she had retired with unusual debility. She requested me to read, from some medical author, the symptoms of consumption. I complied; and, after comparing them with her own, she expressed a belief, that she had that disease. I inquired what were her feelings in view of this conclusion. She replied, with tears, 'I am not prepared to die.' 'You have a hope, I said, of happiness beyond the grave?' 'Yes, I have a hope resting on the promises of the Saviour; but I have been unfaithful!'"

"We were both too much affected to say more, and remained for some time silent. At length Catharine sweetly raised her voice and said, 'Sister Potter how beautiful is this hymn:' and then she repeated

"Why should we start and fear to die!
What timorous worms we mortals are!
Death is the gate of endless joy,
And yet we dread to enter there."

"The pains, and groans, and dying strife
Fright our approaching souls away;
Still we shrink back again to life,
Fond of our prison and our clay."

"Oh, if my Lord would come and meet,
My soul should stretch her wings in haste;
Fly fearless through death's iron gate,
Nor feel the terrors as she passed."

"Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lean my head,
And breathe my life out sweetly there."

"I inquired if she could adopt this as the language of her heart, and she answered, with great meekness, that she hoped she could."

It does not appear, that, after this, her mind was again seriously disturbed by apprehensions respecting her own future well-being.

"But when she saw her aged parents in an infirm state of health, and needing all the attentions of an affectionate daughter, and when, moreover, she reflected how many of her dear people remained ignorant of the only Saviour of sinners, she clung to life, and her earnest prayer was, that she might recover. We are informed, that her trials from these sources were, at one time, very severe.

"She said to a beloved friend, 'I know, that it is my duty to submit entirely to the will of God. He can carry on his work without me. He can take care of my parents. Yet I am anxious to recover. I wish to labor more for my people.'"

On the 15th of May she was reduced very low by a hemorrhage from the lungs, and for a few days

was viewed as being on the borders of the grave. Remedies, however, were administered, which gave a temporary relief. The Rev. Mr. Bascom, who saw her again at this critical period, thus describes her appearance:

"I have rarely, if ever, seen a more lovely object for the pencil, than she appeared to me on her dying bed. The natural mildness of her features seemed lighted with a beam of heavenly hope, and her whole aspect was that of a mature Christian, waiting, with filial patience, the welcome summons to the presence of her Lord."

A request was immediately sent to Dr. Campbell, a kind friend of her family, that he would visit her immediately. He could not come till the 21st, by which time she was so enfeebled as to be unable to raise herself without assistance. He gave it as his opinion, that she could live but a few days, unless she were removed to Limestone, it being impossible for him to attend on her at so great a distance.

Catharine could not endure the motion of a carriage. She was therefore carried in a litter six miles to the Tennessee river; thence she was taken in a boat, forty miles, to a village called Trianna; and from thence, on a litter again, five miles to Limestone. Her people gave strong manifestations of affection for her, when she was about leaving Creek-Path.

"Numbers," says Mrs. Potter, "assembled to take, as they feared, and as it proved, a last look of their beloved friend. After a prayer, in which she was commended to the divine protection, the canoe was announced to be in readiness, and we followed the litter, borne by her affectionate people, to the river. Old and young were bathed in tears, and some were obliged to use their influence to prevent a general and loud lamentation. Catharine alone was calm, while she bade farewell to those she tenderly loved."

"Mr. Leech says, that small groups of her acquaintances were frequently seen on the road, waiting her approach. When she arrived where they were, they would hasten to the side of the litter, take her by the hand, and often walk away without speaking a word, the tears all the while rolling down their cheeks."

Under the skilful care of Dr. Campbell, she soon began to amend,

and hopes were entertained that she would even partially recover. She herself seemed desirous only that God might be glorified. Her friend Mrs. Potter, who visited her in this closing scene of her sufferings, thus speaks concerning her.

"While at Dr. Campbell's, I wrote a letter to her brother David, informing him of her illness. When about to close the letter, I went to her bed-side and said, 'Catharine, what shall I say to your brother for you?'"

"After a short pause, she replied, 'If you will write, I will dictate a short letter.'"

"Then raising herself in the bed, and wiping away a tear, that was falling from her eye, she, with a sweet smile, began to relate what God had done for her soul while upon that sick bed."

"To my partial eye, she was, at that moment, an interesting spectacle, and I have often wished, that her portrait could then have been taken. Her countenance was softened with the affectionate remembrance of an endeared brother; her cheek was a little flushed with the exertion of speaking; her eye beamed with spiritual joy, and a heavenly smile animated the whole scene. I shall never forget it, nor the words she then whispered in my ear."

The reader will naturally desire to see the letter, which was dictated and penned under circumstances so interesting. It was written in exact accordance with Catharine's dictation, and was as follows:

"Limestone, June 13, 1823.

"My dear Brother,

"Mrs. Potter has told you the particulars of my illness. I will only tell you what I have experienced on my sick-bed."

"I have found, that it is good for me to be afflicted. The Saviour is very precious to me. I often enjoy his presence, and I long to be where I can enjoy it without sin. I have indeed been brought very low, and did not expect to live until this time. But I have had joy, such as I never experienced before. I longed to be gone; was ready to die at any moment."

"I love you very much, and it would be a great happiness to me to see you again in this world. Yet I don't know that I shall. God only knows. We must submit to his will. We know, that if we never meet again in this world, the Lord has prepared a place in his heavenly kingdom, where I trust we shall meet, never to part. We ought to be thankful for what he has done for us. If he had not sent us the Gospel, we should have died without any knowledge of the Saviour."

"You must not be grieved, when you hear of my illness. You must remember, that this world is not our home, that we must all die soon."

"I am here under the care of Dr. Campbell, and his very kind family. My mother and sister Susan are with me. Since I came here, I have been a great deal better, and the doctor sometimes gives encouragement of my getting well. But we cannot tell. I am willing to submit myself to the will of God. I am willing to die, or live, as he sees best.

"I know I am his. He has bought me with his blood, and I do not wish to have any will but his. He is good, and can do nothing wrong. I trust, if he spares my life, he will enable me to be faithful to his cause. I have no desire to live in this world, but to be engaged in his service.

"It was my intention to instruct the people more than I had done, when I returned from Brainerd; but when I got home, I was not able to do it.

"It was a great trial to me not to be able to visit our neighbors, and instruct them. But I feel that it is all right. It is my prayer that you may be useful, and I hope the Lord will make you useful to our poor people.

"From your affectionate sister

CATHARINE."

The hopes of her recovery were of brief duration.

"Though every attention, which an unweaned kindness could bestow, was given her, and prayer was offered continually on her behalf, her Lord and Master was pleased to hasten her departure. She had entered the last six weeks of her life, and thenceforward her descent towards the grave was regular and unremitted.

"Dr. Campbell now thought it his duty to inform her parents and herself, that his hopes, even of her partial recovery, were gone.

"Upon communicating this intelligence to her father, who a little before had come to Limestone, the good old man, after a solemn silence of several minutes, observed, "The Lord has been good to give me such a child, and he has a right to take her when he thinks best. But though it is my duty to give her up, it is hard to part with her."

"Catharine received the notice without manifesting the least alarm, only requesting the doctor to inform her, how long she might probably live.

"On the morning of July 17th, she was supposed to have commenced her last agonies, and Dr. Campbell was immediately called to her bed-side.

"I found," says he, "some appearance of anxiety on her countenance, which was the result of new sensations of bodily distress, and not of any agitation of mind. As soon as she could speak, (for she was sometimes speechless,) extending her hand to me, she calmly observed, 'I am gone.'

"Some hours after this, when her distress returned, and her respiration became very difficult and painful, she said, in reference to her sufferings, 'What shall I do?' I inquired, trying hour, she could not confide in her Saviour? She answered,

the day her mind was perfectly through several times, when her

mother and friends were weeping about her, the tears would start into her eyes, she would quickly suppress them. She seemed to spend most of the time in prayer.

"The night was one of considerable distress, owing to her difficulty of breathing. In the morning she looked toward the window, and asked me if it was not day. I replied, that it was. She then turned her eyes towards heaven, and an indescribable placidness spread over her countenance.

"Perhaps she thought, that the next morning she should behold, would be the morning of the resurrection.

"As death advanced, and the powers of nature gave way, she frequently offered her hand to the friends around her bed. Her mother and sister weeping over her, she looked steadily at the former, for a short time, filial love beaming from her eyes; and then, she closed them in the sleep of death.

"She expired without a groan, or a struggle. Even those around the bed scarcely knew, that the last breath had left her, until I informed them she was gone.

"Thus fell asleep this lovely saint, in the arms of her Saviour, a little past six o'clock, on the morning of July 18th, 1823."

"Her afflicted relatives conveyed her remains to Creek Path, where they were, on the 20th, deposited near the residence of her parents, and by the side of her brother John, who had died about a year and a half before, in the triumphs of the same faith.

"Her age was about twenty-three; and six years had elapsed from her first entering the school at Brainerd. She was then a heathen. But she became enlightened and sanctified, through the instrumentality of the Gospel of Jesus, preached to her by the missionaries of the cross; and her end was glorious.

"A neat monument of wood, erected by her bereaved relatives, covers the grave where she was laid. And though, a few years hence, this monument may no longer exist to mark the spot where she slumbers, yet shall her dust be precious in the eyes of the Lord, and her virtues shall be told for a memorial of her."

American Board of Missions CEYLON.

NATIVE MISSION COLLEGE.

In a joint letter of the missionaries, dated Dec. 15, 1824, they dwell at considerable length on the subject of a college for the liberal education of native youths of good promise. Statements sufficiently ample with respect to this institution, have, perhaps, been given in our two last numbers. Yet, as the object is one of considerable magnitude, and as the college is regarded by the missionaries as of indispensable necessity, we give a place to some further extracts.

About a year since, when taking a review of the several considerations which had led us to establish the Central School, or rather to prepare the way for a College, it seemed to us that but one encouragement was wanting. This the Lord has been pleased to grant to a degree, which even exceeds our most sanguine expectations; so that our Central School, and, indeed, all our Boarding Schools, are made much more interesting than formerly, by the hopeful conversion of some of the youth, *thirty-seven* of whom are now candidates for admission to our Church.

In reference to the conduct and the studies of the boys in the Central School, we are happy to state, that we have every encouragement we could reasonably expect in a country, where the habit of close study, and the influence of Christian principle, have hitherto been alike unknown. Many of the youth manifest not only talent, but considerable ambition to excel, and it is no small additional encouragement, that we have about ninety * more in our Boarding Schools, whose prospect, for a thorough education, is no less flattering than that of those, who are now in the Central School.

The Committee are already acquainted with the extent of the Tamul population, both on this island, and on the neighboring continent; and we presume no remarks of ours can deepen the conviction already made, of the importance of training up young men with such literary and moral qualifications, as will enable them not only to withstand the common temptations to indolence and vice, but to command respect, and to go forward in the cause of Christ without the aid and direction of foreign missionaries. We mean, that every country should be furnished, from its own inhabitants, with men of science and religion, so as to have the principles of life and growth within itself. It is perhaps unnecessary to say, that many men of such qualifications might now easily find employment in this district, and on the neighboring continent. We mention this to show, that our College, if carried forward with vigor and without delay, has every encouragement; but if not, we shall probably lose many, if not most of the advantages proposed.

Believing, as we do, after the experience and reflection of more than a year, that all the important benefits brought to view in the Plan, can be fully realized, in a comparatively short time, and that the largest anticipations may be eventually secured, in the completion of such an in-

stitution as is needed for the furtherance of science and religion among this people; we feel it our duty to place before the Committee the great importance of making immediate exertions to procure the necessary funds, and of sending two additional missionaries to take the charge of the institution.

With regard to the site of the College, we have the refusal of a walled garden, containing about five acres, in which are already a good dwelling house and other buildings sufficient for the accommodation of a large family establishment, so that the principal buildings, which must be soon erected, will consist of the college edifice, and an additional house for one professor.

NEW ENCOURAGEMENTS.

IN a letter from Mr. Winslow to the Corresponding Secretary, dated Oodooville, Jan. 10, 1825, mention is made of some very encouraging indications of continued divine favor to that mission.

You will have returned thanks to God for his grace bestowed on those around us, at the commencement of the past year; and, ere this reaches you, may have heard with rejoicing that, at the conclusion of the same year, also, the Lord hath appeared again "to revive his heritage when it was weary."

The last two months have been a time of silent, but we trust effectual, operation of the Holy Spirit on many hearts. Preceding and accompanying it, was an uncommon spirit of prayer,—fervent, weeping prayer. All the stations witnessed new zeal and activity among the members; a revival of old impressions in those who had been awakened before and had gone back; and new cases of conviction among careless sinners, both in our schools, and among our schoolmasters, and others connected with us. The case of some young men has been particularly interesting. There were several connected with the mission in various ways, who had long been instructed, but remained hardened. One of them, an assistant in the Central School, named T. Dwight, had, for some time, been more or less anxious about his soul; but unable to give up all for Christ. After the last awakening commenced, he was more deeply affected; and at length, against much opposition, came out on the Lord's side. His taking a decided stand, had some effect upon others. These were made the special subjects of prayer and effort, and the Lord appeared to bless the means used. Two, who are connected with the station of Tillipally, and three at this station, were more especially awak-

* This number is designed to include only the more promising youths; for the whole number of scholars in the Boarding Schools, is considerably greater. *Ed.*

ened and brought to deep concern; and have subsequently been made partakers of a Christian hope. They are all from the most respectable families, and stand very high among the people. If they remain steadfast, a heavy blow will be given to heathenism. Many of the schoolmasters, also, at the different stations, are more or less serious, and eight or ten may be said to appear well. Of the lads in the Central School, and the children in the Boarding Schools, several have of late hopefully passed from death unto life.

Of the revival a year ago, we are hoping to gather in the first fruits on the 20th inst. Yesterday the candidates, 44 in number, were propounded at all our stations. A large temporary building has been erected in a central village, sufficient to accommodate about 3,000 people, and we have reason to hope it will be more than filled. The ordinance of baptism is to be administered to the candidates, after a sermon and addresses prepared for the occasion, and the Lord's supper is to be administered to the native members, who will then amount to more than 70, and to such missionaries and others in communion, as may be present.

We trust it may be a day long to be remembered. And as it is, perhaps, in consequence of the thanksgivings, which Christians, in our native land, are now offering to God for his former mercies towards this mission, that he has been again pleased to visit us; so, in consequence of what he is now doing, we hope, praises will ascend to bring down fresh supplies of grace. *Let the people praise thee, O God; let all the people praise thee.*

EXTRACTS FROM MR. POOR'S JOURNAL AT TILLIPALLY.

March 13, 1824. The Maniagar, (the principal head-man of this parish,) came here a few days ago, to write an agreement of marriage between Ebenezer Porter, and Mary Poor. Both of these persons have been educated in the Boarding School at this station, and are now members of the church. After the Maniagar had written the agreement, he directed Mary to sign it, by making her mark. She took the oia, and readily wrote her name in a neat and handsome manner,—at which the Maniagar was much surprised and pleased. A few days after, he sent two of his daughters to a school connected with the station at Oodooville, the place in which his family resides.

Anticipations of the heathen respecting the prevalence of the Gospel.

20. Had a long conversation in private at my study, with the Maniagar of

Tillipally. He is probably the most intelligent man in the parish. His father was a Roman catholic; he himself was baptized in infancy.—He is very hostile to the truths of Christianity, and is one of the principal supporters of heathenism in Tillipally. His son has, from the commencement of our mission, been a member of the school. It is on this account, I presume, that he has ever treated me with much civility and respect. He listened patiently while I pointed out to him what I consider to be the various bearings of our system of missionary operations, and endeavored to shew that it is his duty and interest to aid the missionaries in their efforts to instruct the people. He admitted the truth of many things I said, and expressed the opinion, that many of the rising generation will become Christians: but he appears to be well satisfied with the course he is pursuing.

Sabbath, 23. This afternoon met with a number of head-men at the rest-house. On my urging them to receive the Gospel, which they had long heard, but hitherto rejected, one of them observed, "You have now thirteen schools under your control, containing five or six hundred children, of both sexes; the next generation will no doubt be Christians. This should satisfy you; you ought not to be urgent with us, who have grown up in the Tamul religion, and are bound by our customs and by our priests." Though he made these remarks in a sporting manner, it was evident that he partly believed what he said. The opinion is gaining ground, that Christianity will ultimately prevail throughout the country. In view of all I see, I do indulge strong hopes, that the Lord is fast preparing the way for some signal display of his power and grace among this people.

Progress in regard to Female Education.

30. Visited two schools. Am pleased to find that the girls attached to them manifest more interest in their studies than heretofore. The mothers of some of them are more disposed than formerly to send their children to school.

This afternoon I had much conversation with several head-men in the village near the rest-house, on the subject of female education, and urged them to follow the Maniagar's example. Two of them promised to send their daughters, if I would again employ Iyumpully, a school master in that place, who was formerly in the service of the mission, and whom by way of eminence I denominate the heathen schoolmaster. I readily complied with their proposal, and directed the man to commence a school for boys and girls.

April 26. At the monthly meeting of

the Committee of the Mallagum Bible Society, the Court Interpreter, who is Treasurer to the Society, a heathen, read a chapter from the Bible at the opening of the meeting. This is an advance in the cause worthy of being noticed. No one, who is professedly a heathen, has taken such an active part at any of our meetings.

May 7. The second anniversary of Mrs. Poor's decease. Having given previous notice that I should hold a meeting for females on the occasion, I had the pleasure of seeing twenty-five women and a number of girls present. Some of them were much affected at the recital of past scenes. Yesterday, on my inviting the wife of one of the head-men, and urging her to attend the meeting to day, she proposed, in order to excuse herself, and compromise the matter, that, at some convenient time, I should hold a meeting for females at her house. Even such a proposal from such a woman is an advance in the work.

LETTERS FROM NATIVE YOUTHS AT OODOOVILLE.

THESE letters were written in Tamul, by the youths whose names are annexed to them, and translated literally, by the Rev. Mr. Winslow. It will be noticed that they were written before the commencement of the revival of religion at the mission stations in Ceylon.

Oodooville, Feb. 24, 1823.

Honored and Dear Sir,

The Reverend Mr. Winslow, my patron here, permitted me to write you a letter if I please, which induced me to write you this with the greatest pleasure.

Though here are none who have a concern for the welfare of my soul and body, and will spend their money for it, yet I praise God for his mercy in ordering you, in that far country, to be concerned for my welfare, to offer up prayers and to spend your money for it.

I heard it is your desire that I may become a true Christian; but I must acknowledge with grief that I am not a true Christian yet. I know it will grieve you. I said this because I must speak the truth. I will tell you also something which I hope will rejoice you. Two years before this, I was one who never uttered one word in prayer to my Creator. Now I am happy to say that I am praying for the Holy Ghost to renew my heart, to make me believe in Jesus Christ, the Saviour of sinners, and to make me one among those who believe in Him. If it happen that I write you again, I hope I shall be enabled

by the mercy of God to write you better things concerning the state of my soul.

About my learning, undoubtedly you know I am not studying English. In Tamul I learn Negundoo, second part, and am also forming a habit to read and to explain songs.*

I am spending half of my time with the girls in the family, in teaching them Tamul. Some of them learn faster than the boys. I cannot say much about their spiritual welfare. What I can say is, the voice of their prayers often reached my ears.

My good Sir, now I come to the conclusion of my letter. Commending myself to your pious prayer,

I am Sir, your servant,
and son in Christ,
PAUL TITCOMB.

Capt. John Wills,
Newburyport.

Oodooville, Feb. 24, 1823.

My dear Madam,

I write you this letter with the hope that you will read it with the greatest pleasure.

When I was five years old my mother died, but I was with my father ignorant of the Creator of the universe, heaven and hell. When God in his mercy has sent the missionaries to this place, I was taken to enjoy your favor, by which now I am come to the knowledge of a Saviour. I have concern also for my soul for which I daily pray. As I am yet in an unrepented state, I am afraid I shall go to hell if I die this minute.

I think it a great mercy that God has put me into such a situation, which is not to many children like me, and I praise God for it.

As far as I know the word of God, I speak it to others. What I can say about my learning is both in English and Tamul. I am in the first class. In English I am learning to read, to spell and to write. I am getting also the Grammar by heart. In Tamul to read, write, and to explain the song.

All these, my good benefactress, is your favor, and I am, Madam, Yours,

A. HOOKER.

Mrs. Thomas Lathrop,
Norwich, Ct.

Oodooville, Feb. 24, 1823.

My good Benefactress,

I do not know, myself, how I shall show my gratefulness to you for all the good things, I, a heathen boy, and one who live in a heathen country, receive from your hand. However I write you these few lines, hoping that it will gladden you, and beg you will read it.

When I was eight years old my father died. Soon after that my dear mother died. I was with my uncle. I did not then know there was one God. Neither did I know what kind of a person, nor who he is, nor was I told by any one how I must love him. Especially I never dreamed that I was a sinner, and a Saviour was necessary. When these good missionaries came to this place, I heard something about these things, but all seemed to be foolishness. Soon it was reported that the missionaries are going to take children to instruct, giving them food and clothes for charity. Hearing this I came to them. It is now more than two years that I am with them. The benefits that I enjoyed in this space of time, are not a little. Here I shall mention some of them. Not only I know now the true God, but also the Saviour, whom the sinners stand in need of. If I find myself to be a lover of that Saviour, I will consider myself a happy creature. Indeed it is my misery that my heart is far from him. Although my present state is dangerous, yet I hope God, who has showed me so many mercies, will give me a heart that I may love Jesus Christ, and become a partaker of that salvation of which he is the author, for which I daily pray.

If you wish to know about my studies, in English, I am learning to read, to spell, and to write. I am also learning the Grammar by heart. In Tamul I learn Negundoo, third part, and to explain the songs.

My dear Madam, for the present my case stands thus. If you will be pleased to write to me, and give me those instructions that is necessary, I will think it an additional favor. Hoping that you will not forget me in your prayers, I subscribe,
Your grateful,

J. B. FRAZIER.

Miss Russell,
Boston.

The next is addressed to a Society in Middlebury College, Vermont, for the support of a youth named Solomon N. Allen.

Oodenville, Feb. 24, 1823.

My Dear Sirs,

It is about two and half years, since I entered into your favor. Indeed my state before this period was miserable. As it is my duty to inform you of the benefits that I now enjoy, both bodily and spiritually,—I consider it a great privilege, that I get this opportunity of writing to you this short letter.

Toward the bodily benefits that I enjoy, I can say not only that I am getting my food and clothes, but also I am learning a language that will make me useful among

in the world, and my own language, which is very necessary to me.

In English I am in the first class, and my lessons in it are Grammar, spelling and reading in the New Testament. I am also learning to write and to speak English. I learn phrases which are translated into Tamul. In Tamul I learn Negundoo and am making a custom to read and explain the songs.

The spiritual benefits that I enjoy are, I hear the word of God every day, by which I am come to the knowledge of a true God, of a Saviour, who gave his life for sinners, of a reward those who receive him will possess, and of the punishment which will come upon those who reject him. But I am afraid that I am not yet a true disciple of Christ, and I have a hope in his mercy, that I shall in a time be numbered among his true disciples.

Now my Benefactors I finish my letter, begging you all to remember me always, when you go to your Lord, whom you love.

Your humble servant,

S. N. ALLEN.

LETTER FROM THE CHILDREN AT PANDITERIPO.

THE following letter, signed by all the children in the boarding school at Panditeripo, and addressed to their benefactors in the United States, accompanied the communication from Dr. Spaulder, of which extracts were inserted at page 164 of our last number. The letter was written by T. W. Coc, with some assistance.

Beloved in the Lord,—With pleasure the girls and boys attached to the boarding school at Panditeripo, in the district of Jaffna, island of Ceylon, write to you. In times past, though we heard the word of God, some of us were not disposed to receive it. On a certain day we felt this to be very wrong, and almost all of us, with much sorrow, cried out, "What shall we do to be saved?" but, though we thus felt, some of us went back. You will, however, rejoice to hear that our impressions have been renewed. Though we are placed among the heathen, we think God has given us grace to differ from them. It is our desire to pray and to read his word, and we think he has given us this desire. Through divine grace, some of us go among the people and communicate the word of God to them. When we do so, we meet with persecution. But though they persecute us, we with pleasure make known his word to them. We thank you for all your kindness to us, and we request you to pray for us. We shall be glad if you would send us any books which re-

ay think proper. While we are in this
ord, though we cannot see each other,
us endeavor to meet in heaven. We
e well. We wish to inquire after your
alth. Your Friends.

J. Crane,
J. Porter,
S. Bloomfield,
G. Waterbury,
W. Hoptum,
M. Fuller,
S. J. Mink,
J. Greenwood,
R. Cunningham,
T. W. Coe,
T. Loomis,
J. Chy,
R. N. Lewis,
T. Hedger,
W. Bancker,
W. Hollinabead,
E. M. Miller,
L. Ripley,

G. Hooker,
M. Luther,
E. F. Cooley,
W. Volk,
E. Warren,
W. T. Ladd,
W. Tennent,
H. Rutgers,
E. Boudinot,
J. Calvin,
E. W. Bridges,
P. Titecomb,
J. Goff,

Julia A. Prime,
Isabella Graham,
Martha Washington.

Funeral of Rev. Levi Spaulding at Manefy.

Traits of Native Character.

July 5, 1823. At the beginning of this
month I dismissed one of my schoolmas-
ters, for neglecting his school, and employ-
ed another man. The consequence was
such as I anticipated. All the people in
the village were offended, and raised a
great outcry against the *Padre*. I had
broken their customs, and committed an
unpardonable offence. The solution of
the matter is, that a person once taken into em-
ployment, always has a claim, however unde-
sired, to all the benefits he ever enjoyed.
The longer he serves, the stronger his
claim. Even a cooly, if he work for you
one day, feels that you are bound to hire
him the next, whether you wish for his
services or not; and a beggar has a claim
on your life, because he has once or twice
been encouraged by the gift of a few pice.
Every additional favor increases your obli-
gation to give; and this, instead of ex-
pressing gratitude, is often considered the
discharge of a debt, which you owed them
in some "former birth." This feeling
arises in some degree from the customs of
his people. Every respectable gardener
has his carpenter, his blacksmith, his bar-
ber, and his washerman, and should he
employ any other, he commits an unpar-
donable offence. These men in return
receive their food from the gardener.
Hence, if you employ a cooly, he is your
cooly, and if you give to a beggar, he is
your beggar.

Another circumstance in connexion
with my turning away the schoolmaster
shows a very different, but very common
trait in the character of this people. Two
or three men of high rank came to inter-
cede for the schoolmaster, but, as he was
present, I refused to hear them. "But
why," said the Odigar, "will you not for-
give him?" "Yes, I forgive him, but do

not wish to employ him." "Does not
your religion teach you to forgive?" "Yes,
when there is evidence of sincere repent-
ance." "Well, try him another month,
and if he does not do well, then turn
him out." "No, I have tried him al-
ready many months." "But try him one
more month, and I will be responsible
for his doing well." I replied, "I have
employed another master, and I want this
one no more."—I then turned and went
away, the almost only civil method of
getting rid of this people, when they visit
you. Notwithstanding this, the Odigar
followed me, and, when alone, he said in a
whisper, "Are you going to put this new
man in for a schoolmaster?" "Yes." "That—said he—is very well, he is a
clever fellow; but as for that old master,
he is an *over-flowing villain*." This is a
life-picture of what we see every day.
Deception, flattery and bribery are the
fundamental principles of all popular sci-
ence, which is reduced to practice among
this people.

July 20. A great many men, especially
of high family and cast, have been lately
excited to make severe remarks against
us, in consequence of a regulation, which
we adopted at the opening of the Central
School, at Batticotta. By this regulation
we refuse to instruct those, whose pride
of cast prevents them from eating on the
church land. I had much evidence of the
excitement to day while returning from
preaching at one of my school bungalows.
Seeing a number of head-men standing
near, I asked them why they did not come
to hear the word of God. "We come!"
said one. "We will not come any more.
You will not teach our children, and why
should we come to hear you preach? You
are very partial, and unjust, and bad.
God has sent you here as a punishment
to us because of our sins. We will not
come to hear you preach any more."

Aug. 25. In consequence of the above-
mentioned restrictions in the management
of our boarding schools, an opposition
school for the instruction of English is es-
tablished by the head-men in the village
near us. The master, though he can nei-
ther read Tamul nor Portuguese, and but
little English, has fifteen rix dollars a
month, and teaches only five boys. This
I conceive to be quite encouraging, as it
shows some independence of character,
and an increasing desire for the benefits of
learning.

Aug. 31. As I was visiting from house
to house this afternoon, I saw a number of
persons in the road near me. I entered
into conversation with them on the neces-
sity of renouncing their idols, and of trust-
ing in Jesus Christ. A very old man, who
had lost one eye, and could see but poorly

with the other, pressed through the company, and, coming close to me, and staring me in the face, said in a very impressive manner, "Sir, how long since this religion came into the world?" I replied, "God gave it to our first parents, whom he created." "If so,—said he,—how does it happen, that we have known nothing about it all this time?" This question was asked with all the confidence of a conclusive argument against the religion of Christ. Oh, when will Christians feel the force of this reproach,—and when will they do all that God requires of them to take up this stumbling block out of the way of the heathen!

Eagerness for Tracts.

Sept. 3. Early this morning I left Oodooville, in company with Messrs. Knight and Winslow, to distribute tracts at the great temple in Nellore. After riding about three miles over an extensive plain, we came in sight of a large number of men and women returning home from the temple. As we had but about a hundred tracts, and the supply for the occasion was at Nellore, Mr. Knight rode directly home to hasten them to us, while we took the main path to the temple, distributing to all we met who could read. Just as we came in sight of the temple, our stock of tracts failed. I passed with much difficulty through the immense crowd of people, that I might the sooner meet the bearer of the tracts. When I met him, I took about half of what he had, and hastened back to divide with Mr. Winslow. There was no time to be lost, the people having so far finished their ceremonies, as to begin to withdraw in great numbers. As there were three principal roads leading from the temple, we agreed severally to occupy them. Not suspecting any difficulty in passing, I began to distribute a few tracts as I went through the crowd. But, as soon as the news was spread a little, they all pressed towards me, and literally crowded me on every side, with hand ever hand by fifties,—perhaps hundreds,—every one crying, "Give me one, Give me one." I was at last obliged to put my tracts under my arm, and coat too, (for they became so bold as to endeavor to help themselves,) and to refuse giving a single tract until I should be out of the throng.

At this time I had an opportunity to count the poor souls, who were rolling after the car; and, to my astonishment, I found them to be upwards of *four hundred!*

It was with some difficulty I could reach the place I was to occupy. I then began to distribute to such only of those, who passed me going from the temple, as could

read, refusing to give to boys, as the stock was small, and many of them belonged to our Native Free Schools where we had distributed tracts. In about an hour and a half I distributed nearly five hundred tracts. After this I joined Messrs. K. and W. who had been quite as successful. We had never seen the people, including all classes, receive tracts with so much eagerness.

We all retired to Nellore, and spent a very pleasant season in commending our labors, and the tracts we had distributed, to the care of Him, who alone can give the increase.

Oct. 3. At one of my school bungalows, to day, I met a young man, who had been exhibiting his learning, as I was told, by a very bold attack upon the Christian religion. He seemed to be very proud of his great attainments, and made several assertions about the similarity of the heathen and Christian religions. After he had showed much of his folly, I began to read the first chapter of the Epistle to the Romans. He soon started up, and said, "I will not hear that. If I hear that, I shall be defiled. I have my own religion, and if I hear that, I shall be defiled, and be obliged to purify myself."

The similarity of the heathen and Christian religions has become quite a common topic; not that they believe it to be true, but because they do not wish to hear a word, which brings their own guilt to view. It is not uncommon now to hear them say, "There is no difference between us,—we worship one God and so do you. There is only one God."

The conduct of the young man, mentioned above, illustrates the character of a few only, who will neither receive tracts nor hear the word of God. This class was formerly much larger than at present. Now most of those who can, will read, and almost all will hear, though they do it out of respect to us.

Description of the Ophthalmia.

Dec. 11. Since the last date I have been unable to write, and for much of the time have been confined at home. Mrs. Spaulding, one of our children, and myself have been greatly afflicted with the ophthalmia. No one, who has not been a subject of it, can conceive of the pains and restlessness attending this complaint. When it commences, the eye feels as if some dirt had fallen into it. This increases, till every movement of the eye is like the puncture of a lancet. The inflammation increases still, till the whole eye becomes entirely red, and has the appearance of raw flesh. The eyelids swell so as to close the eye. At this stage

which may be the third or fifth day, the eye discharges a yellow acrid water, accompanied with a white, filmy, stringy matter, as large as a small twine. This discharge is exceedingly painful, and the sensation not unlike that of scalding water. The eye throbs as if bursting from its socket. If any, even the least light falls upon it at this time, it is like the thrust of a needle. This may be called the *crisis*, and, if the eye be not spoiled, you may hope for some diminution of suffering. I have seen nothing that leads me to think the disease contagious, but I have no doubt but the great sympathy of the eye often brings on the complaint, when a person looks at the eyes of another in their worst state. It is not unfrequent that the same person is called to suffer this complaint a second or third time,—perhaps more.

Jan. 17, 1824. In conversation with some of the principal men yesterday, I told them that missionaries were established in many of the principal towns among the heathen, and that the manners and customs of the heathen were every where made public. "What,"—said one,—do the people in America and England know any thing about us?" "To be sure,"—said I,—they know how you quarrelled about the temple two years ago,—how you sought when you bathed Gunputter in cocoa-nut water, and much of your other bad conduct." "Indeed?"—said he,—using a very significant interrogation, and covering his mouth with his hand as a sign of astonishment and shame.—"But do you tell of our good deeds too? There is the Mallagum Bible Society,—do you tell of that?"—"Yes,"—"You know I am a subscriber there;—do you publish my name?"—"No, we give the number of subscribers, and the amount of money."—"Very well,—suppose we should have a meeting in Manepy once a week for something,—will you tell of that?"—"I do not know. If it be worth the trouble, perhaps I shall."—"Well, we will all come every Wednesday afternoon, if you will tell us the news, which comes in your papers, from home, and from other parts of the world." Agreeably to this suggestion, I held a weekly meeting with those and other men, which was well attended for five or six weeks, till the time of harvest, when no one could leave his field.

April 23. This morning I was surprised with a sound resembling that of a swarm of bees. I went out, and it was indeed as I supposed, and for a few moments I almost fancied myself in a happier land. I have before seen in this country a species of honey bee, but little larger than a gnat, but, till this time, I did not suppose there was a larger species in this District. We buy an inferior kind of honey in the mar-

ket, which I concluded was brought from the jungle in the interior of the Island; but I had never before known that there were any thing like those bees I had seen at home. I am told that these bees may be easily domesticated, but there are so few flowers in this part of the country, that I should not expect them to flourish.

An instance of persecution.

About the last of June, 1823, the wife of the Odigar appeared somewhat thoughtful. For several months her impressions became gradually more and more deep. During all this time she suffered much persecution. Her father in law threatened and abused, her husband beat her, and all her relations did what they could by ridicule, to divert her mind from the concerns of her soul. This not proving sufficient, brahmins and pandarums were called in to their aid, and all that is fearful or alluring in their religion was made to bear upon her. At this time all our visits were watched with the utmost care, and, if we spoke to her, they would make such a noise as either to prevent her from hearing, or to destroy as much as possible the effect. Many evil reports were circulated and many threats sent to us, and some stones thrown. But this was not sufficient. She continued deeply anxious, and our hopes were much strengthened. The people, however, were not willing to give up their object, and, as if in the last struggles of despairing hope, they cut down a tree, and prepared the funeral pile to burn her mother alive, in case the woman refused to return to her heathenism, "for this," said they, "will atone for the disgrace brought upon us by her becoming a Christian." This had the desired effect. She was overcome; and, though dragged unwillingly to the temple at first, she now goes frequently. When we exhorted her still to trust in Jesus, to take courage, and to refuse to yield to temptations, she said, "I know it is my duty. I see that these things are true, and that the customs of the heathen are all folly, and against God, but when I feel the blows of my husband, and see the funeral pile of my mother, how can I be bold, how can I trust in Jesus?" One day she said to Mrs. Spaulding, if the tree had been cut down to burn me, I should not feel it so much, but the thought that my poor old mother must thus suffer for my sake is insupportable.—Christians in America cannot make sufficient allowance for those among this people who are disposed to follow Christ. The low state of morals, the want of decision of character, and the contempt and persecution which are heaped upon them,

all unite to root out or choke the good seed sown in their hearts.

Native Free Schools.

Connected with this station are seven Native Free Schools, in which the whole number is something short of three hundred. The number who attended the last examination was two hundred and sixty. Of these fifty are girls. There are two schools, which at first were established almost exclusively for girls, but, as there are many small boys in the village where one is taught, I have allowed them also to attend the school. The other, as it is taught by a woman, is continued for girls only. It has belonging to it about thirty girls, and the daily attendance is reckoned at twenty-five. There are now in this school fourteen, who begin to spell and read. Most of them have committed to memory the commandments and the Lord's prayer, and some have learned part of a small easy catechism. To encourage and assist the girls belonging to the different free schools, Mrs. Spaulding has formed them into a Sabbath school, which they attend with some degree of interest and profit. It is not necessary to say any thing on the method of conducting these schools, as the plan is that mentioned in all our Journals. The most important improvement made upon the plan, is, that we now pay the masters in proportion to the number of lessons, which the children recite at the monthly examinations, if they do not incur a fine by the neglect of other duties. One of the disadvantages, as well as one of the advantages of these schools, is the constant exchange of children. Most of them, after having attended a sufficient time to learn to read and write, and to study a part of their Tamul Dictionary, leave school, and return to their work in their gardens and fields. Their places are supplied by others, but the standard of learning is of course very low. This exchange has its advantages, however. It multiplies the number of readers in the rising generation, and, as we endeavor to store their minds with catechisms and religious truth, while they are in the school, we may hope that great benefits will result even from the little time they attend.

Preaching and the Distribution of Tracts

I am happy to state, that, in the department of preaching, and in the distribution of tracts, so far as my personal labors are concerned, a considerable advance has been made during the past year. I have had less need of assistance, than in any preceding year, and my assistant, Philip

Matthew, has of course been more constantly employed among the people teaching from house to house, in distributing tracts, and in visiting the Native Free Schools.

In regard to our congregations at church and at the different school buildings, I cannot say that, on the whole, they are greater than they have been in the past. This is owing to various causes, but the most prominent, so far as I give credit to what is said, are our allowing people of low cast to sit upon mats in churches, our restrictions with regard to boarding scholars, and the alarm, which has been excited by the recent awakening. The pride and peculiar situation of the people within this parish, and especially in the village near us, are such that these three causes affect this station more, perhaps, than any other except Batticotta. Still there is no room for discouragement, especially when we reflect, that many difficulties once as great as these, or greater, are now entirely overcome and passed away.

A greater number of printed tracts and Scripture extracts have been put into the hands of the people during the past year, than has ever been done before. Of these some few are destroyed, but others are read more than once, and are making a silent and gradual impression upon the mind, so that the people, while they think they are stationary, are in fact undergoing great change.

Boarding School.

When the Boarding School for girls was commenced at Oodoville in the beginning of October last, the boys at that station came here, and since that time our number has been about forty.

As an account of most of these boys has been sent home in former Journals, and especially as a complete list of all the children in our schools was forwarded but a few months since, nothing more can be even desirable at present, than a list of their names. They have pursued the course of studies marked out in preceding Journals with perhaps some little improvement of plan, some additional care on our part, and some additional help in Tamul books.

The names of the boys in the Boarding School at the date of the preceding account, May, 1824, were Asa McFarland, L. F. Dimmick, Henry Kollock, Walter Cranston, Sylvester Parsee, Henry Martyn, Ed. P. K. Harseltine, Joshua Bates, S. E. Dwight, Isaac Hurd, Jas. Pringle, Edward Warren, John Chester, Clandius Buchanan, Henry Trotter,

Monzo Phillips, Jacob Coggin, Samuel Phillips, Joshua Huntington, Alexander Lovell, James Richards, Henry Martyn, Ist. Frederick Hall, Samuel Dana, S. F. Buckley, Daniel Huntington, David Kellogg, D. F. Thompson, Levi Parsons, Nathan Perkins, Hugh De Haven, Simeon Parmelee, Joseph Lyman, Samuel Farrar, Daniel Nichols, Nathan Strong.

PALESTINE MISSION.

EXTRACTS FROM THE JOURNAL OF REV. WILLIAM GOODELL.

(Continued from p. 172.)

June 28, 1824. After reading the Scriptures with bishop Jacob this morning, I had much serious conversation with him. I said "If this is true, which we have been reading, I know of no individual in this place who is prepared for heaven. If this is true, all I have seen appear to be in the broad road. I have not even heard of a single person, who appears to possess, or to desire the character, which the Bible ascribes to the people of God. Look at your Sabbaths. You all love the Sabbath, but it is for the same reason that boys at school love a play day. Do you think there is one individual in this whole city, who loves the Sabbath for the sake of reading the holy Scriptures, reflecting seriously on his sinful state by nature, and the method of deliverance by Christ, contemplating the character and government of God, and retiring into his closet to pour out his soul in communion with his God and Saviour?" "No," said he, "not one. They are all devils."

In the evening called with Jacob and Eve, upon one of the most respectable Christian families in the place. We were served with coffee, pipes, sweetmeats, and watermelons from Joppa. These were very large and excellent, and not the less acceptable from the hint, which was given, that they might be from the garden once owned by 'Simon the Tanner, with whom Peter lodged.' I told them it was pleasant to meet them that evening, and I hoped we might all meet in heaven, to spend, not an evening, but millions of ages together. They replied that they hoped this through the goodness of God, and asked me to pray that their sins might be forgiven, and that they all might be fitted to enter the kingdom of heaven. Jacob then told them that I did not spend the Sabbath in running about from house to house to drink coffee, and converse about worldly things; but, after reading in the Bible with him, I always retired to my room, and spent the whole

day in reading the Scriptures, and in prayer.

July 1. There are in this place six Mohammedan mosques,—one synagogue for Jews,—one church for Maronites,—one for Latins, and one for Greek Catholics. The number of inhabitants may be estimated at 3,000, of whom one half may be Mussulmans. Here it was, that, in the days of Solomon, the most skilful hewers of timber were to be found. From Tyre and Sidon it was, that part of that great multitude was made up, who, on one occasion, came to Jesus, having "heard what great things he did." And, on these coasts it was, that the woman of Canaan manifested a faith, which received the approbation of the Saviour, and which will be told for a memorial of her, wherever the Gospel shall be preached. For several days, I have been much affected with the consideration, that probably no such individual can now be found here; that there is probably no one, who knows any thing of the spirit of adoption, or of communion with God in prayer; and have endeavored to intercede for them, as if the way to the throne of grace was known to no other, and every thing was depending upon the prayers which I made. May all, who love to read of this "Syrophenician by nation," lift up their hearts in prayer, that the Lord Jesus may again pass this way, and again manifest his glory on these coasts, in giving sight to the blind, health to the sick, and life to the dead.

4. Several women of respectability called. I told them, if they truly believed on Christ, and kept his commandments, they would enter the kingdom of heaven.

"We must also," said they "pay our devotions to the virgin?"

"The blessed Bible does not contain one word requiring this."

"Then the Bible is not good."

At this reply, I felt, as I have often felt before, desirous of taking hold with both hands, and pulling down their superstitions. O, ye favored daughters of Zion in America, who by prayer can "move the hand, that moves the world," think of your sisters in Syria, who are bowing down to some "silver saint or golden god."

10. Found it necessary to return to Beyroot. Since I have been in Sidon, I have sold one Armenian Bible, and two Armenian Gospels, and have given away one French and two Syriac Testaments, have also given away Greek tracts on several occasions. Almost every day I have read the Scriptures with one or both of the bishops, have always made some remarks on what we read, and have generally referred them to other parts of Scripture, where the same duties are inculcated, or the same doctrines taught.

At the request of Jacob Aga, I invariably gave thanks at his table. If any good seed has been sown, may the Lord give the increase.

The eyes of both these bishops are partially opened to see the corruptions of their church. It is in consequence of their being partially disgusted with them, that they have accepted the stations, which they at present occupy. They are both extensively known among their brethren, and are personally acquainted with most of their bishops and superior clergy. Should the Spirit of God touch their hearts, and give them such bowels of compassion, as Paul had toward his kindred, they may be the means of rekindling, in the very midst of Armenia, where they are both acquainted, the flame of piety on ten thousand altars,—from which, morning and evening, on the Sabbath day, and at the grand monthly concert for prayer, a great cloud of incense shall go up to heaven, acceptable to God through Jesus Christ.

11. An English vessel has just arrived in this port from Gibraltar, having brought and landed at Joppa, for the Holy Land, twenty-four Spanish friars, with sixty thousand Spanish dollars. If Spain, with all her troubles, can furnish so many men and so much money to increase the darkness, and ignorance, and superstition of the people, how many men and how much money ought happy, prosperous America to furnish, to diffuse light and knowledge, and to increase joy and holiness!

SANDWICH ISLANDS.

JOURNAL OF THE MISSION AT HONORURU.

(Continued from p. 124.)

March 25, 1824. Mr. Chamberlain having opened a writing school particularly for the benefit of the youths, who are engaged in teaching, had about a dozen pupils this afternoon. It is designed to have them attend one afternoon in each week, to receive lessons in the art of penmanship.

29. A paper having been drawn up by Capt. F. Arthur, copied at his request by Mr. Chamberlain, and signed by a number of respectable masters of whale ships now in port, with a view to suppress intemperance and encourage exemplary deportment among those engaged in the whale fishery, was presented to us by a committee of their number, Capt. J. Allen, Capt. G. W. Gardner, and Capt. S. Chase, with a request that it might be printed, in order to furnish the different ships in the fleet

each with a copy. We very gladly undertake to print such a document, and, in connexion with it, another paper, drawn up by one of us, intended to second the first by explaining more clearly its design, and more fully recommending its object.

Progress of Improvement.

April 13. Mr. Loomis has to day finished printing an edition of 3,000 copies of the elementary lessons for schools, prepared jointly by Messrs. Bingham and Ellis. It contains the alphabet, Arabic figures, and a specimen of Roman numerals, and exercises in spelling from monosyllables to words of ten syllables, with a due proportion of exercises in reading.

It is a fact of no small interest and importance, that the desire of the people for instruction has hitherto kept pace, in a remarkable degree, with the increasing means placed within their reach. Of this we have had striking evidence this evening. The chiefs and the school teachers held one of the most interesting meetings that we have known in the islands. The missionaries were invited by the chiefs to attend, and take a part in the meeting, which was held in a very large school house, built by Kamamalu, and we could not fail to be delighted and greatly encouraged by the interview. Wishing to see the chiefs lead the way, Mr. Bingham asked Krimoku to state the object of the meeting, who, turning to Kaahumanu, said, "Is it not to make public our resolution respecting the *palapala*, and the *kanani o Iehova*? [learning, and the law of the Lord?] She replied "*It is.*" Both then declared their determination to adhere to the instructions of the missionaries, to attend to learning, observe the Sabbath, worship God, and obey his law, and have all their people instructed. Tamoree, Kearuahanui, and other chiefs and head men assented to the proposal to have a general attention given to instruction among their people. Tamoree has long been in favor of this. Krimoku said that this public measure in favor of general instruction should have been adopted before, had it not been for the devotedness of the king to his pleasures, and his roving from place to place, and diverting the attention of the people. In an address to the meeting he contrasted the former state of the people with their present prospects, and decidedly recommended to his people to embrace the new system of religion, now proposed to them. When he put the question to the chiefs, whether they agreed with him, they promptly answered "*Ae.*" [Pronounced *Aye.*] Messrs. Ellis and Bingham, strongly approved the resolu-

tions of the chiefs, and earnestly recommended the abandonment of prevailing vices, and a diligent attention to instruction and the duties of Christianity. They took occasion to discountenance the wasting of time by idleness and sport, the practice of gaming for money, which is but too common, though very much less so than a year ago, and the abuse of the institution of marriage, as well as the violations of the Sabbath. A hymn was sung, and the conference was closed with prayer by Mr. E. The chiefs requested that the missionaries would continue to meet with them, to instruct them in the right way, when it should be convenient.

14. A new impulse appears to have been given by the measures of last evening, a considerable number of scholars has been added to the schools before established, and several new schools opened. Numerous applications have been made for books, and nearly 200 copies of the elementary lessons have been given out.

At evening Messrs. Ellis and Chamberlain called on Krimoku to make inquiries relative to the history of Owhyhee, and spent the evening with him. When they arrived at his house, they found one of the native youths engaged with the chief in family prayers, to which the chief has for some time attended, though we have not heard of his leading in prayer himself. Immediately after prayer, supper was brought upon the table decently furnished. By request of the chief, Mr. Ellis asked a blessing and returned thanks at the table. This practice is becoming somewhat general among the highest chiefs. None perhaps engage in this with more seriousness and propriety than Tamoree.

15. A letter has been received by the brethren from Messrs. Thurston, Bishop, and Ely, giving the pleasing intelligence that Kamakan, an active chief at Kaavaroa, had applied to them for Christian baptism, and had given them satisfactory evidence of a radical change of heart, which, in their view, rendered it suitable, with our consent, to propound him for admission to the church. Kapiolani also they represent as in a very interesting state of mind, but she does not offer herself as a candidate for baptism, because as she says she is too wicked yet, but hopes to be better by and by.

Anniversary of the Mission, and Examination of the Schools.

16. Fourth anniversary of the landing of the missionaries at Wonhoo. This day is marked with peculiar interest, and with special tokens of divine favor towards the objects of the mission, which have, by the blessing of God, been steadily and uninter-

ruptedly pursued for four years, since the mission was established. During the last quarter the number of pupils in the schools at this place has been augmented from 238 to 600. An edition of 2,000 copies of hymns in the native language has been published, and an edition of 3,000 copies of elementary lessons for learners, of which 622 copies have been given out for this district and Waititi, within a week from the time they were printed. This afternoon, at the ringing of the bell, between 500 and 600 pupils, with their teachers, assembled, and filled the church to overflowing, and passed a hasty and superficial examination in spelling, reading and writing, &c. which occupied three hours. Several exhibited short specimens of composition. One only was examined in arithmetic, though others have commenced that study, among whom is Tamoree, who is too ill to be present, but not behind his equals in rank in his attainments. Kaahumanu was the first pupil examined, spelled the first word, and exhibited her slate with a few sentences written upon it in a good hand, and signed with her name; the substance of which is: "This is my word and hand. I am making myself strong. I declare in the presence of God, I repent of my sin, and believe God to be our Father." Krimoku, who, being obliged to sail for Mowee, was unable to attend, sent in, however, for examination, a note in his own hand writing to this effect: "Love to you Mr. Bingham. This is my writing, which my hand has made. Just look at it. I love the words from you. We have heard [or obeyed] your words. I love the words of you two, [Messrs. E. and B.] towards us concerning God." Other chiefs, Piia, Kekaurouke, Hinau, &c. exhibited similar specimens. A circumstance of no small interest is the attachment to our school of several young Marquesians, who are acquiring, under the instruction of Mr. Ellis, the art of reading and writing the different dialects of the Sandwich, Society and Marquesian Islands, and who are intended to be sent back by the first opportunity to their countrymen, with books in their own language. Several gentlemen came to the examination, but, on account of the heat, and extremely crowded state of the house, most of them soon retired. But what is remarkable, Kaahumanu, who is easily discommoded by heat or crowding, remained quiet throughout the whole exercises. She was delighted with the joint ascription of praise to Jehovah by the classes, as they rehearsed, or canticated, in concert, some scriptural passages, which they had committed to memory. When they jointly shouted "*Moorea ia Jehova,*" [Praise the Lord,] she said she

was *Ilihia*, as though the *Akua* [God] were present or coming down upon us. By the term *Ilihia* she meant to signify, that she experienced a sensation similar to what we sometimes attempt to express by saying, *it makes one's hair rise*, or, as Eliphas said on a different occasion, "Then the spirit passed before my face; *the hair of my flesh stood up*." Mr. Ellis addressed the schools and their teachers in a short exhortation, and, after a hymn, Mr. B. closed the exercises with prayer, commending the schools and their instructors to God, and ascribing thanksgiving to him for the tokens of his mercy towards them. In the evening a very interesting conference meeting was held between the chiefs and missionaries, the school teachers and their pupils. Kaahumanu, who, at the examination, appeared only as a pupil, now appeared as an authorized teacher and ruler of the people. As such, she recommended to them, to cast off all their *old and evil practices*, and go in the *new and right way*, attend diligently to instruction, and observe the law of God. That she might not seem to be enforcing this without their consent, she, in a very proper manner, demanded of them whether they were willing to engage in this work of reformation; to which they replied "*Ae*." Messrs. Ellis and Bingham, urged the importance of reformation, the necessity of seeking the salvation of their souls, learning to read the word of God, waiting on God by prayer and praise, and abstaining from particular sins, as gaming, lying, stealing, drunkenness and adultery, which seem to have been the most prevalent crimes in the land, if so be, that God might have mercy on them, and pardon them through the mediation and death of Jesus Christ his Son. After the meeting was closed by prayer, Kaahumann said privately to one of the brethren, "When am I to be baptized?" She had been told that a ruler, who belongs to Christ's family, must not only serve God *himself*, but diligently endeavor to have his *people* do so too.

JOURNAL OF MESSRS. STEWART AND RICHARDS AT LAHINAH.

Inconvenience of Native Houses.

THE house in which Dr. Blatcheley slept at Lahinah, was accidentally set on fire by the touch of a candle, on the 3d of December, 1823, but saved by immediate exertion. The circumstance gave rise to the remarks follow.

The greatest danger to which we feel ourselves exposed, is from the materials of which our little cabins are constructed. It seldom rains at Lahinah, and, in a short time after erecting a house, the grass thatch, which forms the outside, becomes perfect tiuder; and in case of fire, unless suppressed at the instant it commences, the loss of the building is inevitable, and, what is of far greater importance to persons situated as we are, the loss of every thing it contains. The rapidity of the flames scarcely admits the rescue of *life*, much less of property.

Native dwellings are objectionable in many respects. The wind, dust and rain find ready access to ours in every part; and not only put us to great inconvenience, but often greatly endanger our health. The leaves of the sugar cane with which they are lined, and the grass and mats forming the floors, are secure and appropriate harbors for the mice, fleas and cockroaches which infest this land, and by which we are greatly annoyed. But, were the buildings ever so comfortable for the time being, their frailty would be an objection: the thatch must be frequently repaired, and the whole house entirely rebuilt every third or fourth year.

We are at a loss to determine, what the materials of our permanent dwellings shall be. If constructed of wood, every part must come from America, the islands affording no timber for house building that is accessible, or to be obtained for a reasonable price. If of stone, the lime and lumber necessary to finish them must be procured in the same distant country; for the expense of burning lime here, would be greater than the cost of it in America, and its freight to the islands.

Trials in case of Sickness.

Dr. Blatcheley, who had been for a season at Lahinah, had but just sailed for Honolulu, when three of the family, Mr. Stewart, Mrs. Richards and Betsey Stockton, were taken very ill. Mrs. Richards, particularly, was for a while regarded as in imminent danger. This led them to feel, very sensibly, the need of another physician, or of greater medical skill among themselves.

But the want of a physician is not at such times the only cause of anxiety and distress,—is not all that makes the difference between a chamber of sickness in a heathen land, and in the habitations of our fathers. Our nearest and dearest friends, instead of hanging on our pillows with kind and assiduous attention, are obliged to exhaust themselves in the lowest drudg-

ery, without an assistant on whom they can call to share even the hardest of their labor. No kind neighbor or Christian friend calls to sympathize with us, in our sufferings, or to relieve, during the watches of the night, those who are overcome by the fatigues of the day. Our establishment affords few of the articles which, at home, are considered indispensable to the comfort of a sick room; and, when the violence of disease is removed, we have no delicacy to tempt the fastidious appetite of an invalid, or cordial to revive the drooping spirits of the languid and the faint.

We mention these facts, not as complaining of the privations of which we are sensible;—for, through the grace of God, we do sincerely esteem them the “light afflictions,” that deserve not to be named, in comparison with the everlasting benefits we trust we are securing to the heathen;—but only to exhibit to our patrons the various and true shades of missionary life.

24. Yesterday Krimoku returned from Honoaruru. This evening, after attending prayers, he asked Mr. Stewart, whether tomorrow would not be the birth day of our Saviour Jesus Christ? On receiving answer that it was the day generally observed by Christians, as such, he said, “It will be well, then, for us to assemble at the house of prayer, and give thanks to Jehovah;” and orders were immediately given by him to have proclamation of the meeting made to the people.

Punishment for Theft.

27. On the evening of the day, on which Mr. Whitney arrived at Woahoo, from Atooi, a trunk, containing his clothes, papers, &c. was stolen from the hall of the mission house. No knowledge of the thief was obtained, till within a day or two; though suspicion rested on the attendants of some of the chiefs, who were at the house in the dusk of the evening. This morning a messenger from Kaikioeva, the guardian of the prince, came before sunrise to inform Mr. Stewart, that Mr. W.’s trunk had been found in the possession of a follower of the young chief, and to request him to be present at the examination of it, previous to its being delivered to the care of the mission. On the arrival of Mr. S. at the establishment of the chief, the trunk was produced, and as much of its former contents as could be found replaced. It was then formally given up, in the presence of a large assembly of the people, of the prince and his guardian, including all their personal attendants, male and female; while the culprit was, with judicial solemnity, publicly reprov’d for his crime by Kaikioeva, and punished by being dismissed from the

service of Keaukioli. In the course of the investigation, it was ascertained that the *kahu* (chief personal attendant) of the Prince was accessory to the theft. He was immediately called, and ordered to bring forward the personal effects of the chief, (of which he had the care,) for inspection, preparatory to his dismissal from his situation. In the course of the morning the clothes, furniture, books, &c. in his possession were examined, and, after an inventory of them had been taken, in the presence of all the high chiefs, they were delivered, as insignia of the office, to another petty chief; while the former *kahu* was disgraced by a public expulsion from the household of the lad.

This is perhaps the most decisive measure ever taken by the chiefs for the suppression of theft, and will doubtless produce a happy effect. Formerly the chiefs made few or no exertions to prevent the crime, or to bring the guilty to punishment, and theft was very common. The remedy of the evil is, in a great measure, with the chiefs, if they really discountenance and punish this vice, stealing will soon be unpopular.

We were much gratified with the manliness and resolution of the prince on this occasion. He is only nine years old, was strongly attached to his *kahu*, having been carried in his arms from his birth, and wept much when parting with him; still he said *he must go*, or by and by the foreigners would think that he himself was *heva*, (guilty,) and, if he kept thieves in his train, would say that he had ordered them to steal.

APPREHENSION OF GEORGE P. TAMOREE.

In the number for April, p. 123, was some account of the disturbances excited by George P. Tamoree and others at Atooi, and of the manner in which they had been quelled. At the date of that communication, George had not been taken prisoner.

Not long after the decisive battle, Krimoku, who was desirous of saving the life of George, went in search of him, having learned that he was wandering about in the mountains on the eastern part of the island. On the morning of Sept. 16, George was found in a most wretched situation,—in a dreary wilderness, alone, destitute of food, without clothing, half intoxicated, and his only weapon a joint of bamboo filled with rum. On being taken he drank the rum, and when brought to Krimoku at a little distance, was supposed to be dead, but at length revived, and was treated kindly. He is sure of all the lenity, which circumstances will permit.

Miscellany.

EXTRACTS FROM ADDRESSES DELIVERED AT LATE ANNIVERSARIES.

THE copious extracts, which we make from Addresses lately delivered in New-York and Boston, are arranged under suitable heads, with a view to greater utility.

Value of the Bible as a Code of Laws.

The general diffusion of the Bible is the most effectual way to civilize and humanize mankind; to purify and exalt the general system of public morals; to give efficacy to the just precepts of international and municipal law; to enforce the observance of prudence, temperance, justice and fortitude, and to improve all the relations of social and domestic life.

It is well known, that there exists a system of moral duties, which are considered to be of imperfect obligation, because they are not within the cognizance of human laws. Such, among others, are the duties of charity, benevolence, gratitude, the domestic affections, truth, fidelity, and the love of our neighbor. These are necessarily left by human lawgivers in a great degree to the government of conscience. But the Bible takes notice of all such duties. It most pointedly condemns every species of cruelty, unkindness, uncharitableness, selfishness, and hardness of heart, and it comes in aid of the civil law by the universality and the precision of its commands, and by the energy and the severity of its denunciations.

Human laws labor under many other great imperfections. They extend to external notions only. They cannot reach that catalogue of secret crimes, which are committed without any witness, save the all-seeing Eye of that Being whose presence is every where, and whose laws reach the hidden recesses of vice, and smother their emotions to the thoughts and intents of the heart. In this view, the doctrines of the Bible supply all the deficiencies of human laws, and lend an essential aid to the administration of justice.

[*Hon. James Kent, before the Am. Bib. Soc.*]

Its importance to a Republic.

A despotic government may subsist, and perhaps prosperously too, without the Bible; a Republic cannot. A Republic cannot, like a despotic government, be sustained by force. She cannot, like the despot, tame her children into heartless submission by the bayonets of a mercenary army; her bayonets are reserved for the invading foe. She must depend for domestic tranquillity—for preserving her mild institutions pure and unimpaired, on the wide diffusion of moral principle. Were men angels, they would need no government but the precepts of their Creator; were they devils, they must be bound in adamantine chains; and as they approximate the one state, or the other, their government may be free, or must be severe. The patriot then, as well

as the Christian, may anxiously inquire what are the best means of promoting what the surest foundation of human virtue. The amelioration of the moral condition of fallen man has been in every age a favorite object with the philanthropic legislator. For this object Solon propounded his theory, and Lycurgus his theory, and the Roman Numa his. The Being who made man has also condescended to propose a plan for his moral improvement—a plan exceeding in effect all human systems as far as the legislator of the heavens surpasses in wisdom the statesmen of the earth. The Bible is not a scheme of abstract faith and doctrine; its great object is to render us virtuous here, and thus prepare him for happiness hereafter. For this purpose it addresses itself to all his fears and all his hopes. It fastens its benign influence upon him at the dawn of childhood, and never leaves nor forsakes him unless his conscience become seared; and even then it hangs up before his intellectual vision “a fearful looking for judgment,” which, though it cannot make him into penitence, makes him falter in the corner of guilt. Not confined, like the codes of honor, to the circles of the great, it visits the abodes of penury; it sees the orphan destitute, friendless, perhaps about to become the victim of temptation, and kindly provides an Asylum for the little outcast, and trains him up for future usefulness; it finds the spendthrift, bankrupt in fortune, character and hope, “fit for treasons, stratagems, and spoils,” and with a father’s voice calls to the desperate and starving prodigal to the rich banquet of virtue; in short, it pervades every department of society, and brings a variegated mass within the influence of the high moral principle, which is the only substitute for despotic power. This controlling and sustaining principle has no substantial basis but the Bible; its other foundations have ever proved to be sand; the Bible is found to be its only rock. A Republic without the Bible will inevitably become the victim of licentiousness; it contains within itself the turbulent and untamable elements of its own destruction. There is no political Eden for fallen man, save what the Bible protects.

A Republic without the Bible, never did and never can permanently confer national happiness. The renowned Commonwealth of heathen antiquity form, alas, no exception. Even classic Greece—that intellectual garden of that birth place and home of the artist, the fairy land of eloquence and poetry—was but the abode of wide spread and permanent infidelity. Destitute of the “anchor” of the Bible, “which is both sure and steadfast,” the brilliant but hapless Republic was perpetually

towed, and finally wrecked on the troubled sea of anarchy. If we pass on to contemplate the Republic of martial Rome, the eye will be dazzled indeed with the glories of her splendid few, but the heart sickened with the crimes and variegated wretchedness of her miserable many. In modern times the experiment has been made of creating a Republic without the Bible—made too under every circumstance that could aid the hope of success—the fairest portion of the European continent selected as the ample theatre of operation—the profoundest statesmen, the most learned philosophers, the most chivalrous and able chiefs, the mightiest combination of talent the world ever beheld—mired in the daring enterprise. “The terrible Republic” was created; but from her withering eye, and polluting touch, and deadly emanations, even the fathers that had formed her reeled with dismay, and sought refuge from the workmanship of their own hands under the banners of an iron despotism. Her reign was ended “the reign of terror.” No human historian can adequately record its horrors. But there is an historian above who has faithfully recorded them. And when that historian shall one day open his portentous volume, in the presence of the judgment seat, and of angels and of men, and read the record of the deed committed on “this ball of the earth,” perhaps no part, save that containing the execution of the Judge himself, will produce deeper emotion in the ranks of assembled evildoers, than the page crimsoned with the strokes of the unbaptised and Bible rejecting Republic of France.

Let our own beloved Republic cling to her Bible. It can “counsel her counsellors and teach her senators wisdom.” It has hitherto ruled on the tide of our national prosperity without ebb or intermission. Are there any patriots who sometimes cast a foreboding glance at the future? Contemplating the period so near at hand, when our extensive country, covered with a population proportionate to its resources, shall contain more millions than any other civilized nation can call its own,—contemplating at the same time the mild and unpretending character of our republican institutions, divested as they are of all the imposing trappings and formidable apparatus of despotic power, and comparing the unassuming gentleness of those institutions, with the mighty mass over whose destinies they are to preside—do these foreboding patriots, with such views before them, sometimes fear that the government bequeathed to us by our fathers, will not be strong enough for our children; that it will be unable to lift its maternal voice to that tone of awful dignity, which can hush the contending elements of faction, and say with controlling effect to the stormy passions of so many millions, “thus far shall ye come and no farther, and here shall your proud waves be staid!” To such patriots I would say, Supply any lack of political force, by augmenting the potency of the moral principle. Distribute with an unsparring hand that Bible which is the alms of the moral principle. You cannot, if you would, sink your countrymen into slaves; devote them then to the rank of virtuous

freemen. Let the circulation of the Bible be commensurate with your population; place it in every hovel whose smoke ascends from the suburbs of your cities, in every hut that breaks in upon the stillness of your remotest wilderness. The Bible can do more for your country than her ablest generals; it can preserve her domestic tranquillity, and transmit her whole circle of blessings to the latest posterity, better than could hosts of standing armies.

[George Griffith, Esq. before the same.]

Reasons for supplying the Heathen nations with Bibles.

Sir, the Heathen are destitute of the Bible; and in the few remarks which I design to make, my position will be, *that we ought to send it to them*—a truth which (although I have never heard any man deny it) exerts a practical influence very disproportionate to its magnitude and importance. It would be an impeachment of Providence to suppose that the heathen are to be for ever shut out from the blessings of a divine revelation; that the eye is to be forever quenched to the light that was designed to light every man that cometh into the world; that the angel of peace is never to soothe, nor the voice of mercy to reach them; but that the “book of knowledge” is to be, to them emphatically, “an universal blank.” And it is not a debatable question whether we ought to send it to them; it does not come within the range where opinions may differ, where they may or can differ. A doubt here touches the foundation of the Christian religion, and subverts the foundations of our hopes, of all our hopes that are better than a spider’s web. It sets man adrift without chart or compass, sun or star, upon an ocean without a limit, and upon a destiny, whither! or what!

Sir, the human mind needs a support.—The great masters of antiquity, of the Grecian and Roman schools, sought it in philosophy. And they brought to the search a maturity and perfection of judgment, and a strength of resolution, and they poured upon their way a blaze of intellect, which none can hope to surpass, and few to equal; yet their search ended, as you well know, in conjecture merely.

The nations of the earth have sought it in idolatry. They have arrayed some object with imaginary powers to sustain and to save them, and they have rested upon it because *nature demanded it*. And we ourselves, sir, seek the same thing in ten thousand objects that constantly elude our grasp and disappoint our hopes. And every morning watch, when the mind is not preoccupied, forces upon us the conviction, that all is not right within; that there has been an evulsion of the soul from the stock to which it belongs, and that it must be reunited with it; that its own powers, immortal as they are, are insufficient to sustain it; and it goes abroad like the dove from the hand of our second progenitor, and finds repose no where else but in the ark of safety—the Bible.

But, Sir, this argument, founded as it is upon a *fact* to which the experience of every

being of the family of man bear testimony, and incontestable as it is therefore, and controlling as it ought to be; may nevertheless be yielded; and the appeal may be made to the *patriot*—to the man who loves his country and his kindred, and who loves to see his fellow man, what his Maker designed he should be, the master of himself. Let the Bible be universally read and understood, and it would emancipate the human family. There is not a throne of despotism upon the earth that would not tremble to its foundations. The principles of the Bible are those of *civil*, as well as of religious liberty, and they must precede and prepare the way, and lay the corner stone of every edifice of human happiness, or it never will be laid.

I might appeal to the mere *moralist*—to the man who delights in the decencies of life, and the courtesies of refined society—to the Ciceros and Platos—but to men who, unlike them, believe that when the curtain of death falls, it closes the last scene of our existence, falls alike upon the soul and upon the body, and ends the light and the life of both. Let the precepts and commands of the Bible be received, respected and obeyed, and they would give a new character,—new features, and new beauty—to the aspect of things. They would give new integrity to the intercourse of life; new stability to plighted faith; new brightness to earthly hopes; new purity to earthly joys; and waken strains of new and unknown sweetness along the face and among the discordant spheres of our world. They would throw over it a new arch of glory, and moisten it with the dews, and irradiate and cheer it with scarcely less than the light of the first morning.

But, sir, when the appeal comes to be made to the *Christian*—to the man who believes that we shall survive the grave, and that the character which is formed here shall endure hereafter—the motive rises to a height, and stretches to a breadth immeasurable and inconceivable, vast as that which is denoted by eternity, and immortality with all its joys and glories brightening and brightening for ever and ever. Oh! Sir, if to such men the appeal be made in vain, if the heart is not warmed and the hand opened, were I a clergyman I would say, "Let us examine ourselves." If there be a cause, in which men can engage, that can "raise a mortal to the skies," and, I may add, too, "or bring an angel down," this is that cause.

Sir, the heathen are destitute of the Bread of Life, and we must send it to them. The obstacles in the way of it, many and great as they certainly are, so far from presenting a discouragement, constitute the foundation for an unanswerable appeal to you for an accelerated and increased exertion. Every effort relaxed, and every mite withheld, prolongs the empire, if it does not widen the dominion of darkness. Should the concentrated efforts of Christendom produce no perceptible effect for a half century, we are nevertheless so much nearer the accomplishment of our object; not in point of time merely, but there will remain so much less to be done, to be done by others if not by us, by the next generation if not by this. The field must be en-

closed and cleared before it can be cultivated. Delay only postpones, accomplishes nothing. Those who expect that national prejudice, confirmed by habit and strengthened by any sentiment of religion, true or false, will yield at once; that the heathen will be converted in a day or an age, will be disappointed. The light will dawn upon them as the sun rises upon the natural world, at first imperceptibly, then gilding here and there an elevated point, until at length it will dissipate all darkness, and awaken a chorus of all hearts and a jubilee among all people. And not unlikely the duration of the dawn will bear a striking analogy than we imagine, to that of the night which preceded it. But the indications of Providence give every thing to hope and nothing to despair. What means, permit me to inquire, this shaking among the nations, but that the barriers in the way of your access to them may be removed, the computed fabric of their superstitious disjunct, and the portals of their temples thrown open? What this breaking up of the old foundation of despotism, but that man is to be de-thralled? What means this mighty assemblage of moral power throughout the Christian world, guided as it were, by a self-created energy to a single object? Sir, the iron is entering in the fire, while Providence is sending the smith to the anvil. Man is not to be forever at war with his Maker. The period will arrive when he shall return to his allegiance, like the prodigal to his father's home, and a voice of love shall greet him, and the paternal arm shall enfold him, and the celestial and cloudless benignity of a father's smiles shall bless him. Then, sir,—O! then indeed, we shall the "lame man leap like a hart, and the tongue of the dumb sing."

[Isaac C. Bates, Esq. at the same.]

The star that attracted the wondering curiosity of the wise men of the East, has become a sun of light to the human race; and wherever its radiations have reached, it has been the parent of cultivation, of civilization, of knowledge and of virtue. Christianity being a revelation from God, recorded in certain books denominated the Bible, it must be evident that we can never have a full and satisfactory view of its doctrines, unless we are possessed of the writings which promulgate them. In diffusing these sacred volumes, we of course perform a solemn duty, and render an all important benefit to the world.

[Geo. Clinton, at the same.]

The Bible, sir, has effected a greater moral change among the inhabitants of the Society Islands, than all other means combined could have produced. Dark and terrific were their former views of death, and of a future state. They supposed the spirit, when it left the body, was in darkness, devoured by demons, not annihilated at once, but consumed by slow degrees, with most excruciating tortures. Hence they, in dying agonies, would utter cry to their attendants, "There—there stand the demons, watching for my spirit. O preserve its exit! O preserve it from their grasp." Now those who die in Christ sometimes join the swelling flood of death rejoicing in the

support of their Almighty Friend, and singing of the Saviour's love. The Bible is now received with honest unassuming faith, as a divine communication to mankind. Its doctrines are believed, and its precepts are rigidly observed.—[*Mr. Ellis at the same.*]

Anecdotes illustrating the regard of the Society Islanders for the Bible.

Frequently when we have proposed some measure to the people, they have inquired, "What says the word of God?" If we have answered, There is nothing directly relating to it there, yet it is according to the custom of good people, or we think it would be conducive to your comfort, or to your advantage, they have answered, "This is only your opinion. Perhaps you are right, perhaps not." But I cannot recollect any proposal ever made to them with the sanction of the express declaration of Scripture, that has not been unhesitatingly received.

So highly do they prize the Scriptures, that when, about to leave the islands, I went to procure a copy of the Gospel of Luke, to bring with me, I could not find a person that would part with one for any article I could offer in exchange.

I recollect in the island of Huahine a man had his house burnt, and was himself considerably injured in attempts to save his little property. He came to my house to procure some dressings for his burns. I told him I was sorry for his misfortune. True, said he, it is some work to build a house, but though I have lost my house, I have saved my Testament, pulling it out of his bosom and exhibiting it with great satisfaction.

I have seen twenty or more canoes from distant parts of the islands drawn up on the beach near my dwelling, in which persons had arrived. Their only errand was to procure copies of the parts of the Scriptures nearly ready for distribution. One evening a canoe with five or six persons arrived at the district in which I resided. The people came up to my house, and asked me for some books. I told them that I had not any prepared that night, but that if they would come in the morning, I would give them as many as they needed. They took leave of me, and went to spend the night, as I supposed, to the house of some friend in the village. But looking out of my window early in the morning, I saw them lying on the ground outside the door. I went out and asked them if they had been there all night. They answered, Yes. I asked them why they had not been to the house of some friend for a lodging. They said they were afraid that if they should go away, somebody else would come before them in the morning, and get what books I had to spare, and they should have to return without any. I called them in, and gave them as soon as I could prepare them, all they needed. They hastened to the beach, launched their light canoe, spread their small matting sail, and with a favorable breeze sailed to their native isle rejoicing.—*ibid.*

Once a year, in most of the islands, they hold a public meeting to aid in spreading the Gospel over every solitary island in the Pa-

cific; and when an aged chief or venerable Prince, after a speech before the assembly, has asked them, "Shall we continue our exertions, brothers, friends, that the Word of God may be sent to all lands." I have seen 1600 hands lifted up instantly to answer "yes." *ibid.*

Extensive sphere of operations in this Continent for the Bible Society.

The station which this society occupies in this western hemisphere, and as the representative of a great national interest, is lofty and commanding, and it carries with it a corresponding responsibility. The territories of the United States, to which our guardian care more particularly applies, are of immense extent, and the population which they enclose, increases with amazing rapidity. The tide of emigration is rolling westward with an irresistible momentum. The whole of the immense valley of the Mississippi with its tributary waters is filling up as by enchantment, with an enterprising and hardy race of men, who will eventually people all the majestic solitudes of the western world; and it is most ardently to be desired, that they may be enabled to carry with them, not only the arts of civilized life, and the genius of our free institutions, but the Gospel itself, in its simplicity and purity, over every lofty barrier, until they shall have reached the shores of the Pacific Ocean. It is difficult to contemplate, without emotions of awe and reverence, the magnitude of the duty which this society has in charge, to see that the circulation of the Bible keeps pace with the increasing demands of our country.

Nor ought we to be unmindful of the wants and wishes of the other nations of this new world, who seem to have a domestic claim to your sympathy and assistance. Most of them have recently emancipated themselves from the yoke of cruel tyranny, and they are preparing to burst the bands of superstition, to diffuse the means of education, and to awaken as from the sleep of death unto the light and liberty of the Gospel. In estimating the extent of our own duty, it ought not to be forgotten, that Providence has blessed our country with extraordinary prosperity, and raised us rapidly to an exalted pitch of national glory. We are at this moment commanding the admiration of the world, by the magnitude, the rapidity and the solidity of our internal improvements, and the spirit of enterprise which is every where in action. We are driving a foreign commerce over every sea where tide waters roll, and winds can waft the flag of our nation. The Constitution of the United States is looked up to, by all the people of this new continent, as a model of excellence and imitation. This Society is therefore but just entering upon its vast career of usefulness and duty, and it is incumbent upon us to see that our exertions "grow with our growth and strengthen with our strength," and continue commensurate in a reasonable degree, to our means and to our character.

[Hon. James Kent, before the same.]

Utility of Tracts.

The tracts issued by the American Society impart pious instructions in a plain, perspicuous, concise and interesting manner. And, as divine truth is the grand instrument in the hands of God in converting, sanctifying and preparing winners for heaven, Tracts must be productive of the happiest results. In these unassuming advocates of the Cross, may be found a word in season for the intemperate, the profane, the Sabbath-breaker, parents and children, the high and the low, the rich and the poor, the civilized and the uncivilized; the righteous and the wicked. They are especially adapted to the situation of those in indigence and heathenism. The greater part of mankind are neither in a state of affluence, nor freedom from constant and laborious employment. Large books are not, therefore, suited to them; for they have neither money to buy, nor time to read them.

Among the heathen, Tracts are more profitable than larger works. The missionaries tell us, that the natives, not being accustomed to reading, will despair of perusing large books, and so never begin, or if they do, they will read but here and there, and to little benefit. But a Tract is easily read, and read too with avidity, pleasure and profit. In favor of thus publishing the proclamations of divine love and mercy to the heathen, we have the repeated testimony of Drs. Morrison, Milne and Carey; Drs. Henderson and Pinkerton. The latter gentlemen view them as most valuable accompaniments to the Bible, and as peculiarly useful, in this connexion to lead wandering souls to God.

Tracts are easily distributed. The pastor, in his parochial visits, as he goes from house to house, warning every man and teaching every man in all wisdom, may distribute them, and thus feed his flock with knowledge and understanding. The missionary in all his itinerations, may widely disseminate them to good advantage. Pious instructions will be happily succeeded by those heralds of mercy, which proclaim a Saviour and point to the Lamb of God which taketh away the sin of the world. Travellers may thus sow the seed of divine truth by the way side, which shall take deep root, spring up, and bear fruit, thirty, sixty, or an hundred fold, to the praise and glory of God. Instructors of schools may scatter them among the rising generation and thus be instrumental in training up a seed to serve God. All pious persons are suitable almoners of these sacred charities, and may, by, distributing them, lead many to the mansions of sanctity and love. These little but faithful and pungent preachers of righteousness can find way into a myriad of recesses of sin and misery, into which the ministers of religion cannot obtain admittance. They may visit courts and palaces, and by their powerful eloquence, make the great and the noble tremble like Felix. They may visit cottages and wigwags, and, by their heavenly influence, cause the poor and ignoble to become rich in faith of the kingdom. Tracts can travel whole habitable globe. No burning equator, no frigid climate in the polar

regions, can prevent them. The cheapness of tracts is favorable to their wide diffusion. They cost but little of what most men prize so highly. A penny will purchase a book which brings life and immortality to light, and may save a soul from death. A missionary's support for one week only, would procure a thousand tracts. In this way a great amount of good may be accomplished by small means. Millions of minds may be affected with ease and little expense. [Rev. Mr. Coggeshall, before the Am. Tract So. at New York.]

There is, I know, with some, a prejudice against Tracts. They think them mean and unworthy.—But such persons are ignorant of the true character of tracts; or what is worse, opposed to the salvation of Christ. For what, Sir, is a Religious Tract? We have been told what it is. It is a little herald of truth and righteousness. It makes no pretensions. Its claims are few and modest. It comes forth meek and unobtrusive. It is a little fold of paper; and as may be, you may read it in a moment. But, O Sir, how rich its contents! It carries precept and doctrine pure as from the word of God, and presents example in all but actual life before you. It goes in a thousand places where the preacher cannot go, and always with plainness and fidelity. It enters alike the halls of the rich and the cottages of the poor. You may leave it by the way side to be picked up by the passing traveller. You may send it to your friend or to your enemy. Nothing can intimidate it, or make it shrink from duty. And how loud it sometimes speaks to the heart and conscience! Many have been convicted of sin by means of a tract, on whom the eloquence of the pulpit has spent itself in vain. And of those who otherwise would never have known the truth, how many it has sought out and brought in to the Christian feast. Such is the nature of our tracts, and such the success of their influence. [Rev. Mr. Hoody, before the same.]

Many of our churches are indebted to the influence of Tracts for some of their most valuable members. While tracts are helping ministers in the most favored parts of New England, what could our missionaries do without them? Aided by tracts, the missionary speaks, in the moral waste, with a thousand tongues, and continues to speak when urged away from the destitute spot, where he would willingly have remained. Every missionary in the destitute parts of our own country, in narrating his labors and success, tells us much about the avidity with which all classes seek for Tracts, and the gratitude with which they are received. I wish, Mr. President, that we could once behold the faithful and affectionate missionary, in some remote settlement in the interior, taking his leave of the inhabitants, who gather about him as they would about an angel of God, and inquire if he will not visit them again, and if he cannot, whether he will not entreat the good people who have bread enough and to spare, to send them a minister who shall tell them words whereby they may be saved. In this painful moment, by means of your Society, he tells the people, "I will not leave you comfortless;"—here are various tracts

sued to every age and character,—take them, and let them be your guide to heaven.

[*Rev. Mr. Holmes before the same.*]

More than twenty years since, a small society was formed in our village (Salem, in Washington county) for publishing and circulating tracts, and I have often been refreshed and enlivened by hearing of their success in winning souls to the Saviour. One who is now preaching the salvation of Jesus to a tribe of benighted heathen on our continent, dated his conversion from one of these tracts, which he accidentally met in the state of Massachusetts: another, who commenced the study of theology with the design of entering the sacred ministry, but of whom I have not recently heard, traced his first religious concern from another of them, which found its way to him on the borders of the St. Lawrence, in the northern part of our state; and for the purpose of encouraging us in our feeble exertions, a message was particularly sent from a western town, that the domestic altar had been erected, and the morning and evening sacrifice offered up in various families, which had lived without God, through the instrumentality of a sermon circulated on that subject.

The relation of the following fact will, I trust, be deemed no intrusion, as it may show how often the disconsolate followers of the Lamb are comforted and established through the exercise of Christian charity. During an excursion through the northern frontier of our state—and Mr. President, many happy days and weeks and months have been enjoyed in these excursions, seasons which are the source of delightful recollection now, and will be the source of grateful and delightful recollection through eternity, as I travelled through the woods of Oswegatchie, I noticed in the depths of the forest, far from the habitations of men, a little hut, with no other door but a suspended sheet or blanket. In approaching the cottage, I saw a female drawing aside the blanket to see the stranger that passed along. Her face was furrowed with age, and still more deeply furrowed with the cares and privations and disappointments of life. Upon entering her humble habitation I found her to be one of those followers of Jesus who had been chosen in the furnace of affliction: like her master she had been singularly a child of sorrow, and was acquainted with grief in almost all the variety of its bitter ingredients. Upon inquiring how she could entertain herself while thus excluded from the advantages of religious conversation and the public ordinances of the sanctuary, she brought me her library, which consisted of the tracts circulated by our Society in Salem, with the addition of that excellent practical work, so generally known in the Christian world, Boston's Crook in the Lot; and then mentioned the manner in which that valuable little volume came into her possession. A traveller who had stopped at her solitary residence became much interested in reading one of her tracts, and offered in exchange this copy of the Crook in the Lot. The little library thus procured, sir, was the principal source under God, from which this poor woman derived consolation in her lonely condition; and I have no doubt

but hundreds, yea, thousands, perhaps I may add millions, of spiritual pilgrims scattered along the frontier of this state, and of the United States, and through the Canadas, have been cheered in their journey to their Father's house, by the perusal of tracts gratuitously sent forth from our villages and cities. All the individuals who have been thus animated in their spiritual course, will never be known until they are met in the regions of light.

[*Rev. Dr. Proudfit, before the Am. Tr. So. at N. Y.*]

A young Brahmin obtained one of our Tracts, and after reading it, convinced that he was a sinner, he came to us full of anxiety, inquiring, "What shall I do to be saved?" We instructed him out of the Gospel. He came again and again, and at length renounced his idols, and we have no doubt gave his heart to Christ. After many weeks he joined a Christian church. But God did not suffer him to remain with us many years. He fell a prey to the cholera, the prevailing disease of the country. A little before he died, another young native Christian came to see and comfort him; and as he laid his languishing head on the bosom of this young friend, he almost broke out in an ecstasy, and said in his native tongue, "Sing, brother, sing." "And what, brother, shall I sing?" "Sing salvation, salvation through the death of Jesus! Salvation through Jesus Christ." And I believe these were the last words he uttered.

[*Rev. Mr. Carey before the same.*]

Importance of a well educated ministry.

The personal character of the blessed Paul, that sublime exemplar of our faith, that indefatigable hero of the cross, that erudite apostle of Jesus, is itself a volume, or rather a monument of evidence in favor of a learned ministry. Paul was the subject of a regular, liberal, and thorough education. He was natively of Tarsus, in Cilicia, "a citizen of no mean city; yet brought up in Jerusalem at the feet of Gamaliel, and taught according to the perfect manner of the law of the Fathers." He lived in the hithermost border of the Augustan age; and by the wealth of his intellect, the lustre of his scholarship, and the jurisdiction of his ministry, he prolonged its date, or rather eclipsed its glory with "a more excellent way." He was an accurate and accomplished linguist—a character which he prized mainly in subserviency to his official usefulness. "I thank my God," says he to the gift-loving Corinthians, "I speak with tongues more than you all." He was familiarly acquainted with the Greek classics; and could relish the elegancies and avail himself of the auxiliaries of those master spirits of the ancient lyre. In three recorded instances—and in how many that are not recorded, we may imagine—he quotes the Grecian poets: Aratus, in his eloquent harangue in the Areopagus at Athens; Menander, in his inimitable disertation on the resurrection of the body; and Epimenides, of Crete, in his patriarchal epistle "to Titus, his own son after the common faith." Considered as a man, a scholar, and a rhetorician, he was one of the most conspi-

ous personages of antiquity; one of the most eminent, useful and influential characters that ever lived. His contributions to the sacred canon are richer, fuller, and more masterly in doctrinal elucidation, than those of any other inspired writer of the New Testament, whom the Holy Ghost—first fitted and then—used, as his amanuensis in completing the revelation of God. Let us advert to the posthumous instrumentality of his writings in all intervening centuries; to the blessings of light, conviction, and joy in God which they have sped through the spirits of millions now glorified; to the moral restraints they have imposed upon the lawless passions of men; to the impetus they have given to individual greatness; to the rays they emitted in the glorious reformation; to their hallowed ascendancy and gracious connexions in our own age; to their prospective currency among the nations, and in all the languages of the peopled earth; to their millennial triumphs—perhaps we may suppose their eternal subseriency to the evolution of truth even in that perfect world where his being is now blessed, and where his gratitude still loves to give glory to whom it is due, saying, “by the grace of God I am what I am.”

We ask, could Paul have been as useful without learning as with it? Not without a continued miracle, certainly. Did he approve of ignorance in others? Ignorant men advocate ignorance. What says Paul? “A bishop must be—apt to teach—sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.” Many an exhorter is unable to convince, and gainsayers are, like the poor, always with us. Foremost in the ranks, and central in the van, and conspicuous to the foes of the church militant, is posted the preacher of Jesus:—and must he be nothing but an exhorter? Must he rush heedless, uncalled, unqualified, to the mortal conflict? Is this the mind of Paul, who had “the mind of Christ?” Does he not pointedly expose and condemn those pragmatical religionists, those disorderly zealots, those passionate volunteers who affect the dignities and usurp the functions, and degrade the duties of an office the greatest in the world, and to which they are utterly incompetent? Who are they whom he marks as “desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm”—“as unruly and vain talkers and deceivers, whose mouths must be stopped?” Paul, when at Rome, previously to his reception of that crown of martyrdom which terminated his earthly career, was lavishing the benevolent inspirations of his last thoughts—not on his own condition, nor the headsman’s axe that was sharpening for its office, but—on this momentous topic, *the procurement and perpetuity of a succession of competent ministers in the church*. In his second—his valedictory epistle to Timothy, he says, “*And the things that thou hast heard of me among many witnesses, the same commit thou to FAITHFUL MEN, WHO SHALL BE ABLE TO TEACH OTHERS ALSO.*” These “things,” were, doubtless, the authentic doctrines, duties, and facts of Christianity. They were to be transmitted to future ages in their

unadulterated purity “the same”—for we and our children need, as really as Paul, Timothy, and their august associates, that very same religion “which was once delivered to the saints,” and which recognizes no discrimination among the members of the human family other than that grand and divine one, which it alone can make, and which lasts forever. These “things” were to be “committed” to his successors, as their official depositaries and dispensers, who must be not only sincere Christians, but competent instructors—not only “faithful men,” but “able to teach others also.”

[Rev. Mr. Cox, before the Fresh Ed. Soc.]

Influence of pious, educated Youth.

Here is a pious youth doomed by poverty to plod in one of the mechanic arts. He sheds the gleam of a holy example on a small neighborhood, but with a mind uncultivated he can do no more. Raise that youth by education to the sacred functions of the Gospel ministry, and besides exerting a wide and benign influence upon society for thirty years, he will be the means of converting many souls who but for him would have perished. These converts will exercise a still greater influence upon the next generation, and these a still greater upon the next; and thus that youth whom you rescued from obscurity will exert an influence from generation to generation, increasing beyond all calculation, to the end of the world. This is upon the supposition that he is only an ordinary minister. But suppose him a Whitefield, a Brainerd, or a Samuel John Mills, and how far beyond the reach of finite thought does the good arise. I knew that last named youth. I knew him from a child till he ascended to glory. The meadows in which he and his companions prayed into existence the embryo of American missions, lie spread out before my door. Often have I traced them with unspeakable interest and felt that I was treading on holy ground. “You and I,” said he to a companion, “are little men, but before we die our influence must be felt on the other side of the world.” It was felt through the earth; it will be felt by unnumbered millions when the last shock shall crumble this earth to atoms. And what if your charity should raise up another Samuel John Mills?

Let a man create a fund which shall constantly support one pious youth, and to what an amazing degree will his influence be felt on earth in a single century. Now cast your eyes forward a thousand ages. Let me come at that blessed group,—that nation of happy spirits, who have been studying the ways by which God led them to glory, and looking down upon their wretched companions in hell, and stretching their eyes forward to ages of interminable and increasing blessedness. “We have seen,” say they, “that our escape from that infinite misery and our arrival at this unbounded good, are to be traced to the charity of the blessed man who founded that scholarship. There stands our benefactor, whom, next to God and the Redeemer, all our millions hail.” What now are the sensations of that blessed man? Would the youth of the

Indulge squandered upon his pleasures have produced transports like these:

If such are the consequences of founding a college scholarship, how far beyond all expression is the amount of good done for our world by a Phillips, an Abbot, and a Norris. What wonderful changes will they have made on earth in the course of a thousand years. What amazing impressions will they make on the universe through eternal ages. What an infinite privilege it was to possess a fortune which could raise a man to such a godlike influence; an influence exalted as heaven, extensive as the universe, and prolonged as eternity. By what other means can a man ever hope to ascend so high? What is genius? what is fame? what is a world of pious plodding to this? I wish now I had the mines of Potosi. Who that has wealth will miss the opportunity of rising up so near the throne of God? This is the very price in his hands, and this the very time in his existence, and the only time, to rise and swell into a beneficence higher probably and more expanded than that of Esau. What is a fortune squandered upon pleasure or upon worthless heirs, compared with this? Give me the sublime influence of a Norris, an Abbot, or a Phillips, and I will look down and pity the littleness of things!

[Mrs. Dr. Griffin, before the Amer. Educa. Soc.]

Objectors to Education and Missionary Societies.

What growl is that I hear from the distant hedges? Who is it that snarls and gnashes so furiously at the project of furnishing the world with ministers and sending them to the heathen? Is he a universalist, who sincerely thinks he has bottomed his faith upon the Bible? He would have you think this. But if he believed the Bible he would not thus rave at seeing it carried to the heathen, even by those who differ from him in some respects. He would see it calculated to do the heathen infinite good, even if they should mistake the extent of its promises. No, he is an infidel, and fights under false colors. With all his fears and tremblings about Christian hypocrisy and the deceptions of priestcraft, he is himself a hypocrite and a deceiver, and knows himself to be such. With all his pity for our poverty of spirit, he is himself a coward, and dares not appear in his own proper character. He professes an attachment to a religion which he hates, only to destroy it, and Judas-like, betrays his Master with a kiss. Let those who rave and gnash their teeth at the education of ministers and at missions to the heathen, come not like men and write in broad and burnished characters upon their foreheads, INFIDEL,—THE DETERMINED ENEMY OF CHRIST,—RESOLVED NEVER TO REST TILL HE HAS DRIVEN THE SATED NASARENE FROM THE EARTH.

Let him beware. This world belongs to Christ. It was created by him and for him, and he has purchased it since and overpaid the price to his blood. It has been made over to him by covenant, and his charter covers it all. It is preserved and governed for no other

end than to be the seat of his kingdom. It is all his own, and no other being has a right to erect an interest on this ground. His kingdom constitutes the grand interest of the world, and it will prevail and swallow up all other interests. It will advance like a rolling world and crush every thing that rises to oppose it. Its glorious Head will extend his sceptre over the thrones of Europe, and the temples of Asia. He will march through prostrate nations and lay a subjugated world at his feet. Superstition and ignorance, pride and passion, bloodshed and misery will yield before him. All that pollutes and all that afflicts humanity shall die on the point of his sword, and he shall sit down upon his throne the grand pacificator and restorer of a world.

Had I a voice that could reach the most distant haunts of unbelief, I would say to those infatuated men who vilify the making and sending forth of ministers, Drop those weapons, fatal only to yourselves and to the few that follow you, and come and join us. Before the door of mercy is forever closed,—while yet the last invitation of love lingers upon your ear, come,—I beseech you, come, and let all hands at last be united in this noblest effort of Christian benevolence.

[*ds. ds.*]

Power increased by Union.

Without union nothing great can be accomplished; with it, every thing but impossibilities. A few benevolent minds may mourn over the ruins of their race and struggle hard against the miseries of a world, but it is like lading out the ocean with a shell; a united effort would presently drain the world of waters and leave the channels dry. What wonders could united America accomplish. Reckoning our population only at ten millions, if every individual in the United States would give but one cent a year, it would raise an annual fund of a hundred thousand dollars; which, assigning a hundred dollars a year to each beneficiary, would effectually aid a thousand youth in different stages of their education; and allowing them to be kept at study full nine years, would pour upon the Church more than a hundred well educated ministers a year. Ascend some lofty mountain and survey the wide spread wastes of our country; see thousands and millions perishing for want of Gospel ordinances; and then tell to listening angels that one cent apiece annually bestowed would produce more than a hundred well educated ministers a year; and how would such a report sound in heaven? To angels who have tried the worth of salvation, who know how soon all the wealth of the world will sink in the general conflagration, and whose souls are attuned to love and tenderness, how must it seem to see hard-hearted millions in our land, and tens of millions in the Christian world, who will not give a cent a year to save myriads of their brethren from eternal woe. Well, let them hug their pelf. Let them bury themselves in their own little concerns, and renounce their part in God, and sink to hell with the wretched beings whom they refused to save: we will do the more for their neglects. We will do all we

can, and reach a higher throne. Much must indeed be left undone: for that they must account: but we will strain every nerve and pluck the last brand from the burning within our reach. Let all who love and fear the Lord unite.

[*do. do.*]

The following extract is taken from an address delivered by the Rev. Beriah Green, of Brandon, Vt. before the North Western Branch of the American Education Society.

Comparative Apathy of the Churches with respect to objects of benevolence.

Withered be the tongue, which would defame the church. But, O, when I have looked upon a congregation, while the obligations of professed Christians to toil for Jesus Christ have been urged upon their consciences and hearts, and have seen the sour look, the scowling countenance, the averted face, and all the thousand indications of dislike; and when I have seen the dying pagan, "bone of their bone and flesh of their flesh," thrown with all his bleeding wounds into the midst of them, and have seen them, notwithstanding the express commands of Jesus Christ to pity and save him, as they would pity and bless their Redeemer, "pass by on the other side," cold chills like the damps of death have invaded my heart. Then have I felt, and feeling I have said, "Woe is me, that I dwell in Mesech!"—Think not, my brethren, that I would intimate that no exceptions can be found to exert a redeeming influence on this most mortifying statement. With exceptions, honorable and precious, all our churches, I hope, are enriched. Men may be found, who deem it their sacred duty and their delightful privilege, to make what returns their prayers and labors, their influence and wealth, may enable them to make for the benefits which were purchased by their Saviour's blood. Prayers and self-denials, influence and wealth, they think a cheap sacrifice for Him, who at the expense of a most bitter death raised them from the pit of woe to an assured hope of heaven. These men I honor. I love to look upon their faces, lighted up with an expression of disinterested kindness. Ah, as I have met them in the street—as I have seen them in the house of God, or in their places on an occasion like the present, my soul has thrilled with unutterable emotion. Were I worthy, how I should delight to call them my brethren and press them to my bosom! Were I venerable, like "Paul the aged," how would I lift my hands and bless them in the name of Christ, their Lord and mine! Nor will I be denied the privilege of looking upon them with the inspired benediction on my lips; "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble:—he shall be blessed on the earth!—But it is a most disgraceful and heart breaking statement, which all the wisdom that resides in selfish minds cannot disprove, that a very large majority of Christians are by no means awake to the duty of praying and toiling and giving for the Christian cause. The wheels

of the church are clogged with an accumulation of ice, which no common fire can melt. What then can be done? By what agency shall the church be aroused, to feel her obligations and perform her duty? The church, as it is, is the ground, which we are bound to cultivate. But by what means can it be subdued, and prepared to produce a golden harvest?

Among other means, the speaker mentions the employing, by benevolent institutions, of "*select and permanent agents*," to promote the interest of these important charities.

ANNIVERSARY MEETINGS IN LONDON.

The following is a list of Charitable Institutions, which held their annual meetings in London, in the months of April and May. It is here inserted for the sake of shewing the reader how interesting to a Christian philanthropist must be a residence in that city, during these months. The dates shew when the meetings were held the present year.

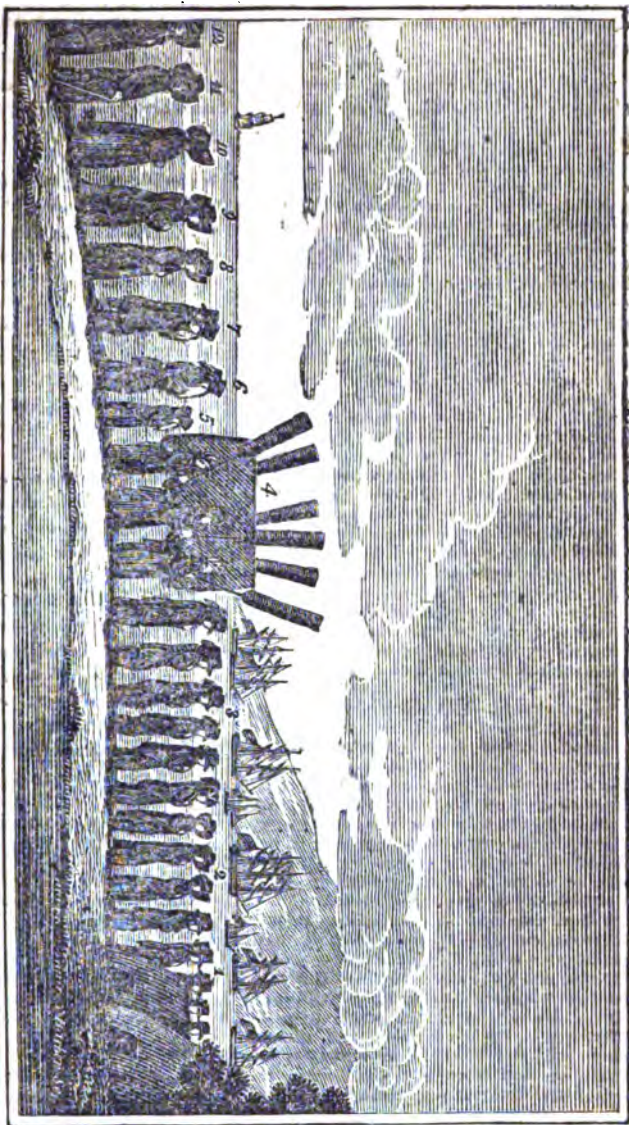
Irish Society of London,	April 26, 27, and May 1
London Hibernian Society,	April 7
Auxiliary Methodist Missionary Society,	April 7, and May 1
London Female Penitentiary,	do.
British and Foreign Seamen's Friend Society,	do.
and Bethel Union,	April 22
Wesleyan Methodist Missionary Society,	April 22, 23, and May 1
Society for the Encouragement of Female Servants,	April 29
Merchants' Seamen's Auxiliary Bible Society,	do.
Anti-Slavery Society,	do.
Church Missionary Society,	May 2 and 3
Home Missionary Society,	2, 14, 17
British and Foreign Bible Society,	do.
Prayer-book and Hymn Society,	4 and 5
London Female Penitentiary,	do.
Society for Promoting Christianity among the Jews,	6 and 6
Orphan Working School,	do.
Association in aid of Moravian Missions,	do.
Port of London Society,	9 and 19
British and Foreign School Society,	do.
London Evangelical (formerly Itinerant) Society,	do.
Sunday School Union,	18
Naval and Military Bible Society,	do.
Irish Evangelical Society,	do.
Continental Society,	10, 16, and 17
London Missionary Society,	11, 12, and 13
Religious Tract Society,	13
Associated Friends for Relief of Poor Minors,	14
Protestant Society for Protection of Religious Liberty,	do.
Society in Scotland for Propagating Christian Knowledge in the Highlands and Islands,	17
Society for the promotion of Permanent and Universal Peace,	do.
Sunday School Society for Ireland,	19
Crouch End Anniversary,	24
General Baptists,	do.
Unitarian Fund,	25
Religious Tract and Book Society for Ireland,	26
Aged Pilgrims' Friend Society,	31
The Anniversary of the Baptist Missionary Society was June 22 and 23.	

LIFE OF SWARTZ.

We are happy to learn that an original *Life of the Missionary Swartz* is now printing in London, and that an active bookseller in Boston will republish it as soon as a copy can be obtained in this country.

EXPLANATION:

... of Atsuta, a member of the Imperial Household Agency, and Katsunari, to Ochi and Katsunari. The six Imperial Army *Kaibutsu* in their hands. Her. vol. x, p. 208.



Tax above engraving was made for a Memoir, just published, of KEOPOULANI, mother of Rihorihō, the late king of the Sandwich Islands. It represents a part of the procession, composed of foreigners and native chiefs, which was formed at her funeral, and accompanied her remains to the place of interment. The funeral ceremonies were all conducted

after the Christian manner, and may be affectingly contrasted with the loud, bitter, frightful wailings of the multitude, immediately consequent upon her death, which were continued, indeed, until the commencement of the funeral services. A representation of that scene, also, is given in the Memoir, and will probably be inserted in a future number

The account of her, which was given at pp. 101—103 of this volume of the *Missionary Herald*, has probably excited in the reader a desire to know more of her character. Her memoir, which is sold at a very cheap rate, will furnish all an opportunity to gratify this desire.

Her last charges to her near friends, are enough almost to lead one to believe, that she had been long in the school of Christ, and was dying in the bosom of civilized society. The following were among them.

A few days before her death, she called her husband, and said to him, "See that you take good care of Nahienana, (her young daughter.) See that she is instructed in reading and writing, that she may learn to love God and Jesus Christ. Do not be weary in your attention to her, for it is a good thing for her to learn the good way.

"Take care of my people when I am dead. Be a friend to them, and watch over their interests with compassionate regard. After I am dead do not you cast away the word of God, or the Sabbath day. Neglect not prayer, neither cease to love Jehovah, that he may love you, and that we two may meet in heaven. I think a great deal of my sins and of the love of Jesus Christ. He is very kind to me. I hope he will take me to his right hand."

This, which took place only two or three days before her death, was nearly the last conversation she had with her husband.

The day before her death, she conversed with Krimoku respecting her children. She said, "I wish much that my two children Kamikouli and Nahienana should know God, should serve him, and be instructed in Christianity. I wish you to take care of these my two children. See that they walk in the right way. Counsel them. Let them not associate with bad companions." She then added, "And do you not neglect to pray to God. Cease not to regard the Sabbath. Commit no sin, and love Jesus Christ, that we two may meet in heaven."

In the same interview, Krimoku inquired of her, if she did not wish to be baptized, like the people of Jesus Christ. She said, "I do very much wish to have water sprinkled on me in the name of God before I die. I have already given myself to Jesus Christ. I am his. I love him, and I much wish to be like his people, and to be baptized in his good name before I die."

Soon after this interview with Krimoku, she called the king and her other two children, and all the chiefs, and said to them, "I am now about to die. I shall leave my children, my people, and these lands, and I wish now to give you my last charge."

She then turned to the king and said, "I wish you after my death to be a friend to all the friends of your father, and to all my friends. Take care of these lands which you have received from your father. Exercise a tender care over the people. Protect the missionaries, and be kind to them. Walk in the straight path. Keep the Sabbath. Serve God. Love him, and love Jesus Christ. Attend also to the word of God, that you may be happy, and that we two may meet in heaven. If you see any of the people going wrong, take care to lead them in the right way, but I entreat you not to follow them in the bad way, when your mother is gone."

She then turned to the chiefs and said, "Watch over the king my son. Exercise a guardian care over him. But particularly I wish you to watch over my two younger children. See that they are brought up in the right way, that they are instructed in reading, that they keep the Sabbath day, that they both love God and pray to him. Protect the teachers who have come to this land of dark hearts. Attend to their instructions. Cease not to keep the commandments of God, to love him, to obey his word, to regard the Sabbath and all the means of instruction, and do not neglect prayer to God. He is a good God. Our former gods were false, but he is the God by whom we may all live for ever in heaven. I love Jesus Christ. I hope he has loved me, and that he will receive me."

pp. 28—30.

American Board of Missions.

EDUCATION OF HEATHEN CHILDREN.

A WORTHY friend and correspondent has lately written to inquire respecting children in Ceylon and elsewhere, for whose education benevolent individuals and societies have made provision. As similar inquiries are frequently made, we think it proper to introduce the subject for the purpose of giving, as briefly as possible, all the explanation in our power. The following questions are frequently proposed with reference to children in Ceylon. As we proceed, we shall subjoin to each question what we hope will appear an explicit answer, and we are persuaded that all the answers taken together will be satisfactory.

1. "Has a child named [*here the name of the child is usually given, with the description of the source whence he is supported*] been received into any of the mission families?"

Answer. Unless the name of the child is found in the list published in the *Herald* for May, 1824, p. 139, or in the *Herald* for March, 1825, p. 84, and June, pp. 165, 167, or in the present number, pp. 303, 308, 309, the Committee have no evidence that he has

* These two little children are modest and interesting persons. Kamikouli is ten, and Nahienana is nine years of age. They have both of them committed to memory the spelling book which has been printed, have made some advances in English, and, considering their advantages, are respectable scholars.

been received. Yet he may have been, as lists from all the stations were not transmitted with the last communications. About 200 beneficiaries were in the mission families when the last letters were written; and seven or eight times as many children were daily taught in the charity village schools, which were conducted under the care of the missionaries, and kept at the expense of the mission. Provision has been made, by benefactors in this country, for about 200 other children, who, it is hoped, will be selected in due time, and carried through their education for the specified number of years; that is, they will be kept in school as many years, as there shall have been annual payments on their account.

2. "Why have not all the children, for whom provision is made, been received into the mission families?"

Answer. Considerable time must elapse, after the support of a child has been engaged, before letters can be transmitted to Ceylon, an opportunity afforded for selection, and advices returned to this country. Besides this delay, which is to be expected in all cases, there have been several other hindrances. In some cases, children have been received on trial, who did not appear sufficiently promising to justify the expense and trouble of retaining them. In other cases, provision has been made for supporting a child in a particular family. When the intelligence arrived, that family might be full, or sickness might interpose an obstacle, or the missionary might be engrossed by other cares and duties; so that some delay would arise from any or all these causes. But the most important fact, in relation to this matter, is, that the families generally, if not all of them, have, for some time past, had as many children under their care, as could be well attended to, consistently with the proper discharge of other numerous and indispensable duties. The missionaries could not foresee exactly how many children they would be able to take care of; nor how their other duties would increase; nor whether their own number would be soon diminished by death, or augmented by the arrival of new laborers. They thought it every way probable, that many children might be admitted into their boarding schools as beneficiaries. The event has proved their opinion to be correct. They thought there was little need of cautioning the Christian public against providing for more children than could be re-

ceived. It now appears that it would have been better, if the number had originally been limited, and subsequently enlarged, as circumstances would warrant. Charity schools in villages can be multiplied in many parts of India to an indefinite extent; but it must be obvious, that the case is different in boarding schools.

3. "Why is not the child, that we have engaged to support, received into the family, as well as the children that others have engaged to support?"

Answer. If all the children, for whom support provision is made, cannot be received at once, it is plain there must be a distribution. Some are received; and some must wait, till the state of the mission families will authorize an increase of the present number, or till vacancies shall exist by the departure of those, whose period of education shall have been completed. The general rule of receiving beneficiaries has been *the order of time in which the first payments were made*. There have been exceptions, which were occasioned by special reasons. One reason has been, that children taken with a view to particular names, have, in some instances, proved unpromising, and been dismissed; and thus a delay has intervened. In some cases, provision has been made for children at Bombay, and subsequently transferred to Ceylon. The time of the transfer fixes the order, in which these children will be received; but *all the annual payments, which had reference to Bombay, will be reckoned in ascertaining the number of years, during which the children will be supported in Ceylon; that is, they will be supported in Ceylon as many years, as there shall have been annual payments both for Bombay and Ceylon*. In other cases still, there may have been reasons for selecting some children, and postponing others, which reasons have not been made known to the Committee; but we feel entirely warranted to say, that the missionaries have endeavored to manage this business with impartiality, and with a sincere desire to comply with the wishes of donors.

4. "Will children, for whose support provision has been made, and who have not yet been received, be taken into the mission families hereafter?"

Answer. Yes; and for a particular explanation see the answer to the first question.

5. "What has become of the money, which has been paid for the education of

children, who have not been received into the mission families?"

Answer. All monies contributed for any general or special purposes of the Board, (except the permanent funds, and the fund for the Printing Press in Western Asia,) are placed in the general treasury of the Board, whence they are taken for the purposes, to which they were destined. To these purposes they are applied, as soon as circumstances will permit; in most instances immediately; but in this matter of educating children, whether in Ceylon, or the western wilderness, there have been unavoidable delays. Numerous donations have been made for the translation of the Scriptures, and for the general purposes of the Cherokee, Choctaw, Arkansas, Sandwich Islands, and Palestine missions. In all these cases, the money has been applied immediately, and much more has been expended, than has been specifically appropriated by donors to these objects. So, in regard to the general education of heathen children, more has been expended than has thus been appropriated by donors; and it is highly probable that the time will arrive, when much more will have been expended in boarding schools for heathen children, than the whole amount appropriated by donors for that object. Let it be understood, then, that the money is not in the hands of the missionaries, either lying dead, or applied to their private uses; but that it is deposited in the treasury, from whence payments are made for all purposes of the Board, general and special, as the wants of the several missions demand. When remittances have been made for the general objects of the mission, and for the support of schools and the education of heathen children, the missionaries have been requested to take from these remittances all that was necessary to support the children they might have selected, and others whom they might select from time to time thereafter, so far as they should have learned, either from written or printed documents, that provision was made for children with assigned names. And, at the present moment, the missionaries are aware, that, through the agencies established, and in the manner provided, they have at their disposal all monies given for this object, which remain yet unexpended. They will therefore proceed in this work, as fast as they can, consistently with their other duties, and with the most judicious and faithful expenditure of the money entrusted to them. Complete lists of all the children to be supported in

their families have been regularly sent, down to a recent date; and, lest any of these lists should miscarry, reference has been made to the donations as published in the Herald.

6. "Why do we not receive particular accounts of the children supported in the mission families?"

Answer. Many particular accounts have been published. See the Herald for Feb. 1822, p. 48; May, p. 134; June, pp. 170, 171, 174, 176; Oct. 310, 313; Jan. 1823, pp. 6, 7; Feb. pp. 33—36; March, pp. 75, 76; May, pp. 149, 150; July, p. 200; Aug. p. 247; Sept. pp. 277—281; Oct. p. 309; Feb. 1824, p. 42; May, 139—145; July, p. 206; May, 1825, p. 134; June, p. 165.

These passages contain particular accounts of about 150 of these children, comprising all those, who have been longest under the care of the missionaries. Do not these various notices amount to nearly as much, as the most judicious friends of missions would think it advisable to publish concerning young persons, whose characters are not altogether established, and who may yet disappoint the hopes of their benefactors? Is it advisable, that particular accounts should be published of all the individuals, who succeed each other in schools which now contain 200, and may hereafter contain many more? It is highly probable, indeed, that improvements may be made by the missionaries, as to the regular times of their rendering an account of the schools, and the manner of doing it; but it is not practicable, and would not be desirable, that as full an account of each child should be published, as might be gratifying to his immediate benefactors.

Let it be considered, that if as much were published concerning each child, as his immediate benefactors would be glad to see, the greater part of these notices would be uninteresting to readers generally; and if such a publication were annually made, concerning each one of 200 children, the practice would soon be complained of as an intolerable grievance; for, although the benefactors of a particular child might gladly read a full and minute account of their beneficiary, yet they would not be willing to have similar accounts of 200 beneficiaries inserted, which is the present number; much less of 400, for whom donations have been made, and who are to be educated in succession.

But perhaps it may be thought, that separate letters may be written periodically to the benefactors of each child. Much has been done in this way already, both by the

missionaries and the children; and it may be hoped that much will be done hereafter. We cannot encourage the expectation, however, that the missionaries will open a correspondence with the benefactors of all the children who are in school; much less with benefactors, for the reception of whose bounty children have not yet been selected. Our readers are aware, that the missionaries preach many times every week; that they visit many schools; that they have the charge of families, which, including boarding scholars, contain from 40 to 60 persons each, and that they have other weighty cares resting upon them. But it may not be so generally known, that their correspondence with the Board is laborious; that they are often obliged to defer communications of great importance, for want of time and strength to complete them, that the keeping of their pecuniary accounts, in the proper manner, is a considerable work, and such an one as few clergymen are competent to perform with ease and accuracy; and that duty compels them to maintain some private correspondence with other missionaries, with numerous friends of missions in different parts of the world, and with their relatives and others in this country. No fewer than three of the missionaries in Ceylon, have suffered severely with inflamed eyes, and two of them were threatened with blindness, in consequence of excessive labor with the pen, often by lamp light, and after great fatigue in an exhausting climate. In one of these instances, there was an interruption of labor for weeks, and in the other for months, occasioned in this manner, to say nothing of the extreme pain and anxiety which were endured. Many persons, who think the missionaries might easily write more, would be deterred even from the labor of reading in manuscript one tenth part of what they actually do write, if the whole were spread out, and placed in one view.

7. "Is it desirable that provision should be made for the education of heathen children with assigned names, at any of the stations of the Board?"

Answer. Not at present; nor till all the beneficiaries now provided for shall have been received. The Committee have several times expressed this opinion. Still, applications in behalf of new beneficiaries are made almost every week. It must be understood, therefore, by those who commence payments for this object, that their donations are received on the following conditions; viz. that

children, for whose education engagements are hereafter made, cannot be taken till all engagements which now exist, shall have been accomplished; and that, even then, if the Board shall be of opinion, that more aid will be rendered to the cause of Christ, by applying the money to the support of village schools, where the children live with their parents, it will be thus applied.

We conclude these explanations by observing, that it seems to be implied, in letters from some benefactors of heathen children, that no information has been communicated on this subject by the Committee; and that no directions have been given, nor any opinions expressed. For the purpose of removing such an impression, we request our readers to consult, so far as may be in their power, the *Missionary Herald* for April 1830; Sept. 1830: Nov. 1831, pp. 363—365; Feb. 1832, pp. 62—64; Aug. 1834, 262, 623; xth Report, p. 13; xiith, p. 41; xiiith, p. 23; xivth, p. 48; xvth, p. 41.

Though some delay has been unavoidable in the selection of heathen children, and consequently many benefactors have been disappointed in not seeing their donations turned to immediate account; yet, the divine favor has been so signally manifested toward the boarding schools in Ceylon, that a much larger and a much speedier harvest has been gathered, than had been anticipated by the missionaries, or the Board, or the Christian public. On the whole, this is one of the most distinguished methods of doing good, and one in which all, who have taken part in it, have occasion to rejoice, and for which they may well give thanks to God.

FORMATION OF AUXILIARY SOCIETIES.

MASSACHUSETTS. *Auxiliary Society of Barnstable County West.* This Auxiliary, composed of the Associations in Falmouth, Sandwich and West Barnstable, was organized at the west meeting house in Falmouth, in May last. The following are officers for the ensuing year.

Rev. Enoch Pratt, of West Barnstable, *President*.
 Rev. Mr. Fish, of Marshpee, Rev. Mr. Shores, of East Falmouth, Hon. Braddock Dimmick, of Falmouth, Dea. Martins, of W. Barnstable, Dea. Hamlin, of Sandwich, and ———— Doune, Esq. of Yarmouth, *Vice Presidents*.
 Rev. Benjamin Woodbury, of Falmouth, *Sec.*
 Rev. Mr. Hunt, of Sandwich, *Treas.*

The audience was numerous, and was addressed by the Rev. (Messrs.) Pratt, Woodbury, Fish, Shores, and Hunt, and also by Mr. John S. Hudson, connected with the mission to the Indians at Mackinaw; each of

one either moved or seconded an appropriate resolution.

CONNECTICUT. *Auxiliary Society of the Western District of Fairfield County.* Formed June 1st. Officers as follows:

ev. John Noyes, Northfield, *President.*
 ev. Daniel Smith and Hon. John Davenport, of Northfield, Hon. Roger M. Sherman, of Fairfield, Dea. Eph Hyde, of Greensfarm, William M. Betts, Esq. Norwalk, Dea. Jonas Mead, West Greenwich, and Dea. St. John, Esq. New Canaan, *V. Presidents.*
 ev. William Bonney, New Canaan, *Secretary.*
 Matthew Marvin, Esq. Wilton, *Treasurer.*

FORMATION OF ASSOCIATIONS.

CONNECTICUT. *Windham County.* Killingly; Ashfield Society. Lad. Asso. Mrs. Lura Johnson, & Mrs. Shubael Hutchins, V. Pres. Marian Hutton Sec. Mrs. Roswell Whitmore, Treas. 3 collected. Formed May 10.

Mainfield. Lad. Asso. Mrs. Elkanah C. Eaton, & Mrs. Erastus Lester, V. Pres. Mrs. John Witter, & Mrs. Pamela Douglas, Treas. 14 coll. Formed May 19.

Cantonbury; Westminster Soc. Gent. asso. Rev. and G. Rose, Pres. Dea. John Bantow, V. Pres. Rufus Johnson Jr., Esq. Sec. Abijah Dewing, Treas. 10 coll. Formed May 30.—Lad. Asso. Mrs. Sophia Turner, Pres. Mrs. Asa Butts, V. Pres. Mrs. Isaac Sekus, Sec. Mrs. Rufus Johnson, Treas. 7 coll. Formed May 25.

Windham; Scotland Soc. Gent. Asso. Rev. Jesse Aber, Pres. Dea. Eliphalet Wood, V. Pres. Dea. Jordan Tracy, Sec. Gamaliel Manning, Treas. 6 coll.—Lad. Asso. Mrs. Jedediah Bingham, Pres. Mrs. James Avery, V. Pres. Mrs. Jesse Fisher, Sec. Mrs. Nathan Lass, Treas. 6 coll. Formed May 26.

NEW HAMPSHIRE. *Rockingham Co.* Deerfield. Gent. Asso. Rev. Nathaniel Wells, Pres. Lieut. Samuel Goodhue, V. Pres. Dea. William T. Smith, Sec. Timothy M. Pearson, Treas. 4 coll.—Lad. Asso. Mrs. N. Wells, Pres. Lois Sanborn, V. Pres. Mrs. Samuel Simpson, Sec. Mrs. Josiah Butler, Treas. 7 coll. Formed May 24.

Northwood. Gent. Asso. Rev. Josiah Prentice, Pres. Hon. John Harvey, V. Pres. John Kelly, Esq. Sec. Jonathan Clarke, Esq. Treas. 4 coll.—Lad. Asso. Mrs. Josiah Prentice, Pres. Mrs. John Harvey, V. Pres. Mrs. Jonathan Clarke, Sec. Miss Matilda Prentice, Treas. 4 coll. Formed May 26.

Candia. Gent. Asso. Rev. Abraham Wheeler, Pres. Dea. Josiah Shannon, V. Pres. Dea. Daniel Fitts, Sec. Doct. N. Wheat, Treas. 10 coll.—Lad. Asso. Mrs. Jesse Eaton, Pres. Mrs. William Dunsan, V. Pres. Sarah Clay, Sec. Abigail Lane, Treas. 11 coll. Formed May 31.

Londonderry. (E. par.) Gent. Asso. Rev. E. L. Parker, Pres. Mr. David Adams, V. Pres. Mr. Samuel Burnham, Sec. Mr. John Burnham, Treas. 8 coll.—Lad. Asso. Mrs. E. L. Parker Pres. Mrs. Elizabeth McGregor, V. Pres. Mrs. George Farrar, Sec. Mrs. Peter Patterson, Treas. 8 coll. Formed June 6.

West parish. Gent. Asso. Rev. Daniel Dana, D. D. Pres. Capt. John Holmes, V. Pres. Capt. B. R. Gage, Sec. Hugh Moon, Treas. 10 coll.—Lad. Asso. Mrs. James Pinkerton, Pres. Jane Moore, V. Pres. Mrs. Ebenezer Fisher, Sec. Mrs. Richard Gage, Treas. 10 coll. Formed June 9.

Plaistow, (N. H.) and Haverhill; (Ms.) N. parish. Gent. Asso. Rev. Moses Welch, Pres. Nicholas White, V. Pres. Lieut. Jesse Clement, Sec. Dea. Simeon Welch, Treas. 2 coll.—Lad. Asso. Mrs. Moses Welch, Pres. Mrs. Moses Merrill, V. Pres. Mrs. True Kimball, Sec. Sarah Kimball, Treas. 3 coll. Formed June 13.

Antrim. Lad. Asso. Mrs. John M. Whiten, Pres. Mrs. Robert Steele, V. Pres. Miss Mary D. Nesmith, Sec. and Treas. 7 coll. Formed May 4.

Donations

FROM MAY 21ST, TO JUNE 20TH, INCLUSIVE.

L. AUXILIARY SOCIETIES.

Benton and vic.	Ms. Mr. C. Stoddard, Tr.	
Park St.	Gent.	153 81
Mariner's chh.	Gent.	30 00
	La.	18 69
Coll. by Mr. E. Haskell,		5 50
Indiv.		15 00
		212 00
Deduct Expenses,		157 00
		75 00
Colchester and vic.	Ct. Aux. so. Mr. W. T. Turner, Tr.	50 00
Hartford, Ct.	J. R. Woodbridge, Esq. Tr.	
East Windsor, N. so.	1st sch. dist.	4 35
	A fem. friend.	13 00
	Rever. so.	1 00
West Hartford,	Gent.	7 00
Windsor, (Wintonbury so.)	Gent.	3 00
		29 04
Hillsboro' sou. vic.	N. H. Mr. E. Parker, Tr.	
Amherst,	La.	51 57
Bedford,	La.	40 38
Mason,	Gent.	35 63
	La.	24 71
Merrimack,	La.	19 40
Miford,	Gent.	47 00
	La.	27 57
Nottingham west,	Gent.	7 50
	La.	5 57
Pelham,	Gent.	35 00
	La.	23 00
Wilton,	La.	24 72
		372 15
Old Colony, Ms.	Mr. J. Bourne, Tr.	
Bedley,	Gent.	31 45

Carver,	Gent.	16 80
	La.	16 00
Fairhaven,	Gent.	20 00
	La.	31 00
Middleboro', 1st so.	Gent.	112 77
	La.	101 66
2d do.	Gent.	22 70
	La.	22 35
New Bedford,	Gent.	1 00
	La. (of which	
to constitute Rev. SYLVESTER HOLMES an Honorary Member of the Board, 50; and for Sylvester Holmes at the Sand. Islands, 24, 52.)		74 32
Plymouth, 2d. par.	Gent.	28 00
	La. (of which	
to constitute Rev. FREDERICK FREEMAN an Honorary Member of the Board, 50;)		77 00
3d par.	Gent.	24 00
	La.	27 75
Plympton,	Gent.	40 11
	La.	40 30
Rochester, 1st. par.	Gent.	17 87
	La.	43 00
2d par.	Gent.	36 05
4th par.	Gent.	17 50
	La.	24 60
Wareham,	Gent.	26 00
	La.	41 77
		981 48
Ded. amt. retained for expenses, &c.		81 40
for a. notes,		15 00
		96 40

New Boston and vic. N. H.

Aux. so. Mr. P. Clark, Tr.

70 00

Total from the above Auxiliary Societies, \$1,481 19

II. VARIOUS COLLECTIONS AND DONATIONS.

<i>Ablington</i> , Ms. Fem. 7th pay, for <i>Daniel Thomas</i> in Ceylon, by Rev. D. Thomas, 12; 3d. par. contrib. by Rev. S. W. Colburn, 18;	30 00
<i>Acworth</i> , N. H. Ms. J. Davidson, by Rev. P. Cook,	3 00
<i>Albany</i> , N. Y. A friend of missions,	30 00
<i>Alstead</i> , N. H. Fem. cent. so. Mrs. T. Fletcher, Tr.	6 80
<i>Ashfield</i> , Ms. Gent. asso. Dea. S. Bement, Tr. 14,32; la. asso. Mrs. A. Williams, Tr. 2,73; A. Smith and others, m. f. 4,71; mon. con. 3,02; to constitute the Rev. THOMAS SHEPARD an Honorary Member of the Board,	50 00
<i>Aurica</i> , N. Y. Miss. Asso. in presb. chh. by Dea. A. Thomas,	3 80
<i>Augusta co.</i> Va. Maj. S. Bell, 5; Maj. J. Brown, 1 50; by R. Ralston, Esq.	6 80
<i>Baldwin</i> , Mr. C. box of Miss H. Pierce, for Pal. miss. by Rev. C. Freeman,	3 00
<i>Barnwell</i> , S. C. Rev. J. I. Frost, 1; S. Bonnell, Esq. 1; J. Bishop, Soc. R. Foster, Esq. 1;	3 80
<i>Bath</i> , Me. A friend, for <i>Edingwood Jenks</i> in Ceylon,	30 00
<i>Belfast</i> , Me. La. asso. Miss E. C. Kettell, Tr. by Mr. Lewin,	56 80
<i>Bellair</i> , Md. Fem. Miss. so. for <i>Sarah H. Richardson</i> and <i>George Merriam</i> in Choa. na. by Miss S. P. Jones, Sec.	34 00
<i>Bergen</i> , N. Y. Miss. Depos. by Mr. J. Biwell, Jr.	30 00
<i>Berkshire</i> , N. Y. Mon. con. by Mr. J. Waldo,	13 00
<i>Berlin</i> , Pa. J. Fletcher, Esq.	3 80
<i>Blandford</i> , Ms. A child named <i>Harriet Newell</i> , an. dona.	2 00
<i>Bloominggrove</i> , N. Y. S. Moffat, 1; M. Giles, 12a. S. C. Van Vleet, 6c. G. Deniston, 2; by Dr. Weed.	3 18
<i>Bolton</i> , Ms. S. V. S. Wilder, Esq. 3d pay. for the sup. of Rev. Jonas King in Palestine,	100 00
<i>Boston</i> , Ms. United mon. con. for Pal. miss. M. box of Miss A. E. D. 2,31; W. P. Y. earnings on the first Monday in the month, 4; fur hea. chil. fr. a family who have the Gospel, 1;	7 31
<i>Boxford</i> , Ms. Contrib. in 1st. so. for wea. miss. by Rev. I. Briggs,	4 73
<i>Bridport</i> , Vt. Fem. cent. so. by Mrs. Doughty,	9 15
<i>Buckport</i> , Me. Contrib. in Mrs. S. Barnes' sch. 1,41; mon. con. 15; by Mr. B. Blodget,	16 41
<i>Butternut</i> , N. Y. Mon. con. in 1st. cong. chh. by Dea. A. Thomas,	12 85
<i>Carlisle</i> , Ms. Coll. at prayer meeting, 3,30; Mr. Z. Spaulding, 3; by Rev. P. Litchfield,	6 30
<i>Catskill</i> , N. Y. Mrs. E. O. Wyckoff, 15; coll. by her, 5;	20 00
<i>Cazenovia</i> , N. Y. Mrs. H. Lincklaen, 100; Miss H. A. L. Lincklaen for <i>John Lincklaen</i> in Ceylon, 20; by I. D. Ledyard, Esq. miss. so. Mr. L. Bunell, Tr. 10;	130 00
<i>Charleston</i> , Ms. Mr. H. Gardner, for wea. miss. 3,32; a friend, by Rev. Mr. Fay, 2;	5 22
<i>Charleston</i> , S. C. Coll. at mon. con. in April, 60; la. aux. for miss. so. 70; subscrip. on a paper circulated by Mrs. Keith and Miss Stephens, 115,50;* D. W. HALL, Esq. (which constitutes him an Honorary Member of the Board), 100; subscrip. of gent. 313,*	658 80

* The sums acknowledged from *Charleston*, as above, were contributed in consequence of a special effort to aid in fitting out a mission family to reside at Goshen, among the Choctaws. The circumstances were these. The Rev. Alfred Wright, who has for several years been attached to the Choctaw mission, formerly preached in Charleston as a missionary to the poor. In March last he visited the scene of his first labors in the ministry, and was married to Miss Harriet Bunce of that city, with whom he set out in the following month, on his way to the field of his exertions, among the Indians. Miss Eliza Buer of South Carolina, having been previously accepted by the Committee, as an assistant missionary, made a part of the family. This preparation and sending forth of laborers among themselves, appeared to many individuals to be a call of Providence upon them to take part in defraying the expenses of the station to

<i>Chazy</i> , N. Y. Mrs. A. Hubbell, by J. C. Hubbell, Esq.	5 00
<i>Chelmsford and Dracut</i> , Ms. Fem. cent. so. for Pal. miss. by Mrs. P. Varnum, Tr.	12 77
<i>Clinton</i> , N. Y. Mon. con. 17; Hamilton college mon. con. 5,50; by Dea. A. Thomas,	22 50
<i>Colchester</i> , Ct. Benev. band, for <i>Colchester fem. sch.</i> in Ceylon, by Col. G. Bigelow, Tr.	20 00
<i>Cornwall</i> , N. Y. Rev. A. Dean, by Dr. Weed,	2 00
<i>Cumberland</i> , Pa. Sab. sch. by Mr. J. Darby,	1 18
<i>Danville</i> , Pa. M. box, by Miss Longhead, 3; do. by Miss Louze, 2; la. for <i>John B. Patterson</i> in Ceylon 12; 3d pay. by R. Ralston, Esq.	17 80
<i>Danvers</i> , S. C. C. box kept by Mrs. Blodget, 16; do. by Miss M. Mongin, 1,75;	17 75
<i>Dennis</i> , Ms. Rev. J. Haven,	5 00
<i>Deposit</i> , N. Y. Juv. miss. so. for hea. children, by Rev. E. Wise,	1 10
<i>Derry</i> , Pa. Fem. miss. so. 25 04; m. box of <i>Sam. pray.</i> so. 13,07; do. of la. 1,75; m. box by Miss M. Patterson, 7; Rev. J. H. Grier, a bal. 14c. by R. Ralston, Esq.	47 00
<i>Donagel</i> , Pa. Fem. miss. so. 3d pay. for <i>William Kerr</i> at Brainerd, by do.	30 00
<i>Dorset</i> , Vt. Mrs. S. Jackson, for <i>Samuel Cram</i> in Ceylon, 12; tithe of m. f. 2; la. asso. Mrs. A. Southworth, 19,10; by Rev. W. Jackson,	23 10
<i>Durham</i> , N. Y. First presb. so. J. Baldwin, Jr. and S. Tibbets, m. f. 7; Dea. R. Chapman, 5; P. Burnham, m. f. 5; L. Strong, m. f. 2,25; an old friend, m. lamb, &c. 2; second so. T. Seavill, 5; by Rev. Dr. Porter,	26 25
<i>Draper's Valley</i> , Va. Mr. S. Shepherd, m. f.	3 00
<i>Dwight</i> , Arkansas Ter. Dona.	3 00
<i>Eastford</i> , Ct. R. T. m. f.	6 00
<i>Emmitsburg</i> , Md. Mrs. J. Williams, by Ms. J. Darby,	10 00
<i>Epping</i> , N. H. Mrs. Norris, 1; Capt. I. Blake, 2; Mrs. I. Blake, 1; Dea. W. Stearns, 1; Mr. Lawrence, 1,03; Mr. I. Edgerly, 50c. Miss Osgood, 50c. J. Stearns, 10c. M. E. Stearns, 10c. by Mr. O. Eastman,	7 25
<i>Exeter</i> , N. H. Young la. so. for Cher. miss. by Miss C. P. Sleeper, Tr.	14 00
<i>Fairfield</i> , Ct. E. Burr, a lad, for hea. chil. by T. Dwight, Esq.	11
<i>Fairfield</i> , N. J. Fem. mite so. for Soc. Amer. miss. by E. F. Osborn, Tr.	17 00

which Mr. Wright is attached. Accordingly, subscription papers were prepared, and the following sums were cheerfully contributed; viz. on the paper circulated among the ladies;

Mrs. Russell, 10; Mr. and Mrs. Burden, 10; Mrs. Righton, Mrs. Corning, Mrs. Napier, Mrs. Keith, Mrs. Henry, Mrs. Belcher, Mrs. R. Barksdale, Mrs. Thomas Ogier, Mrs. McDowell, and Miss E. L. H. K., each 5; Mrs. Thompson, Mrs. Chisholm and Mrs. L. E. Holmes, ea. 4; Mrs. Drake Mills, Mrs. Thomas Bennett, Sen. Mrs. Ainslow, Mrs. Jacob Auen, Mrs. Green, and Misses Robertson, Ocker, Cromwell, and Jane Ogier, and two individuals, whose names are not mentioned on the sub. paper, ea. 2; Mrs. Smith, Mrs. A. J. Bennett, Mrs. Roach, Miss F. Thompson and five persons whose names are not mentioned, ea. 1; other persons, 2,50; 115 30

On papers circulated among the gentlemen, viz. T. Napier, T. Fleming, O. M. Whitney, and Rev. J. Dickson, each 20; C. O'Neale, H. Levitt, J. Haelett, T. S. Grinnock, H. W. Desanure, J. Corning, ea. 10; J. Badger, J. Tyher, Capt. Pratt, Mr. Crinkshanks, J. T. W. Holmes, C. Tracy, D. Crocker, J. Wingate, H. Tovey, L. Freeman, C. Miller, H. C. McLeod, S. Stephens, Rev. W. A. McDowell, W. S. Smith, A. Brown, R. Martin, J. Adger, I. C. Anthony, K. Boyce, J. Robinson, S. Wilson, T. Ogier, J. Mitchell, and W. H. G. Lilland, ea. 3; C. S. Simonton, and G. Pringle, ea. 3; A. Whitney, Rev. R. Baseom, J. Maxton, Rev. A. Buist, Rev. J. Brown, G. Miller, B. Hammett, W. Howie, D. Bell, W. C. Drake, J. Moore, A. McNeil Barke, Mr. Eager, Mr. Kerr, J. S. Mitchell, C. Edmondson, and J. M. Hoff, ea. 2; W. McIntosh, R. Moore, and T. W. Johnson, ea. 1; From other individuals whose names were not mentioned, 5; 313 00
Several individuals made donations directly to Mr. Wright, in money, and in various useful articles, of which they did not wish any account rendered.

remington, Ms. Contrib. in Dr. Kellogg's so. by Mr. B. Wheeler,	18 58	Newark and Berkshire, N. Y. Doreas so. by do.	6 83
ranestown, N. H. Asso. for hea. chil. Mr. M. Fisher, Jr. Tr. 12.62; fem. bea. sch. so. S. Fairbanks, Coll. 5;	17 02	Newburyport, Ms. Mrs. E. L. B. Wright, 4th pay. for David Stickney in Ceylon, 12; benev. so. for Samuel Spring at Brainerd, 30; for Luther F. Dimmick in Ceylon, 12; by Miss L. H. Kettell, Tr.	84 00
reves, N. Y. Mon. con. in 1st presb. cong. by Mr. W. Bradley,	8 00	New Haven, Ct. Mr. C. Squier, av. of oats, by Mr. E. Brewster,	75
riamont, N. H. Chh. contrib. for Char. miss. by Rev. L. A. Spofford,	5 00	New Haven, Ct. Char. box on board New Haven steam boat, for Pal. miss. 3.44; Aux. so. Mr. C. J. Salter, Tr. Mon. con. 47.41; coll. by former so. 9; Dea. Hemenway, 11; amt. retained prev. (see p. 150.) 1;	01 85
rennfeld, Ms. La. m. asso. in 2d. cong. so. Mrs. C. Williams, Tr. by Mr. J. Ripley,	14 00	New York city, Finy. so. in Rev. Mr. Dabola's chh. for Wiscorn Volk in Ceylon, 12; Youtha' so. in Rutgers street chh. for Thomas M'Alley in Ceylon, 20; fem. miss. so. 42.62; by Mr. J. P. Haven,	74 42
rennrich, Ct. Young la. summer asso. for wes. missions, Miss M. E. Lewis, Tr. by T. Dwight, Esq.	19 65	North Haven, Ct. Fem. mite so. Miss H. Thorp, Tr. by Mr. S. H. Riddel,	14 00
reton, N. Y. First presb. so. by Mr. J. P. Haven, 2 56	2 56	Northwood, N. H. Indiv. to constitute the Rev. JOSEPH PRENTICE an Honorary Member of the Board, by Mr. J. Babb,	80 00
roldred, Ct. First chh. by T. Dwight, Esq.	27 75	North Wrentham, Ms. C. box, for wes. miss. by Rev. M. Thaeher,	6 09
roldwell, Ms. Gent. asso. 20; la. asso. 23.60; mon. con. 10.40; by Mr. B. Wales,	60 00	Orwell, Vt. Mon. con. by Mr. S. Williams,	5 00
rolden, Ct. Aux. so. Hon. G. Bliss, Tr. Springfield, Coll. after an address by Rev. Mr. Ellis, for Sandw. Isl. miss.	02 84	Owage, N. Y. A friend, by Rev. H. J. Lombard,	3 00
rope, Chris. Depos. Chesterfield, M. Burnell, 1.50; Northampton, fem. for Solomon and Samuel P. Williams in Ceylon, 24; Warrington, fem. char. so. Mrs. Kingman, Tr. 22;	55 80	Pal. Miss. So. Ms. Braintrree, Mon. con. 20; Directors, 11.50; by Dr. E. Alden, Tr.	31 80
ropestead, N. H. A friend, m. f. in part, by Rev. Dr. Church,	1 10	Palmyra, N. Y. Mon. con. in E. presb. so. by Dea. A. Thomas,	6 00
rover, N. H. Mon. con. by Rev. A. Burgess,	10 00	Parippany, N. J. Fem. ed. so. for Leopold Deber in Ceylon, 20; Rev. J. Ford, 13; cong. 13; J. Morgan, 1; by Mr. J. P. Haven,	47 00
rover, N. H. Threl. so. in Dartmouth College, for Francis Brown in Ceylon, by Mr. O. Herrick, Sec.	12 00	Pawlet, Vt. Mrs. Griswold, by Mr. D. Fitch, 1; fem. cent so. Mrs. L. Harman, Tr. for John Griswold in Ceylon, by Rev. W. Jackson, 30;	31 00
rover, Ms. Mon. con. by Mr. E. Barstow, 1.50; fem. mite so. Mrs. L. Stockbridge, Tr. by Mr. N. Willis, 10 02;	18 00	Pembroke, Ms. Miss M. C. Ford,	5 00
rover, Pa. Asso. by Rev. J. Snodgrass,	24 32	Perry, N. Y. Mon. con. by Dea. A. Thomas,	8 51
rover, Pa. A. Tiffany, 1.97; C. Tiffany, 25c. F. Tiffany 43c. a friend, 80c. M. Boyd, 12c. by Mr. J. P. Haven,	3 27	Phila. Pa. S. Allen, Esq.	50 00
rowley, Ms. Mr. J. Longley, for For. miss. sch. by Hon. T. Longley,	5 00	Pittsburgh, Pa. Coll. in 1st presb. chh. by Dr. Weed,	9 85
rowley, N. H. Mon. con.	5 07	Plattsburgh, N. Y. Fem. miss. so. 20; juv. cent so. 9; for Pal. miss. 1; by Margaret O. Freligh, Sec.	30 00
rowley, N. H. Mon. con. by Rev. Z. S. Barstow, Kingsborough, (Johnstown) N. Y. Mon. con. by Rev. E. Yale,	5 00	Plymouth, Ms. Mon. con. in 3d cong. 10; a friend to pure religion, contrib. at the mon. con. 5; by Rev. Mr. Freeman,	31 00
rowley, N. J. Fem. mite so. for David Comfort in Ceylon, by Rev. D. Comfort,	12 00	Poplin, N. H. Indiv. by Mr. O. Eastman,	6 75
rowley, Ms. Miss R. Collins, 1.50; L. Eddy, a bal. 50c.	2 00	Poultney, Vt. Mon. con. by Rev. E. Smith,	25 00
rowley, Ms. Avails of sale of prints of Owhyhean Youths, sold by Rev. A. Hyde, Jr. dec'd, by Rev. Dr. A. Hyde,	8 00	Randolph, Vt. Coll. in Miss Nutting's sch. for Arkan. miss.	2 00
rowley, Pa. Miss H. Candor, Miss S. Clarke, Mrs. Mary Clingan, Mrs. Margaret Clingan, Mrs. J. Reasoner, ca. 1; Mrs. J. C. and Mrs. M. Cea. 75c. J. H. McG. M. H. J. G. L. R. H. M. O. S. H. M. M. and Mrs. B. ca. 80c. I. C. R. G. S. McG. and M. G. ca. 25c. coll. by Miss H. Candor; by T. Dwight, Esq.	12 00	Reading, (S. par.) Ms. Mon. con. 7.11; Mass. mater. asso. for For. miss. sch. 2.50 and cent so. 11.70; Mrs. S. Reid, Tr. by Rev. J. Reid,	21 79
rowley, N. H. Rev. B. Perry, (of which for fem. ed. in India, 1)	6 00	Reading, Pa. Child of first ab. sch. 3.86; coll. in 1st presb. chh. 15.71; by Dr. Weed,	19 57
rowley, N. Y. Mon. con. in 1st presb. so. by Dea. A. Thomas,	4 04	Rochester, Ms. Hea. friend so. of the 4th precinct, Miss A. Kendall, Tr. by Mr. J. Bourne,	20 25
rowley, N. Y. Mon. con. by do.	15 75	Rockingham ca. N. H. Char. so. Mr. E. Wheelright Jr. Tr. (of which for wes. miss. 27; for Israel W. Putnam in Ceylon, 7th and 8th pay. 24);	90 00
rowley, Ms. La. ed. so. for Richard S. Longmeadow, by Rev. B. Dickinson, 12; mon. con. by do. 4.25,	16 25	Rowley, (1st par.) Ms. A poor woman, by Rev. W. Holbrook,	25
rowley, A friend, to send the Bible to the Indians, by Rev. J. Sewall,	1 80	Royalton, Vt. Mr. J. J. Safford, by Mr. O. Billings,	3 00
rowley, O. Mon. con. by Mr. W. Slocomb,	75 00	Royalton Village, Vt. M. f. by do.	25 00
rowley, Pa. Miss J. Scott, by Dr. Weed, 1 00	1 00	Rupert, Vt. Fem. cent so. Jerusha Sheldon, Tr. 12; R. Wilson, 3; by Rev. W. Jackson,	15 00
rowley, Vt. A friend,	80	Salem, Ms. So. of la. for a fem. teacher in Bombay, by Mrs. A. P. Curtis, 24; mon. con. in new south m. house, by Mr. D. Lang, 12.18;	36 18
rowley, Ms. Fem. char. so. Mrs. A. Baldwin, Tr. by Mr. J. Cooley,	13 80	Saltbury, Ct. Hea. youth so. Miss M. Strong, Tr. by Rev. G. A. Calhoun,	16 00
rowley, Pa. Mite so. in Rev. Mr. Hutchins' acad. for Pal. miss. by Mr. W. Curran, Tr.	5 00	Savannah, Ga. Char. box, kept in a small sch. for hea. chil.	2 00
rowley, Ms. Mr. L. Tucker,	6 00	Sherburne, Ms. D. Clark, a lad, given a short time before his decease, for hea. chil. by Rev. S. B. Townsend,	61
rowley, Ms. Thomas Lodge, to purchase the Holy Scriptures for Masonic brethren and others in Palestine, by T. Packard, Esq.	30 00	Shrewsbury, Ms. Mrs. M. Mason, by Mr. Brigham,	2 50
rowley and vic. Ms. Union char. so. T. Packard, Esq. Tr. appra. by Trustees, 50; subscribers, 9; do. for hea. sch. 8; Menon, mon. con. 18.42; chh. contrib. 20.18; fem. for miss. asso. 29.08; Palmer, Mon. mon. 75c. Mr. B. Couverre, for Miss. Herald, 1.50;	142 93	Smithfield, R. I. A friend, by Rev. S. Judson,	10 00
rowley, L. C. J. D. Dewitt, Esq.	1 00	Southold, N. Y. Contrib. July 4th advanced by Rev. L. Thomson,	5 00
rowley, Ms. Char. so. 10; read. so. 6; for Abner Morse at the Sandw. Isl. by Rev. S. Bailey,	10 00	South Reading, Ms. Fem. cent so. for wes. miss. Mrs. S. S. Yale, Tr. by Rev. R. Emerson,	17 10
rowley, N. H. Contrib. 14; a friend, m. f. 2.50; c. box, 3.10; by Rev. G. Newell,	19 06	Stafford, Ct. First so. mon. con. 3.17; la. char. so. 3.30; c. box, 57c. by H. Smith,	7 00
rowley, N. Y. Mon. con. in Mr. Ford's chh. by Mr. J. P. Haven,	12 00	Stoneham, Ms. Fem. char. so. for wes. miss. 8.03; cong. so. 4; c. box, 71c. by Rev. J. H. Stevens,	19 74

<i>Sudbury, Ma.</i> Fem. by Rev. R. Harbert.	3 00
<i>Sunderland, Ms.</i> Mon. con. by N. Smith, Esq.	20 00
<i>Taneytown, Md.</i> A friend, 5; a marriage fee, fr. a clergyman, 10; a friend to Indians, 20, 37	35 37
by Mr. J. Parby.	
<i>Trenton, N. Y.</i> Sch. sch. chil. half amt. of their rewards, by Dea. A. Thomas.	4 75
<i>Turin, N. Y.</i> Cent so. by do.	5 00
<i>Union, Ct.</i> A friend, by Rev. N. B. Beddley.	25
<i>Uxbridge, Ma.</i> La. asso. (of which for Samuel Judson in Ceylon, 12;) by Miss S. Judson, Tr. 34, 40; a friend, by Rev. S. Judson, 10;	45 46
<i>Vershire, Vt.</i> For. miss. so. by Mr. L. Walker, 7; fem. cent so. Mrs. Keyes, Tr. 4, 14;	11 14
<i>Walham, Vt.</i> A lady, by Rev. A. Lovell.	1 00
<i>Warrenton, Vt.</i> Fem. cent so. Mrs. M. Wheeler, Tr. by Dr. J. P. Warren.	12 00
<i>Ware, Ms.</i> M. f. by Dea. R. Snow.	40 00
<i>Warrior Run, Pa.</i> Coll. by Miss R. Gaston.	11 00
<i>Waterford, Me.</i> Farm. and Mech. so. by Mr. J. Hale.	5 00
<i>Wenham, Ms.</i> Mon. con. 12, 57; c. box in fam. of Mr. J. Dodge, 1, 50; by Rev. Mr. Sperry.	14 07
<i>Webster, Ms.</i> Mon. con. 32, fem. cent so. 28; fem. friend, 5; by Rev. E. Rockwood.	55 00
<i>West Bridgewater, Ma.</i> Fem. aux. so. by Rev. D. Huntington, 4, 31; Mr. L. Richards, by do. 3;	7 31
<i>West Brookfield, Ma.</i> Coll. after address by Rev. Mr. Ellis, for Sandw. Isl. miss. by Rev. Mr. Phelps.	21 42
<i>Westford, Ms.</i> E. Hildreth. and H. Hildreth.	2 00
<i>West Hanover, Pa.</i> Mon. con. by Rev. J. Snodgrass.	10 18
<i>Westmoreland, N. Y.</i> Young la. so. 3d pay. for Hettie Ellis at the Sandw. Isl. 12; by Mr. J. Townsend, 5; by Dea. A. Thomas.	17 00
<i>Whitesboro, N. Y.</i> Fem. miss. so. by do.	28 71
<i>Williamstown, Ms.</i> Mon. con. 24, 53; fem. benev. so. for Ralph W. Gridley at Brainerd, 36, 75; by Rev. R. W. Gridley.	61 22
<i>Wilkesbarre, Pa.</i> Mr. W. C. Gilderleeve.	15 00
<i>Winchester, N. H.</i> Fem. cent so. 9, 06; mon. con. 8;	17 06
<i>Windham co. Ct.</i> Char. so. T. B. Chandler, Esq. Tr. 5; South Woodstock, fem. cent so. 8, 06; North Woodstock, mun. con. 12, 58; fem. benev. so. 15; by Rev. S. Backus.	41 18
<i>Worcester, Ms.</i> A friend, by Rev. L. L. Hoadley.	3 00
<i>Wrentham, (N. par.) Ms.</i> Fem. ed. so. Miss C. Rockwood, Tr. for John Cleveland in Ceylon.	12 00
<i>Wythe and Montgomery co. Va.</i> Miss. so. by Mr. J. Hope.	20 00
<i>Unknown, E. F.</i> 30; a friend, 2; for Nathaniel William Taylor in Ceylon, 20;	42 00

Amount of donations acknowledged in the preceding lists, \$5343 50.

III. LEGACIES.

<i>Ashfield, Ma.</i> Part of legacy of Rev. Alvan Sanderson, dec'd., by Mr. Am Sanderson, one of the Exrs.	100 00
<i>Burlington, N. J.</i> Part of \$3,000 bequeathed by the Hon. Elias Boudinot, L. L. D. dec'd. for the purpose of sending the Gospel to the Heathen, and particularly to the Indians of this continent; by Richard Stockton and Samuel Bayard, Esquires, Exrs.	750 00

IV. PERMANENT FUND.

<i>Amherst, Ms.</i> Legacy of Dr. Seth Coleman, dec'd., by Mr. William Coleman.	50 00
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V. PERMANENT FUND FOR CORRESPONDING SECRETARY.

<i>Sandwich Islands.</i> Mr. Levi Chamberlain, assistant missionary, div. on bank stock.	45 62
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VI. PERMANENT FUND FOR TREASURER.

<i>Boston, Ms.</i> H. Hill.	100 00
<i>Hartford, Ct.</i> Henry Hudson, Esq. value of three cases Printing Paper, for the Ceylon mission.	378 00
<i>Sandwich Islands.</i> Mr. Levi Chamberlain, div. on bank stock.	45 63

VII. DONATIONS IN CLOTHING, &c.

<i>Alstead, N. H.</i> A box, fr. fem. cent so. in E. par. Mrs. T. Fletcher, Tr.	1 00
<i>Andover, Ma.</i> Various articles, fr. little girls, in Rev. Mr. Edwards' par. and fr. indiv. for Choc. miss. by Mrs. John Adams.	
<i>Charleston, S. C.</i> Sandy articles, fr. schol. in Miss Bell's sch. for Choc. miss.	1 50
<i>Falmouth, Ma.</i> A box, fr. Char. and Reading and indiv. for Choc. miss.	
<i>Hamilton, Ma.</i> A bundle fr. Miss L. Emery, for Cher. miss. by Mr. J. B. Felt.	
<i>Hamp. Chris. Depos. Ma.</i> Three boxes, containing a bureau and portable desk, filled with various articles; 8 chairs, a bedstead, tools, &c. a half barrel dried fruit, and a tin case of cheese, fr. Northampton; a half barrel dried fruit, and a tin case of cheese, fr. Plainfield, for Sandw. Isl. Mission.	
<i>Hartford, Ct.</i> A bedquilt, by J. R. Woodbridge, Esq.	
<i>Hawley, Ma.</i> A bedquilt, fr. young misses for Mrs. Richards at the Sandw. Isl.	
<i>Lee, Ms.</i> 1-2 ream writing paper, fr. Rev. Dr. A. Hyde, for Dwight.	
<i>Middlebury, Vt.</i> A box, fr. la. for Choc. miss.	
<i>Middletown, Ct.</i> A box, fr. fem. miss. so. by Mrs. S. Southmayd, for Elliot.	2 00
<i>Norwich, Ct.</i> Three legs nails, fr. W. P. Greene, Esq. for Sandw. Isl. miss.	20 00
<i>Philadelphia, Pa.</i> A box, fr. Elliot so. of 5th presb. chh. under the pastoral care of Rev. T. Skinner, cont'g 53 garments and various articles, for Choc. miss.	
<i>Pittsford, Vt.</i> A box, by Mr. H. B. Hooper.	
<i>Shelburne, Ma.</i> A box, fr. females, by Mrs. L. Fisk, Tr. for wes. miss.	
<i>Vershire, Vt.</i> A box, fr. fem. cent so. Mrs. Keyes, Tr. by Mr. L. Walker.	1 00
<i>Wrentham, Ma.</i> A box, fr. juv. char. so. Miss E. Ware, agent, for Mayhew, by Mr. E. Blake.	

Committed to the care of Dea. A. Thomas, Uxbridge, Xl.

<i>Sangerfield, N. Y.</i> Two bags dried apples, fr. three ladies.	
<i>Turin, N. Y.</i> 1-2 yds. full'd cloth, fr. cent so. Upper Canada, A bundle of clothing, fr. a fem. friend, for Pal. miss.	25 00
Five books, for wes. miss.	

Committed to the care of Mr. J. P. Haven, New-York.

<i>Groton, N. Y.</i> Part of a box.	20 00
<i>Lenox, Ms.</i> A case.	
<i>Locke, N. Y.</i> Part of a box.	24 00
<i>New Canaan, Ct.</i> Part of a box of clothing, 44; Stamford, Ct. do. do. 39, 18; North Stamford, do. do. 21, 14; Durien, do. do. 22, 22; South Salem, N. Y. do. do. 37, 00; This box was sent to Elliot, in Jan. 1834.	103 50

Committed to the care of Mr. William Stoddard, Marietta, Ohio.

<i>Augusta, Ky.</i> Various articles.	
<i>Calipolito, O.</i> Clothing, &c. fr. fem. miss. so. by Mrs. S. L. Cushing.	30 00
<i>Marietta, O.</i> A bun. of clothing and 3 bbls. dried fruit, fr. fem. miss. so. by Mrs. Hildreth, Tr. a tub and pail, fr. Capt. J. Roworth.	1 50
<i>Putnam and Zanesville, O.</i> Clothing, &c. by L. Whipple, Esq.	12 00
<i>Red Oak, O.</i> Pork, flour, clothing, &c. by Rev. J. Gihland.	25 00
<i>Ripley, O.</i> Various articles.	
<i>Rutland, O.</i> Do. do.	
<i>St. Creek, O.</i> Do. do.	
<i>Waterford, O.</i> 3 bbls. flour, fr. Mr. B. Dana.	25 00

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, stationery; for Bombay and the Sandwich Islands.
Shoes, principally for the western missions.
Blankets, coverlets, sheets, &c.
Full'd cloth, and domestic cottons of all kinds.

Erratum.—For Camden, fr. in the list of donations for last month, p. 191, read Camden, Me.

THE
MISSIONARY HERALD.

VOL. XXI.

AUGUST, 1825.

No. 8.

Biography.

NOTICES OF NATIVE CHRISTIANS AT PANDITERIPO, IN CEYLON.

In different parts of a Journal of Dr. Scudder, embracing nearly two years and a half, and received not a great while since, we find interesting notices of several members of the Boarding-school at Panditeripo. Some of these we have taken pains to collect together, with a view to a higher interest, and a better influence, and now present them to our readers under the head of Biography.

SAMUEL WILLIS.

Several incidental notices of Willis, made at different periods, will give some idea of the alternations of hope and fear in those, who, with the solicitude of a missionary among the heathen, watch the progress of light and conviction in the mind of a susceptible, but wavering youth.

Feb. 16, 1822. I mentioned, in the journal I last sent to America, that Willis entertained a hope that he loved the Saviour. I last week wrote something, which I wished him to communicate to his mother; the substance of which was, that he was determined to forsake all for Christ. He told Mr. Koch, that he could not communicate it to his mother. I do not know that he has any better hope, than many hypocrites, who appear well until tried. It is a blessed circumstance that those, who are candidates for admission to our church, and who are strangers to the covenant of grace, have trials, which have a strong tendency to prevent them from joining us.

June 16. I stated, in my journal of Feb. 16, that Willis was unwilling to tell his mother, that it was his wish to embrace the Christian religion. His friends, it appears, have had their fears in some way or other excited, that he will forsake their idols. One of them asked him, if he intended to come to this religion. He answered in the affirmative. He told him, if

he did, he would break his legs, so that he could not walk. He has also been told, that if he comes to this religion, he shall not have the portion of property coming to him. My interpreter who lives in the village where his relatives reside, yesterday had an interview with his mother and brother. They came to his father's house, and asked him what they must do to prevent his embracing this religion. He told them to do what was agreeable to their own wishes. They said, they wanted to go to Panditeripo, and prevent him. His mother said, it was better to send him to a far country, where they never could see him again, than to let him come to this religion. Some one told her, that, because he ate the padre's rice, he must embrace this religion. She said, she did not sign an agreement for him to come to this religion. The same person asked her, if her child came to this religion, whether it would be by his own will, or in compliance with my word. The mother said that he acted in compliance with my word, and added, "If Punneyan [Willis] should say that he would not receive the Lord's supper, what can the padre do?" The brother of Willis endeavored to enlist my interpreter on his side, and wished him to use his influence to prevent his embracing the Christian religion. But, as he declined saying any thing to Willis on the subject, he became angry with him, and accused him of indifference. These things shew, in some measure, what those

have to encounter, who profess themselves to be on the side of Christ.

20. Willis' mother has been here to day for the purpose of endeavoring to persuade her son not to embrace the Christian religion. She asked my interpreter what she should do. He told her, he had nothing to say. She said that she, and his brother, and some of her relations, had determined that, at all events, he should not embrace it. She said, that though I should desire him, he should not take the sacrament. By this it appears, that she thinks it depends upon what I say, whether he receive it, or not. Just at this time Willis came up, and hearing what his mother had said, he said that he would tell me, he "could not take the Lord's supper." After this she said, that some of her friends would go to the house of my interpreter's father; consult about it; and do what they at that time should think proper, if I pressed him to take it. Willis told her I did not force him.

21. It appears that the friends of Willis have been holding consultation at the house of my interpreter's father, and have determined to prevent his coming to the Lord's table. O that God would, for his name's sake, and for Christ's sake, shew this people that he has an arm stronger than that of man, and prevent their triumph.

July 17. This morning Willis' mother came here. I called her and her son aside, and had a long conversation with them. I set before Willis the consequences of following his friends, who, I told him, were enemies to his soul, and the consequences of following Christ; and asked him, before her, if he intended to come to the Lord's table on the Sabbath week. He replied that he thought he should not come. His mother said, afterwards, in conversation with my interpreter, that the sun, which rose in the east, must rise in the west, before she would give him permission to come to the Lord's table.

Aug. 15. Last evening Whelpley and Willis left this place for the purpose of going to the great temple at Nellore. They stopped at Odoorville during the night, and went there early this morning. I intended to go to that place myself, but was prevented. Whelpley told me there were 10,000 people there, and that 2,000 tracts might have been distributed. They left home with 334. These they gave away, with the exception of a few, which were snatched from the hands of Willis, and which the people tore up, and put around his head.* A number of people

purposely pressed upon him, and bruised him, and might have proceeded much farther, had they not been prevented by a man who lives at Batticotta, who formerly brought salt to us. About 500 people rolled after the car, as it moved from place to place.

18. Willis was so much bruised at the temple yesterday, that he is quite lame to day. When the people pressed upon him, they bruised him by their knees.

On the 12th of October a meeting of candidates for admission to the church was held, and a similar meeting on the 2d of November. Willis was one of the candidates. At the latter meeting the question was proposed, whether they would be willing to drink from the same cup with one of a low caste, when partaking of the Lord's supper. Most of them replied in the affirmative.

Willis said that he did not think he could do it. Afterwards he said that he would, if he came to the Lord's supper. It is much to be feared that his heart is perverse, and not yet subdued by divine grace.

In an account given by Dr. Scudder of the Boarding School at Panditeripo, early in the next year, 1823, Willis is thus described.

Samuel Willis resembles the young man mentioned in the Gospel, who, though he thought himself willing to walk according to the commandments of God, discovered his true character, when called upon to forsake all for the kingdom of heaven. As I mentioned in my former journal, he entertained hope of his own good state. Some time since he wished to come forward and join the church; but, as he was violently opposed by his friends, he chose rather to cleave to them, than to follow Christ.

The only remaining notices which we have respecting this youth, are those contained in extracts from a more recent communication of Dr. Scudder, which were inserted in our June number, (pp. 164, 165,) and which we repeat here for the sake of completing the account. Their date is July, 1824, more than a year later than the last preceding, and subsequent to the revival in Ceylon.

Samuel Willis is a candidate for admission to the church, and it is expected that he will be received on the third Sabbath

* These tracts are written upon a strip of the olla, of different lengths. Sometimes they are nearly

three feet long. The children in our schools, often wear them on their heads. They are an inch, or a little more, in width.

of this month. He appears very well. I have spoken of him in my former journals. He was desirous, two years ago, of joining the church, but was kept back through fear of his friends. He appears strengthened from on high to own his Lord and Master, and is bold in proclaiming Christ to others.

Again in the account of native free schools;—

Samuel Willis, whom I have mentioned as a candidate for admission to the church, left the boarding school last year, and now teaches a school composed both of boys and girls. He is one of the most valuable schoolmasters I have.

DANIEL G. GAUTIER.

Feb. 14, 1822. The sacrament of the Lord's supper, was administered here yesterday, and Gautier, a native youth of Catholic descent, was admitted into the church. Two weeks ago he went to the village, where his friends reside, and told them of his determination to unite himself with us. He told them he loved the Lord Jesus Christ. That, when exposed to go to hell, he mercifully turned him to himself. Some of his friends were silent; others said, "What can we do? we cannot prevent your going?" They asked him, if he intended to break the promise, which he once made them, that he would not forsake the Virgin Mary. He replied, that what he had said, was said in ignorance. They upbraided him, and began to accuse him, not only of destroying his own soul, but endangering theirs. When the boy asked, "What is your first commandment? Why do you make and worship images?" they became angry, and told him, if he said any thing more, they would beat him, and mangle him. They said, "You must not join the church, until we can go and make confession to our priest, for having been instrumental, in persuading you to live with the padre." The boy replied, "I cannot delay."—"Will you wash St. Joseph's feet, as an evidence, that we are not guilty?" "Yes, twice, if you please." One demanded a writing as an evidence of their innocence in this matter, which the boy promised to give. The next told him, that he would take away his marriage portion, or inheritance, to which he replied, "I may die soon, and what good will it do me."

Feb. 1823. Daniel G. Gautier is about 15 years of age. He is a boy of promising piety, and of good talents. He was admitted into the communion of our church in February last, and has been a very con-

siderable assistance to me in my work. He almost always accompanies me in my tours among the people, and is quite active in speaking to the people, and distributing tracts among them. In prayer I know of no one who has joined us, who has affected my feelings more, than he has done.

I had occasion to find some fault with him, about seven months ago. He would not obey me, and displayed somewhat of a proud spirit. I called him aside into a retired room, and as he was a member of the church, talked to him in a very affectionate manner. I told him to sit on the couch with me. He burst into tears and was unwilling to do it. I thought proper to imitate the example of our Saviour, and proceeded to wash his feet, and to wipe them with a towel. My interview with him had the desired effect. He was completely humbled. His proud spirit gave way to a state of feeling which was very pleasing. He very readily consented to comply with my commands, and begged me to pray for him. I think it probable, that what I did may do him good as long as he lives. He has continued to be obedient since that time. Had I attempted harsh means with him, I feel persuaded, that they would not have had so salutary an effect upon him. He has made considerable progress, both in English and Tamil. I am in hopes that the great Head of the church has designed him hereafter to be an ambassador of the cross, for which in many respects, he is well calculated.

JULIA ANN PRIME.

THE subject of the several remaining notices, is a girl of Catholic extraction. She is a member of the church, and of the Boarding School, and was mentioned at p. 165 of our last number, as the teacher of a morning school, composed principally of girls. The first paragraph which we extract was written about two or three months after she was first known to be seriously impressed.

June 9, 1822. Julia Ann Prime appears to be more deeply affected with a sense of divine things. She wishes to be admitted to the church the ensuing month. As might be expected, she has been told in her native village, that, if she embraces this religion, she must go to hell.

16. Gabriel is here from Batticotta. He conversed this evening with Ann. She appears well. She says, though the people cut her to pieces, she wishes to partake of the Lord's supper. Her friends sometime since told her, she must put the sign of the cross upon her forehead. She refused. They determined to beat her,

because she refused to comply with these wishes; but were prevented by her father.

21. Set apart this morning as a season for humiliation, fasting and prayer. The native members of the church, and Ann also, observed the season. This child is quite engaged in divine things.

22. Ann's mother has heard that her child wishes to join our church, and has told her, that she is unwilling, as no one will marry her, if she does. Ann some time since told her that she would not marry among the Catholics; but would stay with us, as long as we lived. Several days after, Ann conversed with her mother on the subject of the Lord's supper, and asked her mother if she was ready to receive it. The mother declined giving an answer, but asked her daughter if she was ready to receive it. She said she did not know, and afterwards said, that she was not worthy to receive it. Her mother said that she should not receive it, for if she did, her friends would separate themselves from them. Ann said it was better for her friends to separate from her, and for her to be killed, and go to heaven, than to go to hell. Her mother then told her to do as she pleased.

July 6. Nicholas from Tillipally was here yesterday. When conversing with Ann, she told him, that her greatest sin was, that she did not love the Saviour enough.

7. Ann says, for a few days past she has felt much *tukkam* (sorrow.) I hope her convictions are increasing.

10. Carnotte and Ann lately went to her father's house. The grandfather stoned them. Being expert in running, they made all necessary speed to get away, and escaped unhurt. Ann, who we hoped has passed from death unto life, has become active in sowing the seed of the divine word.

16. This morning I conversed with Ann, respecting her waiting yet a little longer time, before she is admitted to the ordinance of the Lord's supper. She at first seemed unwilling to wait, expressing a desire to embrace the opportunity now, and mentioned it as a reason, why she would come forward, that she may die soon. When I explained to her the reasons for keeping her back, she assented. I told her that if she continued faithful, we should hereafter receive her as a sister in Christ. It is trying to keep her from this delightful ordinance of the Gospel, when she seems so anxious to come forward; but that she may have farther trial, it seems to be best that she should at present be debarred the privilege.

This morning Ann's mother came to me, with a complaint against some people in hillalle, who were angry with Ann, be-

cause she went to them, and spoke to them about worshipping images, which the carpenters, while cutting, put under their feet. As they threatened to beat her, she wished me to prevent it.

19. On Saturday last Ann's mother made a feast; and among others, invited a respectable Catholic, to whom she is related. He told her, that unless she swore on the Bible, that she and her daughter would not attend my preaching, he would not attend the feast. She told him she would not take her daughter from this place at all events. If he had a mind to come, it would be well; if not, he might stay away. He asked her, who would bury her after she died. He probably meant to say, that no one of her friends would bury her.

30. I understand that Ann wished on Saturday afternoon to come to me and request, (notwithstanding what I had previously told her, respecting her waiting a longer time before she could receive the Lord's supper,) that she might unite herself to the church. She however concluded to wait. May Jesus feed her with the consolations, with which he feeds his children at his table.

Aug. 24. Ann continues her visits among the people. She meets with much opposition from those, from whom she has come out. I rejoice to say that she perseveres. On Sabbath last, a man asked her to read; after she had read a little, he asked her where were the letters. She pointed out the letters to him. He said, "Go, go;" and added, that he would beat her knees, and break them. The people call her to read for them. When she begins to read, they fall down upon their faces and laugh. It is a pleasing circumstance that she is not discouraged. From the mouths of babes, the praises of Jesus are spoken. Were all the females in our country possessed of equal zeal, what good might they not do! To day, when she was reading at one place, a man came there and said, that if the people heard what she was reading he would carry them to the priest.

On the 18th of October she was received as a candidate for admission to the church.

Nov. 2. Last night, at the meeting appointed for those who wish to unite themselves to the church, I asked those present, if they would be willing to drink from the same cup with one of a low caste, when partaking of the Lord's supper. Julia Ann Prime, Susanna Anthony, and Parien, said they were willing.

The Velallas think, that if a person of that caste, who bear palanquins, touch

them, they are unclean. They do not allow them to draw water from their wells, nor touch their cooking utensils. To drink from the same cup with persons two castes lower than these, undoubtedly is no easy thing for those who have had their notions of the necessity of distinction of caste instilled into their minds from the earliest years.—The washermen of the palanquin bearers, are the lowest caste. In old times they had olas tied to their waists, and dragged upon the ground, for the purpose of making a noise, to warn the people coming to get out of the way of their supposed contaminating influence.

When Ann came here she had very high notions about caste, but her views have altered. After she had been here some time, a man of low caste ate food from her plate. Of course, in her estimation, it was defiled, and she could not use it. I had the plate brought to me, put my rice and curry upon it, ate from it, and asked her if I was defiled. She afterwards had it purified, and then used it.

Most of the girls at this station go home on the first Monday in each month, which is their holiday. As Ann's father and mother live on the premises, she has no place to which she wishes to go. Almost all her friends have cast her off, because she intends to join our church. It appears that they had heard of her intention, and asked her whether it was so. She said it was. "Go, devil," said they, "You are you, and we are we;" meaning that they would have no farther intercourse with her. Most of her friends will not speak to her.

Dec. 2. Yesterday propounded Ann before the church. I made the inquiry whether any person knew that she was in the habit of committing the sins, which this people do. I asked her father whether she now worshipped the Virgin Mary, or the saints. He said she did not. Her mother said the same. The latter wept. Her father is unwilling that she should come to this religion, as he is afraid no one will marry her. He has told her, that if she receive the Lord's supper, his friends will not bury her body after death. In order, perhaps, to work upon her feelings, he wept. The mother is willing that she should take the Lord's supper. As the father is opposed to it, and the mother in favor of it, there has been quite a contention between them. Suffice it to say, that the mother received a beating.

7. To day Ann has, in a solemn manner, been dedicating herself to God. She set apart the former part of it, as a season for fasting and prayer. I had a form of self-dedication drawn up for her, which I left to her own pleasure to sign or not. She wished to sign it. I think these writ-

ten forms of self-dedication, are useful, as they will prove one of the most powerful checks to prevent relapses into sin. The following is the form which she signed.

"O thou great and glorious God, with deep humility of heart, I bow before thee at this time. I come to thee, as a poor, lost, ruined sinner, despairing of all help in myself, or hope of salvation from any other but thy beloved Son. I praise thee that he loved me, and died for me a poor sinful child. O thou lovely Jesus, I adore thee that thou didst come down from heaven, and wast nailed through thy hands and through thy feet, and didst die on the cross. As thou hast died for me, that my sins might be forgiven, have mercy upon me, and forgive my sins. Thou hast commanded me to love thee, and devote myself to thee, and, if I know my own heart, it is my desire to love thee, and accept of thee only as my Saviour. I renounce all dependence on the Virgin Mary and the saints, in whom I once trusted, and the worship of those images I once worshipped. O my Saviour and Redeemer, accept now the offering I make of myself to thee. This day, before thee and the holy angels, I give myself and all I have to thee. I renounce every sin, no matter how dear to me, and determine, in thy strength, to resist every sin. Give me strength, O my God, to do thy will, and walk in all things according to thy commandments. Enable me to walk consistently before this wicked people, and make me useful in bringing them to that Saviour, who, I hope, is lovely to my soul. I do solemnly promise, thy grace assisting me, to endeavor to promote thy cause among the people. O Lord, be thou with me. Ever give me thy Holy Spirit, to lead me into all truth, and when my dying hour comes, O be with me and support me. O blessed Jesus, receive my departing spirit to that world, where I shall love thee more perfectly, and never again sin against thee. O Lord, my God, Father, Son and Holy Spirit, I take thee to be my witness, while I now subscribe with my hand, that I am thine for ever; and should I ever be tempted again to return to my sins, may I remember that I have this day solemnly given myself unto thee, and therefore that I cannot go back."

16. Yesterday the sacrament of the Lord's supper was administered at this place, and Julia Ann Prime was admitted to our church. May the transaction on earth be ratified in heaven. A few days ago she told Amey,* she was so happy, that she had no desire to live, except for the souls of others.

* A pious colored woman in Dr. Scudder's family.
Ed.

The remaining extract is from Dr Soud-der's account of the Boarding School at Panditeripo, in February 1823.

Julia Ann Prime is about 12 years of age. She is a Catholic by birth. She gives good evidence of having chosen that good part, which shall never be taken from her. She was admitted a member of

the church in December last. She is quite active in communicating religious truth to others, and regularly visits the people from house to house, three times a week, to exhort them to flee from the wrath to come. And though she meets with persecution, in consequence of so doing, she continues to persevere.

American Board of Foreign Missions.

CEYLON.

ACCOUNT OF SEVERAL YOUTHS AT TULLIPALLY.

Mr. Woodward has lately forwarded brief notices of most of the children at Tullipally, the station once occupied by Mr. Poor, and now by himself. An account of several of these youths, mentioned by Mr. Woodward, was drawn up by Mr. Poor, nearly three years ago, and published in the Herald, vol. xix, pp. 277—281, and 309, 310. That article is the one to which reference is more than once made in the following paragraphs.

Susanna Hopkins is now supporting herself by teaching "the Tappan and Brunswick School," (a school of girls.) She however pursues her studies, when out of school, and boards here. She has, at different seasons, been the subject of serious impressions. For more than eight months past, she has conducted herself like one possessed of "a good hope through grace." A few weeks since, her father proposed her marrying a neighbor of his, which she declined, saying, "I never will marry a heathen. I had rather be cast into the wilderness, than be under the authority, or confined to the society of a heathen man."

Elizabeth Worcester, supported by a Female Society in Peacham, Vermont, is about fourteen years of age. She has made equal progress in her studies with *Susanna H.* Perhaps it may be said of her, as of *S. H.*, that she appears to be a subject of grace. During the former part of the revival, she was thoughtless; but before the harvest was past, she became serious, and then followed a visible change in her conduct. I hope her heart has been renewed, yet do not discover so decisive evidence of the change, as in the case of *Susanna*.

In the list of last year, there were mentioned six or seven girls, whose names do not appear in this. They were sent to Oodooville, at the commencement of the Female School in that place.

R. S. Storrs and *J. Codman* were ad-

mitted into the school on trial, about one year since. During the season of trial, they conducted themselves with much propriety, and made rapid progress in their studies. At length I was informed, that they daily visited a heathen temple in the neighborhood; for which they were re-proved. Soon after this, another unpleasant circumstance occurred, in which they were concerned. I had received into the school a boy of low caste, who was very offensive to the proud heathenish boys. They, strengthened by four others, of whom were Archibald Alexander and Alexander Henry, took counsel how they might rid themselves of Joseph Avery, the low cast boy. After having been falsely accused and treated with much contempt for some days, he begged to be dismissed from school. Having inquired into the cause of his discontent, I discovered the combination against him. I prescribed to his enemies rather humbling terms of reconciliation, with which they were to comply, or leave the school. They chose the latter, and hastened off in their rage, publishing every where, that the Tullipally Padre was trying to turn the world upside down, by teaching customs which it is not lawful for them to receive. This "levelling system," this stand with regard to caste, was very offensive to many of my neighbors, especially to the friends of children in the school. However, after a struggle of some weeks continuance, finding I was not to be driven from the ground I had taken, parents began to search for reasons to justify themselves for so gross a violation of good custom, as to suffer their children to eat with one of a much lower caste. At length, the four, who went off in a rage, came back, and begged to be restored to the school. Being wearied by their repeated intreaties, I received them again. Since their restoration, they have conducted themselves with so much propriety, that they have quite worn off the unfavorable impressions made on my mind concerning them. These two, *Storrs* and *Codman*, were both seriously impressed, during the awakening. *Codman* continued serious about two months, but

does not now seem to have any proper views of the depravity of his heart. He is still constant in attendance upon the means of grace, and is a teacher in a Sabbath school. Storrs still continues serious, and, in the eye of charity, may perhaps, be esteemed a Christian. I wish to avoid exciting too many hopes respecting his piety in the minds of his benefactors, lest I should pain their hearts hereafter, by telling them that he has returned to the world. He entertains a hope that he has passed from death unto life, and wishes to be admitted to the privileges of the church. Sometime since, he made known to his friends his determination of publicly renouncing heathenism, and espousing the cause of Christ. Perhaps a person who gives equal evidence of conversion, would be admitted into any Christian church in America. But circumstances here, which cannot well be weighed by our American friends, render it expedient to wait a longer time, and require more decisive evidence of a change of heart.

William Coombs. The account given by Mr. Poor respecting this boy, has probably, excited many hopes respecting him. It is with much pleasure I inform his benefactors, that there is no reason for them to abandon any of the expectations, which that account is calculated to excite. Were it not for the recollection, that "the heart is deceitful above all things," which stops my pen, I should assure them, that they have "saved a soul from death, and covered a multitude of sins." However, I congratulate his young friends and benefactors, on account of the no small evidence given, that their labors have not been in vain in the Lord. The evidence he gives of being a true disciple of Jesus, is more abundant than that of any other individual in the school. Because of his hopeful piety, amiable disposition, good common sense, and respectable standing in the first class, I consider him the head-boy in school. He exercises care and authority accordingly. Accompanying this is a letter written by himself in Tamul, which I have translated and forwarded to his benefactors.

Jeremiah Day, was received first into the Batticotta school, and came here soon after my removal last year. He possesses a good mind, a pleasant disposition, and a good appearance, and has much influence in the school. His benefactors will rejoice to hear, that, in the season of refreshing, he was not passed by. For nearly eight months he has held on his way rejoicing in the Lord. He also writes to his benefactors.

Archibald Alexander and *Alexander Henry,* are very pleasant boys, and make

good progress in their English studies. They were both apparently under conviction of sin, but now are careless and unconcerned. As they have been laboring to retrieve their characters, which suffered so much in consequence of their former conduct, I am hardly able to give so good account of them as I might do, did they not assume more than is quite natural to them. They are, however, boys of good promise.

Israel E. Trask is active and studious. In point of talents he is the second in school. He has, however, an unhappy temper, which often exposes him to censure. For four months from the commencement of the awakening, he was very much engaged in the good cause, and gave some evidence of being a new creature; but I now fear that he has not known Jesus as his Saviour. Yet I often see many things in him, which almost constrain me to hope, that he is a Christian. He has "a hope," and has requested to be admitted to the church.

Samuel Judson is the same obedient and studious boy, as he was represented to be, in the account of Mr. Poor. He is too blameless to be found any fault with. He is very still, kind, frank, studious, apt to learn, and gives much evidence that he is a follower of Jesus Christ. He also sends a few lines for his benefactors.

J. P. K. Henshaw, in point of talents, is far superior to any other in school, and in his studies, though he began much later than others, has left all in school far behind him. He was much concerned for the welfare of his soul in the commencement of the revival, but afterwards seemed to lose much of the good feeling he had manifested. He has of late been roused up again, and other serious boys hope well concerning him. I wish for more decisive evidence, before I can write any thing by way of encouragement concerning his piety.

Ard Hoyt I am sorry to say has hardly proved himself worthy of the name he bears. His talents are rather inferior, his habits heathenish. I have lately threatened to turn him away, and shall do so, unless his mind soon takes a better turn.

Cyrus Mann. The case of this boy is very interesting. He came here a large, ignorant boy, every way forbidding in his appearance, about one year ago. On account of his age, ignorance, &c. I declined taking him; but Kingsbury, who brought him, recommended him so highly as a good boy, able and anxious to learn, that I listened to his intreaties, and received him on trial. At that time he could spell words of four or five letters, but had heard nothing of the Christian religion. He made very rapid progress in his studies, and was so

able to read in the Tamil Testament. He is now studying English also. But what makes his case particularly interesting, is the fact, that, within six months after his admission to the school, he was brought, as I have much reason to believe, to a saving knowledge of "the truth as it is in Jesus." He may be deceived, or I may be deceived, respecting his conversion to God. Yet one thing is true, that whereas he was once a wild, proud, ignorant boy, he has now much apparent humility; is remarkably sedate; and has such a knowledge of divine truth, that he communicates instruction to others with much propriety and apparent interest. He is zealous in the good cause, and is very active in a Sabbath school, taught by Coombs and himself.

George Payson, the orphan boy mentioned by Mr. Poor, continued a member of the school until it appeared evident that it was not expedient for him to spend his time at his books. A few months since, I took him from school and gave him employment at the station. Should his benefactors inquire of him, "What remuneration for all our trouble and expense in your behalf?" he would no doubt reply, with gratitude to God, "By your charity, 'though I was once blind, I now see.'" I think he has met with a change of heart. He entertained this hope before he was removed from the school.

Asel Backus, was received into the school at Batticotta but a short time before I removed to this place, and soon afterwards joined this school. Having kept him a few months on trial, I thought of sending him away, and should have done so, had he not been the favorite boy of Mrs. W. who entertained a better opinion of him than I did myself. He is very pleasant, modest, obliging, tender hearted, and very unexceptionable in his conduct; but he is slow to learn. It was while I thought of dismissing him, that the revival commenced, at which time his mind was seriously impressed. I now rejoice, that the Lord overruled my counsel, and has continued him with us, for I believe the grace of God is preparing him for usefulness. Already has he been made the happy instrument of the awakening and hopeful conversion of others. He has been and now is very much engaged in the cause of his Redeemer, and there is no one in school, who can so easily command the attention of an audience, and speak with so much force and effect. Indeed I have often heard him speak and pray with so much fervency, that the attention of the audience was fixed, and the hearts of many have been deeply affected. It has often been said of him by the heathen, "That

boy must be sincere, because he always cries when he talks and prays with us. He and Mann are living and powerful arguments to confute the heathen, who speaking of the revival, say, "O, it is thing of course. What else could be expected from those you have had in your schools many years, and have been trained up to be Christians. They can talk and pray, because they have got all your religion by heart."

Cyrus Kingsbury has good common sense, makes laudible progress in Tamil but rather slow in English studies. In arithmetic only does he excel. And his mates he is in repute. He is very quick in all his motions. His mind is equally active, and he discovers quite philosophical genius. I consider him one of the converts of the late revival, and think that he is a growing, and will make a useful Christian. He often complains of his easily besetting sin—anger.

Henry Middleton is brother to Kingsbury, but much younger. Soon after he was admitted into the school he became sick and still continues to be so. He is a good boy to learn, but, like Kingsbury, is quite tempered. I think he may yet recover his health, and become a superior boy. Even now he is superior to, and keeps before all in his class. His mind was much affected during the awakening, but is now serious now.

Moses Hallock & John Cleaveland are brothers, and both members of the first English class. They continue to do very well. Hallock was the last, whose mind was in any degree wrought upon, either by sympathy, or any thing else; and, considering his age, he was more violent in opposition than any other one during the revival. Cleaveland is a pretty little boy of a sweet disposition, and makes rapid improvement.

David Comfort. About nine months since a little boy eight years old came into the house alone, in the evening, and, without the least embarrassment, desired me to receive him into the boarding school, saying, that he was very poor, and assured me, that it would be "a great charity," (a very meritorious act.) I have been unaccustomed to see little strangers possess so much confidence and intelligence, and though prepared to give him an affirmative answer, my curiosity led me to propound to him a number of questions respecting the heathen and Christian religions, which he answered with much readiness. I afterwards recognised him to be a member of one of our day schools. He is a very intelligent boy, much loved by all his schoolmates.

Joseph Avery, the low cast boy alluded to the former part of the list, makes good progress in his studies, and is rather seriously posed.

LETTERS FROM NATIVE YOUTHS AT TILLIPALLY.

The preceding account of youths at Tillipally, it is stated that Coombs, Day, and Leon, have written to their patrons. The letters were composed by these youths in the Tamil language, and were translated into English by Mr. Woodward. As specimens of native thought, as well as on account of their biographical nature, they will deserve the attention of the reader. The ages of the writers respectively, is supposed to be 16, 15 and 13 years.

Letter from William Coombs.

Tillipally, (Jaffna,) Sept. 30, 1824.

My dear Patrons,
I presume it will be very gratifying to me a letter from William Coombs, who is supported by your charity in Tillipally. While I was a little boy, my father died. Then my mother sent me to school to learn. Not long after, Mr. Poor established a school in a village near my house, to which I was sent. At that time, F. Malleppa, who is now a native preacher, was sent by the missionaries to live in Malleppum, my native town. He very often gave me religious instruction, and I was convinced that the Christian religion is true. Yet though I believed it, I did not accordingly. Some time after, I heard that there was a charity school in Tillipally, which I was anxious to attend, and my mother was persuaded to bring me here. But, because I was rather large, Mr. Poor took me somewhat reluctantly. However I was put into the school, and began to study. Though I received much religious instruction, I was not anxious about the salvation of my soul. At length Mr. Poor, who had been anxious for my soul, and gave me much instruction, removed to Batticotta. At the time of his removal, I had been connected with the school one year and two months, in which time I did not seriously consider my ways. Upon the removal of Mr. Poor, Mr. Woodward came to this place, under whose care I still continue my studies; which are, English spelling-book, reading and translating English Testament, and Arithmetic as far as the Rule of Three. I am now beginning to write English. I have pursued my Tamil studies as far as is necessary to enter the academy at Batticotta. I hope that when I receive an answer to this, I shall be both able to read

it, and to write an answer in English; and should any good books be sent me, shall be able to read and understand them.

You will be more glad to hear what the Lord has done for my soul. On the 18th of January last, I heard a sermon on the great love of God to sinners, which made a deep impression on my mind. The thing which affected me most was, that while God was doing so much in love for my salvation, I should do so much to destroy myself, and set at nought all his counsels. I was astonished at his long suffering and tender mercy. At length I had great distress because of my sinfulness, which I knew was very great. However, by the mercy of God, a Saviour was discovered to me, from whom I trust I have received joy and peace. My former sins are very hateful to me, and, if I know my own heart, I am willing to suffer any thing for Christ's sake. A few days after I obtained relief, my mother, hearing of what had taken place, came to Tillipally to inquire whether the reports were true. I related to her what I had felt from time to time, but she did not regard it. She said but little about my feelings, but charged me not to join the Christian church. All my relations are heathen, and are much opposed to the Christian religion. When I went home, they charged me not to join myself to the Christian religion. But as their counsel was opposed to the counsel of God, I felt no obligation to hearken to it. I had made a vow that I could not serve false gods, but the living and true God. For more than three months, I have entertained a hope that my heart has been changed by the grace of God. I daily have much evidence of the corruption of my heart. I sometimes doubt whether I have any ground for my hope. Yet as my hatred to my present and former sins, and my love and desire of more holiness of heart increase, I do have some hope that I am not deceived. I never before had desires for the salvation of others, but now it is my earnest desire that other poor ignorant heathen may be brought to the knowledge of the Saviour. I not only desire, that they may know, but all receive the truth in the love of it. Because I have no strength of my own, I wish to trust more fully in Christ that I may not go back. Though my friends and all reject me, I am determined not to forsake Christ. Therefore I hope you will pray for me, that I may not, like Peter, deny my Master. I think I am grateful to God for all privileges and blessings I enjoy, and could not forget those by whose charity I am supported. I do remember you in my prayers. I pray God to reward you for all your kindness to me. I hope

you will always remember me in your prayers.

WILLIAM COOMBS.

Letter from Jeremiah Day.

Tillipally, Oct. 21, 1824.

My dear Patrons,

I presume it will be very gratifying to you to receive a letter from me; therefore I write to you. I was born in Araly, near the mission house at Batticotta. When I was eight years old, I attended a school established by the missionaries in the place where I was born. When in that school, I heard that the missionaries took children into their family to support and instruct. I went home, and asked my mother to let me go to that school. She told me I might go to the school, but charged me not to join that religion. I promised that I would not forsake the Tamul religion. She then carried me to the missionaries, who received me into the school. While in that school I learned many Christian lessons on the Sabbath and other days, so that I found out the true way to heaven, but did not walk in it. I remained in that school two years. I often thought much about my soul. I thought many times, why do missionaries come so far, and why do Christians give so much money, to support and instruct me, whom they have never seen? I thought this was very good, that their religion was very good. I was convinced that the Christian religion is true, but I had no mind to believe in Christ. Last year I came to this place, which is eight miles from my house. In January last I began to care more about my soul. I heard a sermon about the love of God to sinners, which made me think how great a sinner I am. I had much fear that God would not forgive my sins, for they were so many and so great; but now I think he has had mercy on me, and caused me to believe in Jesus Christ, for which I would praise him. I now pray for you and others. A few days ago I went to Jaffna to see my brother. I told him and others what I felt, and spoke to him about his soul. He was angry, took a stick and beat me severely, and told me not to be a fool. I told him that though he beat me, I would still do my duty. As I heard that Mr. Woodward had come to Nalloor, I told my brother that I was going to see him; to which he replied, No, you shall not go; if you do I will whip you again. That day I went home and told my mother what my brother had done to me, and she replied if he has whipped you what can I do. Liars ought to be whipped. You said you would not become a Christian. Now the gods are angry with you. As I found no pleasure in staying at home, I came back to Tillipally the

next day. My studies are Tamul, English spelling, reading, translating, writing, arithmetic. I cannot understand much English yet; but hope that I shall be able to read and understand some books which expect you will send.

I thank you for your kindness to me and other heathen children.

I hope you will always pray for me,

JEREMIAH DAY.

Letter from Samuel Judson.

Tillipally, Oct. 5, 1824

My dear Friend,

As I have never written to you, I shall give you an account of every thing concerning myself, that I can think of. About three years ago, I was brought, by the Providence of God, to this place to live. When I first came here, Mr. Poor told me that the school of boys was full, and would not take me; but if I had a sister, she might come. Accordingly my sister was sent here. Sometime after, Mr. Poor called me also. Since I came here, I have learned many things, and had you not given money for me I should now be very ignorant. I am very glad that such good teachers have been sent to tell us about the Saviour. For a long time, I have known that Jesus Christ died for sinners, but I have not loved him till now. Mr. Poor, who once took care of me, died afterwards. Mr. Richards came. He often gave me much instruction. He also died. Afterwards Mr. Poor went away from Tillipally. Now Mr. Woodward has come here to teach us. Last January my sins were made known unto me, and for many days I had much trouble about them, till I came to Christ. I am a sinner now, but I think I can trust in Jesus Christ, and be saved by him.

Perhaps you will be glad to hear about my friends and home. I was born in Erlaly, about two miles south-east from this place. I have five sisters. One sister is with me in this school. Her name is Susanna Hopkins. Two are in the school at Oodooville, Harriet and Maria, and the two youngest are at home. My mother is sickly. She has been so for twelve years. She has taken much medicine, but does not get well. Our house is very small, only one room. The wall is a circle two feet high, and the room fifteen feet in diameter. The roof is of leaves. In that my parents live. We have a very small garden and two or three acres beside. There is no furniture in the house. There is a mortar and pestle to pound paddy, an earthen vessel to boil rice, a stone to grind curry, an earthen pot to hold water, and

sleep on, and a small bag in which to put clothes, tobacco, rings, money, &c.

When I came here I was about ten, now thirteen years of age. I am in the first English class. I never wrote a letter before, and cannot write better. Perhaps I shall write you again sometime.

SAMUEL JUDSON.

NATIVE FREE SCHOOLS AT TILLIPALLY.

It has been no small source of encouragement and delight, to notice the intellectual and moral progress of about one thousand heathen children in our Native Free Schools, one tenth of whom are females. When I consider the probable effect, which will be produced on the minds of these children only, the object appears great; but when I look upon these as the parents of tens of thousands, the object magnifies to immeasurable greatness. Next to preaching the Gospel, I consider this the most interesting and important branch of missionary labor. The number of schools connected with the station is 17, of which the accompanying sketch will give some general idea of their state during the year now closed.

As immediate superintendent of these schools, I employ *Charles Hodge*, (formerly known in the journals by the heathen name of *Valu*,) who, by his diligence and fidelity, has secured my confidence and esteem. He is hopefully pious, of an amiable disposition, and possesses talents which render him a valuable assistant at the station. As an assistant to him, I have lately employed *Jordan Lodge*, who has done well thus far. The duties of the superintendents are, to visit schools daily; to explain, in a manner adapted to the capacity of children, their Christian lessons; to teach them to read in such a manner as to understand, or rather to remember the connexion of words and sentences; to exhort and pray in the schools; to notice all deficiencies, or transgressions of the rules given for the regulation of the schools; to examine monthly, and mark down in a book kept for the purpose, the progress of each individual in his several studies; and to give every day a verbal account of their labor.

In my visits to the schools, besides occasional preaching, I have two objects in view: first, to explain to them their Christian lessons, and secondly, to compare, from time to time, the monthly report of the schools, made out by the superintendent, with the actual state of the schools. The most interesting duty, in connexion with the schools, in which I engage, is a weekly meeting held at the mission house, which is attended by all the masters and

all those boys, who have finished a prescribed course of Christian lessons.

To excite the masters to diligence, I have two expedients, in addition to the wages, which are given according to the actual progress made by the pupils. One is, a monthly report, which I make to the masters, of the state of the several schools, and the conduct of the several teachers. The other is a reward of five Rix dollars semiannually to the master, who at that time stands highest in my estimation. To the children, who particularly merit distinction, I give tickets, which are redeemed quarterly, and I annually awarded prizes to such as excel in the different studies.

SABBATH SCHOOLS.

On the 21st of Sept. 1823, I commenced a Sabbath school, which was held in the church. There were present 95 children, —22 girls and 73 boys. For some weeks after the establishment of the school, I was much gratified to see heathen boys walking the streets, learning lessons for the Sabbath. The ashes on the foreheads of many, testified that they were not influenced by a love of the truth; but the fact, that they were receiving truth into their minds, which, with a divine blessing, is able to make them wise unto salvation, is interesting. Having continued the school some months, I was obliged to suspend it for want of books; but soon after established six on a different plan.

Sab. Schools.	By whom conducted.	Scholars.
Erliarty,	Storrs and Kingsbury,	120
Vemungarman,	Judson and Henshaw,	100
Mallegum,	Day and Bachus,	40
Allervatty,	Codman and Trask,	30
Cangy,	Coombs and Mann,	60
Tappan and Brunswick,	} Susanna Hopkins,	24

According to previous appointment, I held a public meeting in the church, on the 14th of Oct. 1823, the object of which was, to make known more fully the design and benefit of a Sabbath school, and to give interesting information respecting the benevolent exertions made by children in America in behalf of heathen children. On this occasion, six of the largest boys of the boarding school, who had made previous preparation, related many interesting facts, and added such remarks as their own feelings dictated. Among other interesting facts, they stated, that a Sabbath school, (Sabbath school in Princeton,) contributed money for the support and education of a boy in this place. I then called out a little boy, and, placing him in view of all present, gave him the name of *J. S. Newbold*. At the close of the meeting, I redeemed the tickets, and immediately after had a contribution for charitable purposes. Excepting one individual, they all put what

they received into the charity box. The effect of this meeting was very pleasing. Many children, who were present as spectators, desired me to give them a book, also, that they might learn Sabbath lessons, and thereby get the means of contributing the next time.

In the beginning of the year 1824, I collected all those children in the Free schools and Sabbath schools, who had tickets in their possession. After redeeming the tickets, I addressed them on the text, "Thy kingdom come;" after which there was a contribution in aid of the "Pice Society," which was formed last year. Of the 250 children, who had tickets, 240 gave all their money.

ARKANSAS.

JOURNAL AT DWIGHT.

(Continued from p. 176.)

Jan. 5, 1825. A great degree of seriousness was apparent in the meeting with the scholars. We think we have reason to hope, that several of them are truly awakened, and earnestly inquiring what they shall do to be saved.

9. Mr. Finney preached in the morning to the common congregation, in the afternoon to natives. A goodly number were present from abroad, especially from the village above us, where the men have just returned from their hunt. In the evening Mr. F. met several of the boys, who have, for some time, appeared serious. They were much affected, and the season was truly interesting.

Mr. Washburn at Point Remove. He found the people, as usual, serious and attentive to the word. It is to be hoped that some there are not far from the kingdom of heaven.

Progress of the Schools.

11. Examination of the girls' school. This division of the school consists of five classes. The first class has twelve scholars. Most of this class entered the school since the vacation, and many of them are very young. They read and spell fluently in two syllables. In the spelling exercise but three words were missed. The second class contains but three. These read easy lessons in the spelling book. They spell well in words of four or five syllables: no word was missed. The third class, consisting of seven, read very distinctly and fluently in the New Testament. They spell well in most of Webster's tables: two words were misspelled. The fourth class contains five. They read well in Murray's Introduction. They were also

exercised in reading in the Old Testament. Their performance was good. The little Osage captive is one of this class. Three little girls from the third class joined this in reciting Webster's analysis of words and punctuation. Three of this class have been in school but little more than a year. The fifth class, consisting of five, read well in any book. They were exercised in reading prose and poetry. Their performance was, in the highest degree, gratifying. During the last quarter, they studied the dictionary, spelling the words and giving the definition. In this exercise they exhibited very well. They passed through a long and minute examination in Peirce's Arts and Sciences, in which they evinced a close application, and very considerable improvement. Their exhibition in this last was particularly interesting. Two in this class have made considerable progress in the study of geography.

All the classes exhibited specimens of their improvement in plain and ornamental needle work, which manifested considerable skill and taste.—All the classes, also, recited portions of Scripture, hymns, catechisms, &c. exhibiting an improvement in this most valuable of all knowledge, much to the gratification of all present.

In view of the examination, it was the opinion of all the family present, that the school would not suffer from a comparison with the best of the district schools in New England.

12. Examination of the boys' school. The boys were examined in all the branches to which they had attended during the quarter. Their improvement has been about the same as that in the girls' school, in the branches attended to in both. Some of them have made considerable improvement in studies not introduced into the girls' school, particularly English grammar. Many of the boys have excelled in penmanship.

At the meeting with the scholars in the evening, the utmost seriousness prevailed. Scarcely one who understands our language, but was affected to tears. Some were unable to restrain their sobbing and sighing from becoming audible.

Increasing attention to the Preaching of the Gospel.

15. Mr. Washburn set out with an interpreter, to visit the settlements above us, for the purpose of preaching the Gospel, and teaching the people the way of life.

30. On this and the two last Lord's days, an unusually large number of Cherokees have attended our meetings. Many of them seem anxious for instruction in the great truths of the Gospel. Mr. Finney has preached to them through an interpreter.

ter, and conversed with them individually. The spiritual prospects of the mission, are, in many things, animating. The state of the people around us, encourages us to hope, that an ingathering of souls to the good Shepherd, is not far distant.

31. Mr. W. returned. His health has been good, and he has been permitted to labor some for the building up the Lord's kingdom in this dark and barren land. The day after he left home, he preached at Spadre. All the people in the settlement were present, and attentive. In the evening he preached at Mr. Jolly's, the head chief. The house, which has two rooms, was crowded, and all attentive, and some affected. After sermon, the old chief gave the people a talk, exhorting them to attend to what they have heard, and to embrace every opportunity to get religious instruction. He also desired instruction in relation to the system of Christian morals, and the law of God. The day following, Mr. W. spent in visiting the old chief and his daughter, Mrs. Price. He had a long talk with the chief, who appeared very friendly, and desirous of religious instruction. He is deeply sensible of the ruinous tendency of the vices, to which his people are addicted, and disposed to exert his influence to reform them. Mrs. Price is in great affliction, having been lately bereaved of her only child, and another dear relative. She sensibly feels her need of the supports and consolations of true religion. In the evening, Mr. W. drafted a subscription for the building of a place of worship for the Spadre settlement. The next day he rode to Scull-Creek, 12 miles, and spent the remainder of the day and night with our aged Cherokee sister Naomi. He also paid a visit to Looney Tolontiskee, son of the former head chief. Tolontiskee handed him a letter written by himself, containing some grievous charges against Naomi. But on examination, he was satisfied that every charge was utterly groundless, and that they had originated in great wickedness and malignity against Christians and Christianity. As far as could be ascertained, it appeared, that Naomi has adorned her Christian profession, and has borne the cruel persecution, with which she has been honored, with the meekness and gentleness, the patience and forbearance of primitive Christianity. She has, also, another severe affliction in the sickness of her only son. His disease is a pulmonary consumption, and he is apparently drawing near a fatal termination. Mr. W. advised her to remove from her present neighborhood, and settle in some other part of the nation. The day following, Mr. W. rode to Mulberry, and lodged with

Col. Webber.* As he rode up, all the family, even to the servants, ran out to meet him, crying out, in broken English, "Mr. Washburn come, Mr. Washburn come." Col. Webber is absent, having gone up the Canadian with his trading boat. He and his wife have lately manifested an unusual seriousness. They are very much changed, if not renewed. Mr. W. had much conversation with his wife, her mother, the servants, and several relatives living with them. All were attentive, and some quite serious. The two following days he spent in visiting from house to house, preaching, expounding and exhorting the people. He also took an interest in their temporal circumstances, encouraging their improvement in useful arts, advising in relation to their little farms, and as far as possible assisting them.

He visited every family in the settlement, and met a most cordial reception from every one. Not one did he find, out of thirty families, (excepting a few *müdel whites*,) but were willing and even anxious to receive religious instruction. Many seemed impressed, and truly anxious for that light which could guide them to everlasting life. Many of the neighbors came in daily, morning and evening, to be present at family prayers. Nearly all the natives in the settlement have, for some time, met at Col. Webber's on the Sabbath, and spent the sacred day in singing Cherokee hymns, and conversing, as far as they know, about the good things of the kingdom of heaven. This is certainly a very interesting field for evangelical labor. On the Sabbath, every individual in the settlement, (except some *whites*,) was present at public worship. A deep attention and great seriousness were manifested by almost all. After preaching twice, the people, not feeling disposed to depart, desired that they might hear the word again in the evening. On Monday, Mr. W. rode to Troy Bayou, twelve miles above the former place, and spent the day in visiting the families settled there. Tuesday, he spent in visiting from house to house on Mulberry. Almost every one had interesting questions to ask in relation to what they had heard on the Sabbath. Wednesday, he rode again to Troy Bayou to visit Chili-Kil-lih, one of the subordinate chiefs who had been taken dangerously ill, on his return from the Osage nation, and could get no nearer his home on Mulberry. Mr. W. found him very sick, and to human appearance near his end. His disease, originally pleuresy, seems now a violent inflammation of the liver, attended with a distressing cough and copious expectoration. Before leaving home, he had

* Col. Webber is half-brother of David Brown.

manifested some religious anxiety, and now seemed deeply distressed for his soul. He seemed to catch with eagerness at the hope of the Gospel. Mr. W. could but entertain some hope, that he was truly penitent, and enabled to cast himself upon the mercy of God in Jesus Christ.

Notices of a Cherokee Warrior.

This day he set out for home, and rode as far as Scull Creek. He put up with Tom Graves, a half breed, who talks a little English. This man has acquired considerable public notoriety, on account of his treatment of an Osage woman and her child, whom he had captured during the late hostilities between the two tribes. After bringing his prisoners home, and treating them kindly for two months, during a drunken frolic he murdered them in a most barbarous manner. For this crime he was apprehended by the Territorial Authority, and imprisoned at Little Rock. At his trial, it was decided that he was not amenable to the laws of the Territory, and he was accordingly discharged from custody. Mr. W. had free conversation with him on the subject. He says he has always been sorry for his crime, and that he should not have committed it, had he not been intoxicated. Graves has just returned from Cantonment Gibson, near the Osage line. The object of his visit to the garrison was, to confer with the United States officer in relation to his son, who is supposed to have been lately murdered by the Osages.

The circumstances which lead to this supposition, are the following. Graves, with his son, and a considerable company of others, on their way to their winter hunting ground, had got out of provisions, and it was concluded to stop for a day to kill some game. The young man, Graves' son, went out from the camp in pursuit of deer. Towards evening, the report of several guns were heard in quick succession from the direction which young Graves had taken. His father and the party at the camp became alarmed; but as the night set in, it was impossible to go to the place whence the firing was heard, till morning. Early in the morning, all the company started in pursuit of the young man. They found the track of his horse, which they followed, till they came to where he had fallen in with a large company of Indians. These were all on foot, and were recognized to be Osages, by a peculiar seam in the track made by their moccasins. Young Graves' horse track was plainly to be seen in the trail made by them, as they fled towards the Osage country. The appearance of blood upon the leaves, left no doubt but the young man

was murdered, and six days were spent in searching for the body, but without effect. The whole party then returned to tell the mournful tale to the Agent and the commander at Cantonment Gibson. The report of this outrage produced a great excitement of feeling in the nation, and it was with difficulty that Graves could restrain many of his friends from setting out immediately on a hostile expedition against the Osages. For himself he was determined to do nothing, without the advice and consent of the Government Agents. The assurance of Col. Arbuckle, commandant at Cantonment Gibson, that the Osages should be compelled to make the restitution to which they were bound by treaty, was perfectly satisfactory, and he returned to comfort his family, and to restrain the ardor of those who thirsted for revenge. On his way, he overtook two unarmed Osages, who, ignorant of this affair, were coming down to this nation on private business. Graves was well armed, and an opportunity was offered to destroy his enemies, and revenge his murdered son. But instead of this, he generously took them under his protection, guided them to the house of a Cherokee, where they would be safe from hunters who might be wandering in the forests, provided them refreshment and a night's lodging, and directed them to turn back to their own country; for, if they attempted to pass through this nation in the present state of excited feeling, their lives would be endangered. This act of generous magnanimity certainly does honor to his character, and should be urged upon other Indians as a model for imitation. Mr. W. had serious conversation with him and his family on the subject of religion. He said it was very good, and he would attend to what he had heard, and seek further instruction.

Friday. Mr. W. rode to Spadre, and spent the remainder of that day and the day following in making family visits. On the Sabbath he preached in the day at Mr. Mackey's, and after night at Mr. Jolly's. At both places most of the people were present, and were attentive. At Jolly's the subject was the Decalogue;—a subject which all are anxious to hear, and most dislike when they have heard it.

16. Our aged Cherokee sister Naomi, bringing her only son, now in the last stage of pulmonary consumption, came to us. The young man wishes to spend the short remnant of his life with us, that he may receive Christian instruction and consolation while he lives, and Christian burial after his decease. He expresses great anxiety for his soul; and it is hoped is truly penitent. This young man was brought up in Upper Canada, by Col.

Norton, a half breed Mohawk, when he received Christian baptism, and was considered by himself and his patron as a Christian prepared for heaven. But the near approach of death has dissipated this delusive hope, and he now feels himself a lost and ruined sinner, who must be saved by the Lord Jesus, or perish for ever.

In the evening, information reached us, that *Ta-caugh-to-caugh*, one of the principal chiefs of this part of the tribe, was dead. This old man has ever harbored the most inveterate prejudices against civilization, and was the only individual of any considerable influence who has continued in opposition to schools and general improvement.

Mr. John Brown and an Indian Prophet.

19. Father Brown called on us, on his way to the village. His object is to detect a mysterious impostor, who is now exciting much wonder and alarm in the nation. The man pretends to have had an interview with some spiritual being, who has, as he says, communicated things of very great moment to him, in relation to the general interests of the nation, and who has promised to visit him again and tell him greater things still. To night is the appointed time for this second interview, to be held in the presence of seven witnesses, who have fasted for seven days, and father Brown is determined to watch so closely as to detect the impostor.

20. Father Brown reported, that the company at the village waited in vain for an interview with their spiritual visitant. The dreamer, as he is called, stated, that the reason of his failure was, that some of those who were preparing to meet him had been drinking whiskey. The true reason, doubtless, was a fear that father Brown would detect and make known the impostion.

28. Mr. Finney left us to journey to New Orleans. His mode of travelling is in an open canoe, which, at this season, is more expeditious, and even more comfortable than to travel by land: beside the expense will be much less.

Singular history of a Captive among the Indians.

In the afternoon Mr. Hunter called upon us to spend a short time in examining the plan, and witnessing the success, of this mission.

This gentleman's history is striking and singular. He knows nothing of his parentage, or the place of his birth, or a human being to whom he has any other relation than the common tie of humanity. At the time of his first recollection, he found himself among the Indians of Mis-

souri, from whom he learned, that he was captured in infancy from the white settlements; but what was the fate of his parents, what were their names, or where was the place of their residence, he must ever remain in entire ignorance. He took to himself the name of Hunter, from the fact that he was brought up to follow the chase. By being employed in his youth as a guide by white adventurers, he acquired so much of the English language as to be able to carry on a traffic in furs and peltries, from the avails of which he raised a fund sufficient to support him in the acquisition of a useful education. He left his native wilds and repaired to the abodes of civilized man. The peculiarity of his circumstances attracted the notice and excited the interest of some individuals of learning, wealth, and influence. They became his patrons. Under the fostering hand of their friendship, and guided by his own native enterprise and talents, he was enabled to avail himself of the privileges of some of the most useful and reputable scientific institutions of our country. He has also visited England, where he spent more than two years, in the very successful pursuit of knowledge, enjoying the friendship and patronage of many men of eminent worth. His object, from the first of his leaving the Indians, has been to prepare himself to be useful among the natives of America, for whom he feels a most enthusiastic regard. The recollections of the wrongs and outrages they have suffered fills him with generous indignation, and he is determined to exert all his influence in every way to meliorate their condition. His efforts for their good are to commence with the Quawpaws. He was highly gratified with the evidence of improvement he witnessed in our schools, and in the different parts of the nation which he visited.

Effects of Ardent Spirits.

A few days since, a half breed, by the name of Johnson, was murdered in a drunken frolic, by a lad about thirteen years of age. Of course, the murderer was pursued by some of Johnson's friends, one of whom he stabbed through the heart before he could be taken. In consequence of this, the lad, one of his brothers, and his father, have all been killed, by Johnson's relatives. Who can repress his indignation, that such horrid crimes and outrages should be produced by ardent spirits, introduced by white men into the Indian country, in open defiance of the laws and authority of the United States.

The ultimate cause of all these murders, is the impostor mentioned under date of 19th; and a friend of one of the persons killed has sent a message to the man, to dream no more, assuring him that if he do

not comply with the message, he will be put in confinement; and if then he continue to dream, or conjure, he will be shot. This message has had the desired effect.

March 4. Mr. Washburn started to visit the people on Mulberry. He found the desire of the people to bear still increasing, and can but regard that neighborhood as exhibiting the most hopeful prospect of a spiritual harvest. During his absence he was called upon to solemnize the marriage of a young man, who has been a member of our school. This man was entirely untutored when he entered school, and his wife is a full blood Cherokee. This is the first Indian marriage, which has been solemnized after the manner of Christians, in this nation. The ceremony excited much interest and solemnity in all who witnessed it.

Afflictions and Consolations of a pious Indian Woman.

6. In the evening, Naomi's son, who has failed very rapidly for a few days past, closed his eyes in death. We would humbly hope he was enabled, though with a weak and trembling faith, to trust his soul in the hands of the Redeemer. We rejoice to witness the triumph of Christian principles, and the consolations of Christian hope, in the case of Naomi, at this time of affliction and sorrow. Had this event taken place two years ago, this woman would have been inconsolable, and her heart and tongue would have risen in rebellion against the appointment of heaven. "When," said she, "about nine months ago, I was permitted to embrace my only and long absent son, I thought I was a poor, feeble, helpless old woman, and that my Saviour had sent him to be a stay and comfort to me, as I walked down the decline of life to the grave. I certainly rejoiced, and hope I was thankful. And now, when I think how soon my son was laid aside by sickness, how he suffered and languished away, and is now gone, to come back to his mother no more, sometimes I feel my heart say it is hard, and ought not to be so. But then I remember my sins, what I deserve, how many comforts I have left, and that my Saviour has done this: and my heart says, it is well. We shall not long be parted. I feel that I shall soon follow him, and that my Saviour will take me to himself for ever."

20. Naomi, who has been unwell for some days, is to day alarmingly sick. Her disease has the appearance of universal inflammation of the liver.

27. An unusually large number of natives at public worship, all of whom seemed interested and impressed. The subject of discourse to them was our Lord's en-

comium upon Mary, "She hath done what she could." Our native brothers and sisters manifest a pleasing growth in grace.

Naomi has continued to decline, and this evening became deranged. All hope of her recovery is taken away.

31. This morning, at half past ten o'clock, Naomi breathed out her soul into the hands of her Saviour. She died in the Lord, and now rests for ever in the blessedness of heaven. During the whole of her sickness, until she lost her senses, she bore her pains, which were very severe, without a murmur, often saying, it is my Saviour's hand, and I am resigned and happy. And even after her delirium commenced, many of her expressions indicated a soul stayed on God. Her life on earth has been a life of sorrow. Almost every dispensation of Providence towards her, since we have known her, has seemed to say, "This is not your rest." But we doubt not she is now in a world where all tears are wiped from her eyes, and where she has found, by experience, that those who humble themselves shall be exalted. This is the first breach made in this little church. May we all be continually waiting and watching, and may the Lord, in answer to her prayers, bring many into it from among the people.

SANDWICH ISLANDS.

JOURNAL AT HONORURU.

(Continued from p. 212.)

May 20, 1824. Many of the natives being desirous of becoming acquainted with the art of singing, Mr. Stewart, agreeably to a previous arrangement, met a company of them in the meeting-house, where he attempted to train their rude voices to chant the musical notes. They succeeded in imitating the sounds much better than was expected, and furnished reason to hope, that not a few may be taught to afford assistance in this very pleasing part of religious worship. Among the learners present, were Krimoku and Kaahumanu.

Burning of the old Meeting-house, and erection of a new one by the Chiefs.

On the 30th, the meeting-house was destroyed by fire; but, by timely assistance, the pulpit, seats, doors and windows, were saved. There was some reason to suppose this was the act of an incendiary. The next day Opia called to express her sorrow for the calamity; and two days afterwards Krimoku gave orders to erect another house at the public expense.

June 7. The erection of a new house of worship, near the site of the old one, was commenced this morning. The timber was brought on the shoulders of the natives. Most of it belonged to Opiia, and had been collected for a house for herself; but she very cheerfully, and without solicitation from the mission, furnished it, in order to prevent the delay, which sending into the mountains to obtain all the materials would have unavoidably occasioned. Krimoku has committed the superintendence of the work to Hinan, the governor, and given orders for the house to be large and well built. The undertaking is entered upon entirely at the instance of the chiefs, particularly Krimoku and Opiia, the missionaries not having so much as suggested the propriety of it. The promptness, too, with which it has been commenced, evinces a pleasing change in their minds towards the objects of the mission.

Probably the destruction of the whole missionary establishment, three years ago, and the greatest distress of the missionaries, would not have produced so much excitement, as the burning of the meeting-house has, at the present time.

14. A large company of natives assembled this morning to work upon the meeting house. Some came bearing bundles of small straight sticks to be laid across the rafters, and posts upon which to secure the thatching; some laden with enormous packs of *pili*, or grass used for covering; and others with balls of cord, made of a strong kind of grass, for the purpose of fastening the sticks to the frame of the building, and the grass to the sticks thus secured.

July 17. Krimoku is desirous that the new meeting-house should be opened for public religious worship on the approaching Sabbath, and has given orders to the carpenters who are employed on his own house, to hang the doors, set in the windows, and fit up the seats. This afternoon he came up, though feeble from the effects of a recent illness, attended by Opiia, Kekauruho, and a great concourse of people, to view the house, and give directions about spreading the mats. With the exception of Krimoku, the whole company set off after rushes and grass to strew over the house, previously to putting down the mats. It was interesting to see several of the highest chiefs in the nation following one after another, with burdens of grass, presenting their free will offerings of labor to forward the work. All united cheerfully, and seemed to experience a high degree of satisfaction in affording assistance.

The house is commodious, and will accommodate a large auditory. The dimen-

sions within the posts, are 70 feet by 25. The pulpit is at the north end, on each side of which is a door, one for the entrance of the chiefs, the other for the mission family. The principal door is on the west side towards the village, and the large pulpit window of the old house is in the end towards the sea. The building is surrounded by a strong high stick fence, 125 feet by 155, and the enclosure is to be planted with bananas, sugar cane, melons, &c. The fence is so constructed, that the people on the outside will be excluded from nearly all the windows; and a small triangular fence, erected between the two doors in the end fronting the road, at the angle of which the bell, elevated on a frame, is fixed, will prevent the attendants of the chiefs from sitting down directly back of the pulpit, and disturbing the speaker with their noise, as was frequently the case in the former house.

18. Sabbath. At the usual hour for public worship, the house was filled, though not crowded, and the exercises were commenced by singing the first hymn in the Owhyhean collection to the tune of Littleton. Mr. Harwood, with a base viol, and Mr. Crocker, with a flute, assisted the music. After prayer, a native hymn suitable to the occasion was sung to the tune of Denmark, when an appropriate sermon was preached by Mr. Ellis, from Acts xvii, 24. "God that made the world and all things therein, seeing he is Lord of heaven and earth, dwelleth not in temples made with hands."

The people of Waititi, who had assisted in building the house, were, by the direction of Krimoku, invited to attend.

20. Krimoku, with his attendants, forming a considerable company, came up to visit his new house, situated contiguous to that of Mr. Ellis, which he has been building in modern style at considerable expense, and which is now nearly finished. Proposing to remain in it during the night, he asked Mr. Ellis, if it would not be well to have prayers there. Mr. Ellis most readily answered in the affirmative, and, having made known the fact to his brethren at the mission-house, invited their attendance. Happy we all were to see this highest chief in the nation so ready to erect in his new habitation an altar to that God, of whom his fathers were ignorant. We could not but ardently desire that this house, which has been consecrated by prayer, may never be profaned by the abominations which are so prevalent in this land.

Sept. 25. Dr. and Mrs. Blatcheley and Mr. and Mrs. Loomis called upon Kaahumanu this afternoon. (She appeared friendly, and much gratified with their

visit, and still desirous to have her people instructed. Some of her attendants were employed in binding books, which they have learned to do very neatly. Their hymns, and a few copies of Tahitian Gospels, several chiefs have had curiously bound with turtle-shell covers and leather backs. Toteta, a Tahitian, has assisted in this art.

26. Sabbath. The native service both in the morning and afternoon was well attended. Opiia, Kaahumanu, Kauikeouli, and other chiefs, were present. A considerable number of armed attendants came with them, but remained without.

Mr. Bingham preached in the morning from the words of Peter to Christ, "Lord to whom shall we go, thou hast the words of eternal life." Keaveamani, the wife of Kaikioeva, appears to be one of those who sincerely love the word of life. When Mr. B. last preached at Labinab, she took her usual seat near the preacher's feet, and listened with great attention; and when the service was closed, she remained in her place a little while, then with her handkerchief wiped the tears from her eyes, and said, with a tender, expressive tone, "Aroha i ka olelo a ke Akua." I have great affection for the love of God.

Foreign Intelligence.

LONDON RELIGIOUS TRACT SOCIETY.

Abstract from the 26th Report.

THIS Society has circulated, during the past year, more than 10,500,000 tracts and books, making the total issues, since the establishment of the Society, more than 70,000,000. The gratuitous issues, and money granted to foreign societies during the year, together with the loss on hawkers's tracts, amounted to 2,095*l.* being an increase of gratuitous issues beyond that of the preceding year of 37*5l.* The following abstract of the Report, presented in May last, made an early appearance in the New York Spectator, and is here inserted with some abridgment, as giving an idea of the extent of the Society's operations in different parts of the world.

CHINA.

LIVING teachers of Christianity are not permitted to visit China. The only methods, therefore, of sending the truth into that vast empire, is by means of the press. Tracts and Bibles are distributed among the Chinese at Malacca, Singapore, and other European settlements, and these people, revisiting their own country, carry with them the words of eternal life.

Numerous copies of the Chinese Scriptures and Tracts have been lately put in circulation; as many as 4,000 of the latter within a period of four months. At the celebration of a Chinese festival, the missionaries were invited into the principal temple, by the respectable residents of that nation at Malacca, and were permitted to give their Chinese books to every one of the assembly who could read; the priests alone refused to receive them.

The Rev. D. Collie, of Malacca, has communicated to the Society the pleasing intelligence of the publication of Broad Sheets in the Chinese language. He states—"We

have sometimes the pleasure of seeing these sheets pasted up in the houses of the Chinese. Since we commenced distributing them, four Chinese, from one of the villages, have applied for copies of the Scriptures, and a considerable number have expressed a desire to have longer treatises on the Christian Religion."

At Singapore, to which place the Chinese College has been removed, Dr. Morrison has, at his own expense, erected a bookseller's shop, with a school room adjoining, where the Chinese version of the Scriptures and Religious Tracts, will be exhibited for sale.

A letter to Dr. Morrison says.—"It will gladden your heart to hear that many, both of the Chinese and the Malays, have lately called and begged for the word of life. We sent lately to Cochin-China, by government vessels, belonging to that country, nearly 3,000 volumes of Chinese books. They were eagerly read by the Cochin-Chinese, and many of their great men came to the College, with a great body of servants, and requested books. As a proof that the books sent to that country, when you were here, have been read, and understood by them, they had copied the names of many of them, and brought them to us, in order that they might be supplied with books of the same kind. Many hundred copies have gone from hence since you left us, and there appears an increasing desire, by all classes, to obtain our books. Our weekly Tract is continued, and is much sought after by the Chinese."

The Society has placed 300*l.* at the disposal of Dr. Morrison and the missionaries at Malacca. They have also resolved to devote the avails of a little periodical work, entitled "The Child's Companion," which is published by the Society, and extensively circulated in Great Britain, to the circulation of tracts in China and the East. The profits of this work the last year amounted to 200*l.*

HINDOOSTAN.

Calcutta.—A Religious Tract Society, supported by various denominations of Christians, has been established during the past

ear, at Calcutta, and the opportunities for a useful and extensive distribution of Tracts are many.

The Secretary of that Society writes: "Pious officers and gentlemen, in the Upper Provinces, when they leave Calcutta for their destinations, wish to furnish themselves with Tracts. As an instance, I can state, that a military conductor has distributed, in a few months, 4,000 Tracts, and requests more. Many others are employed the whole year in circulating these heralds of salvation."

It appears, that the Missionaries at Calcutta have circulated 170,000 Tracts, in the English, Bengalee, and Hindoostanee languages. A Missionary, in connexion with the Baptist Society, in India, writes,—"I cannot conclude without telling you, that this morning I have seen a whole family of natives, consisting of grandfather, father, mother, and three sons, all evidently seeking the way of salvation. They were first roused to a sense of their condition by a Tract left at the house of a neighbor, which he threw indignantly into the road, where one of the boys belonging to the family, about fifteen years of age, saw it, and carried it home. They read it, and came for more: I gave them the four Gospels, and hope that time will show the Tract has not been read in vain."

The London Society has voted to this new Institution 900 reams of paper, and 40,000 English Tracts.

Madras.—The Madras Society is very active in the distribution of Tracts. The Committee have granted to this Society 50 reams of printing paper, and 12,000 English Tracts. The field of its operations is great.—"We have," says Mr. Loveless, "an extensive population, increasing prospects of usefulness, and this in four languages, viz. English, Tamil, Telugoo, and Hindoostanee; in all of which the Gospel may be preached, Schools established, Tracts printed and circulated, and the Sacred Scriptures extensively distributed."

Nagercoil.—The members of the Society at this place are *native Hindoos*, and the institution possesses peculiar interest from this circumstance. Six Tracts have been published in Tamil by this Society.

Bellary.—More than 15,000 Tracts, English and native, have been distributed from this place during the past year, and with the most gratifying effects.

Bombay.—The American Missionaries at Bombay have applied for assistance. They say—"For several years we have printed and distributed many thousand Religious Tracts, and have had the most ample evidence of their utility. We have found that the situation of this people, ignorant as they are, beset with idolatry, and averse to argumentation and thinking, is best engaged by something short and impressive. While contemplating the spiritual wants of seven millions of people, who speak and read the Mabratia language, we most ardently desire to send abroad among them, in a concise form, those

truths which are essential to salvation; and in looking around for help, our eyes have been directed to your Society. The thousands of Tracts which we have already distributed, have shown us that tens and tens of thousands more are needed, which we cannot supply for want of pecuniary means. The demand for Tracts in the Mabratia country, and the facilities for distributing them, appear to us to be almost unlimited."

In compliance with this request the Committee forwarded 16 reams of paper, and 4,780 Tracts; and the missionaries were authorized to draw for 30*l.* on the formation of a Tract Society at Bombay.

CEYLON.

The Wesleyan Missionaries have translated various Tracts into the languages of the Island, in Cingalee, in Tamul, and in Indo-Portuguese, and testify to the value of scriptural Tracts, for distribution in places where the Christian Missionary cannot gain access. In Ceylon there is a numerous class of nominal Christians, who, as to all mental and religious culture, are as really destitute as the Heathens themselves; they are descendants of the Portuguese, who formerly had possession of the island. Several valuable works have been published for their benefit, which have been sought for and read with avidity. The committee have sent 3,000 English Tracts and a further grant of paper to aid the Wesleyan Brethren.

The missionaries in Ceylon have recently made great efforts for the education of the young, and there are now more than 20,000 native children receiving Christian instruction in that island. To avail themselves of the facilities thus afforded for the circulation of divine truth, by means of Tracts, the Committee have authorised the translation and publication of a Bible Catechism, and of Janeway's Token for Children. Mr. Newstead, who is stationed in this island, says:

"I have distributed many thousands of scriptural Tracts, in six or seven different languages, and have had the happiness of hearing, on the shores of Ceylon, and in the very heart of the Kandian provinces, these sacred instructors taking place of the vain and polluting stories of heathenism, and the Holy Scriptures themselves chanted at the cottage doors in the evening, instead of the songs of Rudhu."

AUSTRALASIA.

The Australian Religious Tract Society continues in active operation. His Excellency Major-General Sir Thomas Brisbane, the Governor of New South Wales, together with his lady, are the highest subscribers to the Institution, and have been the largest purchasers from its depository; 50*l.* have been remitted from this Society.

Various grants have been made to friends, sailing for New South Wales, and also for the use of different convict-ships; and to friends proceeding to Van Diemen's Land. In the latter place a Religious Tract Society has been recently formed.

SOUTH SEAS.

George Bennett, Esq. one of the Deputation from the London Missionary Society, communicates the pleasing information, that at Matavai a Religious Tract has been written and printed in Tahitian; it is called "*Parau Taitoite*," a *Word of Warning*, or "*The Warning Voice*," and has been widely circulated among both children and adults.

AFRICA.

About 12,000 English and Dutch Tracts have been sent during the past year to missionaries stationed in different parts of South Africa; and on the application of the Church Missionary Society 6,500 books were granted to the missionaries at Sierra Leon.

Mauritius, or Isle of France.—A Tract Society has been established at this place, and a supply of 9,000 French and English Tracts have been forwarded to the new Society.

SOUTH AMERICA.

It is less than two years since the Society commenced its operations in this interesting portion of the globe. During the past year by the assistance of some Spaniards of piety and of literary attainments, twelve Spanish Tracts have been added to the Society's catalogue, and several others are in a course of publication. The Rev. George Burder, author of the *Village Sermons*, has been at the expense of translating twelve of those excellent discourses into the Spanish language, and the Committee feeling the importance of their permanent and extensive circulation, have defrayed the charge of stereotype plates. "*Leslie on Deism*," has also been translated for circulation in that part of the globe, with a view to counteract the evil tendency of infidel books, large numbers of which have been recently sent thither.

More than 82,000 Spanish Tracts have been forwarded to *Lima, Carthagena, Valparaiso, Buenos Ayres, Chili, Cuba, the Bahamas, and Mexico*; and more than 24,000, placed at the disposal of the Liverpool Tract Society, have been forwarded from that city to different parts of the South American continent. In these grants and in the Spanish translations more than 300*l.* have been expended. To this object the Committee have devoted the profits of the "*Tract Magazine*," amounting to the sum of 150*l.*

WEST INDIES.

More than 8,000 Tracts and Books have been forwarded to the West Indies; of this number 2,150 were sent to Mr. Dawes at Antigua, and 3,000 to the missionaries of the United Brethren at St. Kitt's.

BRITISH AMERICA.

Under this head the Committee state that they have sent 13,000 Tracts and Books to Newfoundland; 22,000 to Halifax, 11,600 to Guysborough, and 17,000 to Niagara, besides a large quantity purchased by the Society at Niagara. New Tract Societies have been formed during the past year at Quebec and Halifax, at St. Johns in New Brunswick, and at Kingston, in Upper Canada.

EUROPE.

Russia.—To Archangel 4,300 tracts have been sent, and to Riga, 3,000.

Poland.—To the missionaries in Poland, the Committee have granted 5,600 English Tracts, beside German and French Tracts to the value of 30*l.* They have also agreed to defray part of the expense of printing a series of Tracts in the Polish language.

Prussia.—The Committee have engaged to pay the expense of translating and printing six new Tracts for distribution in the Grand Duchy of Berg.

Darmstadt.—The revered and indefatigable Dr. Leander Van Ess continues his valuable labors. He has been actively engaged in the circulation of some Tracts written by himself, in support of the universal dissemination of the word of God. On this subject the Committee felt the call for assistance so important, that they placed 100*l.* at his disposal.

Hamburg.—The Hamburg Society has circulated during the past year more than 38,000 Tracts. The Committee have forwarded to this Society 1,000 Dutch Tracts, and 1,000 Danish Tracts, for the use of sailors, and have authorised the Society to print an edition of 5,000 of the abridged *Bible Catechism* in German, at the expense of the London institution. This important work has been completed.

France.—On the application of a friend in the south of France, the Committee authorised him to print an edition of 5,000 Hymn Books, for the use of the children of Sunday and other schools.

The *Paris Tract Society* have circulated during the past year 80,000 Tracts.

"To Mr. Malan," the Committee say, "we feel an increased fraternal affection for his continued labors in the cause in which our Society is engaged. During the past year, translations of several interesting pieces written by him, have been added to your publications. He has experienced 'that the offence of the Cross has not ceased;' but though he has been persecuted, 'he has never been forsaken.' He has preached through the medium of his little works, in the cities and villages of Britain and elsewhere, the truths that are despised in his own city. He has thus been the instrument of leading sinners to look to the Saviour for the pardon of their sins."

Spain.—Spanish Tracts, to the number of 5,000, have been forwarded to Gibraltar, Bayonne, and Minorca.

Malta and Greece.—Twenty-three excellent Tracts, in Modern Greek, and thirteen in Italian, have been printed at the press of the American Missionaries at Malta. The Greek Tracts have been extensively disseminated in the Ionian isles, and various parts of Greece; and there were increased calls for further supplies. The Committee have granted 25*l.* to the Rev. Mr. Jowett, and the

American Missionaries, to be employed in translating and printing Tracts for the Christians inhabiting Syria, Palestine, and Egypt. Recent communications from Messrs. Lown-dee and Wilson are very encouraging. "The Pilgrim's Progress," has been printed in Modern Greek, by the Rev. S. Wilson.

GREAT BRITAIN AND IRELAND.

Scotland.—The *Edinburgh Tract Society* has circulated during the past year 400,000 Tracts and books. There are also many other active Societies and Associations in Scotland.

Ireland.—The *Religious Tract and Book Society for Ireland* continues its efficient operations. During the past year, its sales amounted to 453,778; and 27,587 Tracts were gratuitously distributed. A taste for reading appears to increase in Ireland as education advances. The Roman Catholic priesthood have felt alarmed, and have exerted themselves to the utmost to oppose the progress of the truth, by every means in their power, from the mandates of their prelates, down to the personal exertions of the priests. The lower orders are forbidden

to look into the Tracts, and neither persuasion nor menaces have been wanting to accomplish the object in view. Such opposition, although perhaps successful for a time, must ultimately prove inefficient. The Society has made to various institutions, as well as individuals, in Ireland, who are engaged in making known the great truths of the Gospel, grants amounting in the whole to nearly 70,000 Tracts.

England.—A single individual in London, whose time is occupied in visiting hospitals, prisons, and workhouses, has distributed more than 70,000 Tracts during the past year. His reports are very interesting. At the fairs in London and its vicinity, 158,000 of the Society's publications have been circulated; 14,900 have been given to spectators at the execution of criminals; 32,000 to persons found violating the Sabbath day; 30,000 to seamen and others engaged on the river Thames, and to mariners proceeding to different parts of the world; 4,000 to soldiers; 16,000 to the pensioners belonging to the Greenwich Hospital; and 34,000 to the Hop-pickers in Kent and Sussex.

Domestic Intelligence.

STATE OF RELIGION.

FROM Narratives read before General Associations, and from Verbal Statements, we have prepared a concise view of the state of religion, in different sections of our country, which will now be given.

MASSACHUSETTS.—Religion among the evangelical churches of this state, has been generally prosperous the past year. There have, indeed, been not more than ten or twelve revivals of religion. But a good degree of harmony has prevailed, and there has been some increase of zeal and effort. The Monthly Concert is very generally observed, and, in numerous instances, collections for the spread of the Gospel are made at the close of these meetings. Sabbath Schools are also very common; and Bible Classes are on the increase. Most of the evangelical congregations in the counties of Berkshire, Hampshire, Franklin, Hampden, Worcester, Suffolk and Barnstable, and all in the south part of Plymouth county, have been thoroughly organized into Missionary Associations in aid of the missions under the direction of the American Board of Missions.—Of the revivals of religion in Salem and Marblehead, the following notices have been published.

In the town of Salem a precious revival has been enjoyed. For two years previous

to its commencement, Christians had manifested a more than usual engagedness in prayer, as well as faithfulness in duty. In the month of April 1824, the sudden death of an amiable young man, with the fairest worldly prospects before him, awakened a deep solemnity in the minds of many youth, and led them to inquire whether they also were prepared to meet the king of terrors. In May following, Christians were much encouraged in the hope of a general revival; and in June, they began to realize this blessing in a remarkable manner. Religious meetings became frequent in different parts of the town,—were crowded and solemn. The United Prayer Meeting on Saturday evening, which had been instituted two or three years previous and regularly continued ever since, with the special design of praying for a revival of religion, was now attended with greater interest than ever before. An united *Inquiry Meeting* was about this time appointed; at which the number of attendants varied, through the summer, from 150 to 300. The revival continued without abatement during the autumn; nor has it entirely ceased to the present time.

The number of admissions to the Rev. Mr. Emerson's church since the 1st of Nov. 1824, is 85;—75 by profession and 10 by letter. About the same number have been received into the Tabernacle church, under the pastoral care of Rev. Mr. Cornelius; and 35 to the Presbyterian church. The Baptists and Methodists have also shared in the blessing. The whole number of persons hopefully converted, is nearly 300;—the whole number of admissions to the several orthodox churches, about 240.

In the First Society of Marblehead, a revival commenced near the beginning of the present year, and still continues. For more than two years past, this church has observed, quarterly, a day of Fasting and Prayer. The blessing for which they prayed, has been bestowed. From 50 to 60 are already numbered as its fruits. Eighteen have made a public profession of religion, and 14 now stand propounded. The subjects are chiefly females. Besides the above, there have been 10 other admissions during the year.

[*Rec. & Tel.*]

CONNECTICUT.—The Report of the Committee appointed by the General Association of Connecticut, on the subject of Religion, states, that error "continues, if it does not increase, its desolating march;" and that "vice, in a variety of forms, particularly those of intemperance and profanation of the Sabbath, maintains its sway."

God also, in his righteous displeasure for our sins, is laying a heavy hand upon the Ministry of reconciliation. No less than eleven of our Fathers and Brethren in the ministry have, within the year past, and several in the midst of their usefulness, been called away by death.

But while we bewail these evils, we would rejoice in the numerous indications that God has not entirely forsaken our beloved Zion. Though apathy, and error, and vice have such a paralyzing influence upon the progress of the Gospel among us, yet an attendance upon the public worship of the sanctuary is scarcely, if at all, diminished. To some extent, prejudices against the doctrines of our holy religion and the order of our churches, seems to be giving way.

The Concert of Prayer, Sabbath Schools, Bible Classes, and Missionary Efforts, are continued with undiminished, if not increasing interest. Their fertilizing course and cheering influence are marked with manifest tokens of divine approbation.

In the Ministry, there continues unusual harmony of sentiment, union of effort, and suavity of labor. And though some have not been permitted to continue, by reason of death, and a few have been dismissed from their charges, yet others have been raised up, and numbers of our vacant churches have been supplied, we trust, with faithful pastors. And perhaps no period has recently existed when our churches have been more universally supplied, than at the present time. A few new churches and societies have been formed, and several broken parishes obtained the regular disputation of the word of life.

The Missionary Society of Connecticut, venerable for its years and extensive usefulness, is still continuing its operations, though with restricted means.

The Domestic Missionary Society continues to receive the singular smiles of heaven. Through its aid, churches have been revived, pastors given to those who otherwise must have long been desolate, and the spirit of life imparted to many dead in trespasses and sins.

Yale College continues to enjoy not only

the smiles of divine providence, but the renewing grace of God.

Amid our desolations and the appalling apathy that extensively prevails, God has been pleased to visit several of our churches with the refreshing influence of his grace. The revival that existed in Harwinton, at our last session, has since resulted in the addition of one hundred and fifty to the church. The influences of the Holy Spirit have been granted in greater or less measures to the churches in Darien, Norfield, Danbury, Brookfield, New Milford, Bethlem, Washington, New Preston, Watertown, Litchfield, New-Haven, Meriden, Ashford, Eastford, Westford, Brooklyn, Gilead, Hebron, Tolland and Willington.

VERMONT.—Of the statements made to the General Association of Massachusetts by the delegates from the General Convention of Vermont, the following notice is given in the Recorder and Telegraph.

The state of Vermont contains 147 towns, and about 240,000 inhabitants. The whole number of Congregational and Presbyterian churches, is 176. There are 12 Associations; 80 settled ministers; and 19 unsettled. The efforts of the Juvenile Missionary Society have been productive of incalculable good. In Westminster, East Parish, a revival has resulted in the hopeful conversion of not far from 100 individuals. In Stratton, 50 are reckoned among the fruits of a revival; making, with those before regarded as pious, more than one third of all the inhabitants. In Wardboro', 35 are reckoned among the fruits of a revival: in Monkton 60; in Weston 80; of which 34 have been admitted to communion; in Jericho 100; in Coventry 60. Other towns have enjoyed similar blessings.

From the speech of the Rev. Mr. Newton, one of the delegates, before the Massachusetts Domestic Missionary Society, we derive some further particulars respecting the religious condition and prospects of this state.

In that portion of New England where God has cast my lot, more than one half of the congregational churches are without ministers. Many of them are few in number and feeble in strength. Some of them are wholly dependent on the charity of the benevolent for the administration of Gospel ordinances. We have an institution similar to yours, called the Vermont Juvenile Missionary Society. This Society has been exceedingly blessed in its operations. Since its organization in 1819, many churches have been formed, and a number of our missionaries have been called from their field to settle as pastors. Almost in every instance, their labors have been attended with a blessing. At the last annual meeting, by a tolerably accurate calculation, it was estimated that, during five years past, more than 800 souls had been hopefully awakened and converted by sovereign grace, under the labors and through the instrumentality of our missionaries.

Respecting the religious state of NEW HAMPSHIRE, MAINE and RHODE ISLAND, we not find any general accounts, which are of recent date.

We next come to the PRESBYTERIAN CHURCH, some conception of the extent, as well as the circumstances of which, may be obtained from what follows:

The General Assembly comprises, at the present time, *fourteen* Synods; each of which, on an average, has greater territorial limits than the commonwealth of Massachusetts. These Synods comprehend *eighty-one* Presbyteries; each of which consists of one ruling elder from each congregation within certain presbyterial limits, together with all the ordained ministers resident in the same. In all these Presbyteries united, there are now living, according to the statistical returns of the two last years, *one thousand and eighty-eight* Ministers of the Gospel. In the year preceding May last, *twenty* Presbyterian Clergymen departed this life. The Licentiates of the Presbyterian Church are 175, and Candidates for license 300. *Eighteen hundred and sixty-six* churches and about 118,000 communicants have been actually returned; but several Presbyteries have made no returns; and at the lowest calculation, there are now 2,000 churches and 150,000 communicants under the spiritual care of the Assembly. The number of communicants added in the two last years, according to actual returns, exceeded 20,000; the adults baptized in the same time exceeded 5,000; and the infants baptized were a little more than 20,000.

The Board of Education under the care of the Presbyterian Assembly, either directly or by its auxiliaries, collected and expended \$14,000 last year, in aiding 225 indigent young men in pursuing their studies with a view to the Christian ministry; and in the year preceding the last, it expended \$10,000, for the same object. During the last year, about \$12,000 were given towards the foundation of scholarships in the Theological Seminary at Princeton; and about \$20,000 for the establishment of professorships. In this Seminary there are 110 pupils; at Auburn, in N. Y. about 30; at Hampton Sidney Va. about 10; and in Maryville in Tenn. about 15; making in all, 165 students in Theological Schools connected with the Presbyterian Church. Nearly one half of the churches under the care of the Assembly, are now vacant, and societies in that connexion are likely to multiply more rapidly than their licentiates.

The Board of Missions under the care of the Assembly, has at its disposal annually \$5,000 or nearly that sum, and last year employed *fifty-four* missionaries, in the western country principally, for different periods, which together would be equal to 168 months; or to the labors of one missionary for *fourteen* years. Last year ten new churches were formed, and several pastors settled, through the influence of this Board. The principal field of its labors in former years was the

western part of the state of New-York, where the Assembly now has two Synods, in a region of country which thirty years ago contained only 2,000 inhabitants. By the last census the population was shown to be upwards of 500,000. The South and West now claim the principal missionary labors of the Assembly; and next to the error and vice which are common to every part of our country, the Assembly has occasion to deplore nothing so much as its inability to supply the rapidly increasing Presbyterian population of the great valley of the Mississippi, with well educated, pious and zealous pastors.

The reasonableness of distressing apprehensions on this subject, is in some measure apparent from the foregoing statements. Add to these, that in the states of Missouri and Illinois, amidst a population of 160,000 persons, and in a territory 500 miles square, the Assembly have already *eighteen churches*, and only *seven* ordained ministers, with one licentiate; that in the states of Mississippi and Louisiana, amidst a population of 230,000, they have only eleven ministers of the Gospel; and that the territorial limits of the Presbytery of Mississippi, comprehending a part of Florida, a part of Alabama, Mississippi, Louisiana, Arkansas, and the Western Territory of the Louisiana purchase, include as many square miles as all the original thirteen United States of America. The faithful ministers now wanted by the General Assembly for their destitute churches, are not less than 1,000; and there is no probability that in five years, more than 500 will be obtained from among the native sons of that communion. So far as possible, however, to provide for their present and future necessities, the Assembly have resolved to establish a Western Theological Seminary, in addition to the one at Princeton.—*Rev. Dr. Ely, before the Mass. Gen. Asso.*

The "Board of Education," mentioned above, includes the "Presbyterian Education Society."—The "Narrative of Religion," published by the General Assembly, contains the following notices, which are worthy of a place here.

In reference to the more *personal labors of the ministry*, we are happy to say, that in the administration of church ordinances, the preaching of the word, in pastoral visitations, and catechetical and Bible-class instructions, a pleasing fidelity and effect have in general been discernible during the last year. Many of the Presbyteries have, in a greater or less degree, been visited by the Spirit of God. The Presbyteries of Buffalo, Niagara, Cayuga, Onondaga, Londonderry, Troy, Columbia, North River, Hudson, New Brunswick, Red Stone, Grand River, Portage, Abingdon, Lexington, (Va.) New-York, and Albany, have, in some of their congregations, shared the special influence of the Holy Spirit. The Presbyteries of St. Lawrence, Geneva, New-York, and Elizabethtown, have, in whole or in part, felt the mighty power of God, put forth in an unusual measure: the dayspring from on high has visited the people, and redeemed

sinner have returned in rejoicing throug to their Father's house.

We notice with pleasure the enlightened attention, which has been paid to the religious instruction and the evangelizing of the unhappy slaves and free people of color of our country, in some regions of our Church. We would especially commend the prudence and zeal combined in this work of mercy by the Presbyteries of Charleston, Union, Georgia, Concord, South Alabama, and Mississippi.

The millions of this unhappy people in our country, from their singular condition as brought to the Gospel by a peculiar providence, constitute at home a mission field of infinite importance, and of most inviting character. No more honored name can be conferred on a minister of Jesus Christ, than that of *Apostle to the American Slaves*, and no service can be more pleasing to the God of heaven, or more useful to our beloved country, than that which this title designates.

Miscellany.

REMARKABLE EXAMPLE OF LIBERALITY.

Mr. Solomon Goodell, who died at Jamaica, Vermont, in Sept. 1815, at the age of about 70, furnished one of the most remarkable instances of Christian liberality, which can be produced: not because the sums, which he gave in religious charity, were so large as those given by more wealthy individuals; (for, if we are correctly informed, his property could not, at any time, have been sold for \$5,000;) but because he pursued a course of charity, *as a business for life*, with a laborious self-denial, a hardihood, a perseverance, and an enlarged catholicism, which unitedly formed a character of Christian heroism, as rare as it is honorable.

About the year 1800, the writer of these lines observed a donation of \$100 to the Connecticut Missionary Society, published in the annual accounts, as from Mr. Goodell. Such donations were, at that time, very uncommon in this country, and in regard to that society, nearly or quite unprecedented. The thought occurred, that doubtless, some gentleman of independent fortune had thought proper to take up his residence in the interior of Vermont, and that he considered the Society just named a good channel for his pious beneficence. This conclusion was strengthened by seeing a similar donation from the same source, at the return of each successive year for a considerable period.

When the American Board of Foreign Missions began its operations, Mr. Goodell did not wait for an agent to visit him; but sent a message, (or came himself,) more than 50 miles to a member of the Board, saying that he wished to subscribe \$500 for immediate use, and \$1,000 for the permanent fund. He sent \$50 as earnest money, and said he would forward the remaining \$450 as soon as he could raise that sum; and would pay the interest annually upon the \$1,000 till the principal should be paid. This engagement he

punctually complied with, paying the interest, and just before his death, transferring notes and bonds secured by mortgages, which (including the \$1,000 above mentioned,) amounted to \$1,708 37; that is, a new donation was made of \$708 37, to which was afterwards added another bond and mortgage of \$350.

Before this last transaction, he had made repeated intermediate donations. At one time he brought to the Rev. Dr. Lyman, of Hatfield, (the member of the Board above referred to,) the sum of \$465. After the money was counted, Dr. Lyman said to him, "I presume, Sir, you wish this sum endorsed upon your note of \$1,000." "O no," was his reply, "I believe that note is good yet. This is a separate matter." He then expressed his wish, that the money might be remitted toward repairing the loss sustained by the Baptist Missionaries at Serampore. He regretted that he had not been able to make the sum \$500;—consoled himself with the thought, that he might do it still, at some period not very distant; and said that if any of the bank notes proved less valuable than specie, he would make up the deficiency.

Mr. Goodell had made what he thought suitable provision for his children, as he passed through life. After consulting his wife, he left her such a portion of his estate as was satisfactory to her, gave several small legacies, and made the Board his residuary legatee. He supposed that the property, left to the Board by will, would not be less than \$1,000; but as some part of it was, and still is, unsaleable, the exact amount cannot be stated.

In a summary view of Mr. Goodell's donations in aid of missions to the heathen, we find them acknowledged in the Panoplist to have been as follows:

Feb. 6, 1812,	See Pan. vol. vii, p.	430	\$20,00
July 30 "	" " viii, "	103	120,00
March 24, 1813, "	" " " "	476	123,00
June 20, " "	" " ix, "	91	200,10—200 00

Brought forward \$500 00				
re 20, 1813, See Pan.	vol. xix,	p. 91		14 00
L. 7, 1814,	"	"	x,	45
y 27,	"	"	"	287
y 25,	"	"	"	333
g. 31,	"	"	"	438
L. 8, 1815,	"	"	xi,	90
re 1, 1815,	"	"	"	337
y 16,	"	"	"	"
g. 31,	"	"	"	486
g. 20, 1816,	"	"	xii,	425
v. 19,	"	"	"	580 a balance
Total, \$3,086 16				

On visiting Mr. Goodell at his house, you would find no gentleman with an independent fortune; but a plain man, in moderate circumstances, on one of the rudest spots in the neighborhood of the Green Mountains, every dollar of whose property was either gained by severe personal labor, or saved by strict frugality, or received as interest on small sums lent to his neighbors. His house was comfortable; but, with the farm on which it stood, was worth only between \$700 and \$1,000. His income was derived principally from a dairy.

When he took a journey of 50 miles to pay over \$465 of his hard-earned property, for the circulation of the Scriptures on the other side of the world,—a donation which would have been acknowledged as generous from a British nobleman,—his whole appearance and equipage would indicate, that he was in the plainest class of laborious farmers. All his wearing apparel, at the time of his death did not equal in value what is often paid for a single garment by persons, who *cannot afford* to expend any thing in the way of charity.

It is not often, in this world so sadly alienated from God, that a nobler spectacle is presented, than that of a hard-working man, unsolicited, uninvited, acting from deliberate conviction of duty and the steady force of religious principle, settling about the sale of his scanty agricultural products, and collecting the small sums due to him, till the aggregate forms a respectable amount; and then, instead of adding to his farm, or pandering to his animal gratifications, or hoarding his treasure for future contingencies, or making a rustic display of good cheer and free living; instead of any of these things, which would seem so desirable to his friends and associates, going with his accumulated gains, and cheerfully offering them all to his Divine Master and Lord, in the hope of communicating a knowledge of the

Gospel to distant idolaters. The world may talk of greatness; but what is the greatness of the poet, the orator, the warrior, the statesman, or even of the patriot, compared with this?

Beside the donations above-mentioned, Mr. Goodell made many smaller ones to Missionary Societies, formed to send the Gospel to the new settlements. He paid \$50, or more, at one time, to a missionary, whom he employed to preach in the destitute towns near him. He aided in the education of pious young men for the ministry, by furnishing them with money for their necessary expenses. On one occasion, we were told, he distributed to individuals, whom he patronized for this purpose, the avails of a yoke of fat oxen, which he had just sold.

Though a Baptist himself, he gave his property with the utmost cheerfulness to support missionaries of other denominations. His grand inquiry was, *Do they preach Christ, and him crucified?* Wherever he could answer in the affirmative, he never hesitated to bestow his hearty approbation, and his liberal aid. In fact, his religious charities were generally committed to persons or institutions in connexion with Congregationalists, or Presbyterians. He discovered no ostentation, so far as we have been able to learn, in his religious charities. Certain it is, that he always appeared to consider himself as the obliged party, and as obtaining a favor from Societies, which he made the almoners of his bounty. Farthest of all was he from supposing, that his charitable exertions could make any atonement for sin, or authorize any claims upon the divine mercy. He held to the most entire self-renunciation, and to dependence upon Christ alone.

Were he on earth, how would he rejoice to see his nephew, the Rev. William Goodell, preparing the way for the diffusion of Christian knowledge in Asia; and his niece, Mrs. Thurston, raising the children of savages from ignorance and idolatry, to the enjoyment of civilized life and religious hopes, at the Sandwich Islands. Or shall we not rather say, that he *does* rejoice, while surveying from on high the various efforts now made for the deliverance of men from sin and wrath, and reflecting that he gave his cordial assent to the divine word, before his assent would be unavailing,—that he proved his love of Christ and of his fellow men, by consecrating to God the increase of his flocks, and the labor of his hands.

* The note for this sum was given March 30, 1813, and the interest for two years had been paid.

By the foregoing account, the reader will be led to the following conclusions; viz.

1. Mr. Goodell did not act in accordance with the standard of the world around him, or even in accordance with that of the most liberal class of Christians. Relying on the word of God, and looking to the destinies of the eternal state, he formed a standard for himself.

2. He did not spend his time in looking on every sile to see what *others* were doing, or especially what the *rich* were doing. The simple question with him was, *Can I do good to the souls of my fellow men?* If I can, the object is worthy of my utmost exertions.

3. He was not less happy, while on earth, than if he had expended all his earnings and savings for his own selfish gratification.

4. Considering the variety of evangelical exertions, which were made in consequence of his liberality, it is in the highest degree probable, that a large number of individuals received spiritual benefit from him; and that some will acknowledge him as the instrument of their salvation.

5. He lived and labored, therefore, for a higher object and nobler purposes, than to have been the founder of states and empires, or to have secured the temporal prosperity of millions.

THE MISSIONARY GAZETTEER.

In a former number of the Herald, extracts were promised from Mr. Chapin's excellent Gazetteer, which should serve both as specimens of the work, and as articles of missionary intelligence. Two or three will here be inserted.—L. M. S. stand for London Missionary Society; Ms. for Missionary; A. for Assistant, &c.

"SOUTH AFRICA, country, embracing the south part of Africa, extending from the Cape of Good Hope to about the 16th° S. lat. Some parts are very fertile, others are barren and mountainous. The English have an extensive and flourishing colony in the south part of the country, where missionaries have successfully labored, as also among many of the native tribes in the interior.—See *Boothuana*, *Bushmana*, *Caffres*, *Cape Colony*, *Delagoa Bay*, *Griquas*, *Hottentots*, *Namaquas*."

"CAFFRES, a robust race of people, inhabiting Caffraria, differing wholly from the *Hottentots*, and without any thing of the negro, except the color. Caffre is derived from the Arabic word, *Cafir*, which signifies an infidel, and is applied by the Arabs as a term of reproach to all, who do not profess the Mahom-

edan religion. The Caffres always reject this appellation and denominate themselves the *Kousis*. They are however said to be very skeptical, though they profess to venerate a supreme power, and to believe in a state of future retribution. They have faith in sorcery, but no religious ceremonies. They speak of themselves as coming from the eastward; and it is evident they are not the aboriginal inhabitants of Caffraria, as the mountains and rivers bear *Hottentot* names. Pasturage is their chief occupation; but they are skilled in several arts. The women weave baskets of so close a texture as to be capable of holding water.

"The Caffres are often at war with the colonists; yet they are said to be friendly and hospitable to foreigners. The population is uncertain. Those nearest to the colony brought 10,000 fighting men into the field, in 1819, and are supposed to amount to about 100,000. Next to these is another numerous tribe, called *Tambookies*; and further to the N. E. near Delagoa Bay, are the *Mambookies*; who are very numerous. These are said to be of the Caffre race, as are the numerous tribes of the *Boothuanas* to the west.

"Mission; Dr. *Vanderkemp*, with his associates, attempted an establishment on the *Keiskamma*, in 1799, but, owing to the confused state of the country and the prejudices of the people, they removed to *Graaff Reinet*, within the colony, in 1801; not, however, till they had conciliated the favor of many of the Caffres, and prepared the way for future laborers. For a further account of the mission among the Caffres, bordering upon the colony, see *Chumie*, *Cat River*. Several Wesleyan missionaries have recently entered this important and opening field of labor, but their location is not known. The Colonial Government has liberally afforded encouragement to the undertaking.

"Near Delagoa Bay, a large tract of land has been ceded to the British government by the natives, on condition that they should be furnished with Christian teachers; and the Wesleyan Methodists have recently sent a missionary to this new station, by which means, it is expected, a communication will be opened between it and a part of Madagascar, not yet visited by missionaries, and thus afford facilities for the introduction of Christianity into the darkest parts of that important island."

"CHUMIE, Mission-Station, S. Africa, among the Caffres, situated on the *Chumie* river, in the midst of a fertile and populous country. The village is laid out on a regular plan, to which all the Caffres submit, who build on the premises.

"Mission; 1821.—*J. Brownlee*, *W. R. Thomson*, *Ms.—John Bennie*, A:—The Colonial government supports the two missionaries, and the Glasgow Mis. Society, the Assistant. This mission was commenced in compliance with the earnest solicitation of *Gaika*, one of the principal chiefs of the Caffres, for a Christian instructor, and one to teach him and his people the most useful arts of civilized life. This is one of the most important fields for missionary exertion in S. Africa.

A small congregation of attentive worshippers is collected, and many have become hopefully pious. The missionaries are extensively gaining influence with the Caffres, and the way is rapidly preparing for the introduction of the Gospel and the arts of civilized life."

"**KAT RIVIER**, or *Cat River*, Mission station, L. M. S. about 200 miles N. E. Beth-eladorp, S. Africa.

"**Mr. Joseph Williams** and wife, with a native convert, repaired to this station, in July, 1816. After making the necessary preparations for their accommodation, they commenced their labors among the Caffres. A small congregation of about 100, was soon collected, who listened attentively to religious instruction. A school for native children was opened, and about 150 pupils attended. Mr. Williams labored with great assiduity and some success, till August 1818, when he was removed from his labors by death, and the station was abandoned. The chief of the Kraal at Kat Rivier, who became a hopeful convert under Mr. Williams' ministry, on his death-bed, in May 1821, requested his people, after his decease, to remove to some teacher, where they might receive the benefit of religious instruction. Accordingly they removed to the station at *Chumie*."

"**AFRICANER'S KRAAL**, called at different times, *Peace Mountain* and *Jerusalem*, a settlement in Great Namaqualand, S. Africa, a little north of the Orange River, 550 miles north of Cape Town; the residence of the chief Afrikaner, till his recent death, who, previous to his conversion in 1816, persecuted the missionaries, and involved the country in confusion and distress by his horrid depredations and robberies.

"**Mission**; L. M. S.—**Mr. E. Ebner** commenced his labors here in 1815, under very favorable auspices, the chief and two of his sons being among the first converts. He found the people in the most degraded state of heathenism, the dupes of ignorance and vice, and much addicted to rapine and murder; but, by the influence of the Gospel, these vile passions were soon hushed, so that the place was very appropriately called *Peace Mountain*. In 1817, Mr. Ebner had baptized about 40 converts and their children, and about 400 attended public worship. A school was prosperous. Mr. Robert Moffat joined Mr. E. in the early part of 1818, and they both left the station to the care of *Afrikaner* before the close of the year, who efficiently supplied the place of the missionaries by regularly meeting with the people on the Sabbath and expounding to them the Scriptures. The Brit. and For. Bible Society forwarded 100 Bibles, and 100 Testaments to this station in the Dutch language, which were usefully distributed. Civilization has kept pace with the spread of gospel light."

From the above extracts it will be perceived, that there is, in the Gazetteer, much which will be of permanent interest and value, and which every Christian should know. It contains, indeed, a judicious outline of the history of modern missions; and we are still decidedly of the opinion, that it is

worthy of being owned, by every minister of the Gospel, and by all who desire an acquaintance with the moral state of the world.

OBITUARY NOTICES.

Rev. Epaphras Chapman.

By an accidental omission, the decease of the **Rev. EPAPHRAS CHAPMAN**, missionary of the United Foreign Missionary Society, at Union, among the Osages of the Arkansas, has never been mentioned in the Herald. That event is thus noticed in the late Report of the Society.

The Rev. Mr. Chapman, whose death was announced in the introduction to this Report, was attacked with the typhus fever early in December; and after a lingering sickness of several weeks, expired on the 7th of January. In this mysterious but righteous Providence, your Managers most deeply sympathize with his afflicted partner and relatives, and with the bereaved mission. To that mission, to your Board of Managers, and to the missionary cause, the death of so intelligent and indefatigable a laborer, and especially one who, by patient and persevering study, had acquired the ability to communicate religious instruction in the Indian language, is a loss of no ordinary magnitude. To all concerned in this afflictive visitation, your Managers would address the submissive and penitent injunction of the Prophet—*Come, and let us return unto the Lord; for he hath torn, and he will heal us; he hath smitten, and he will bind us up.*"

Mrs. Vina Hooper.

It has also become our duty to mention the decease of **Mrs. VINA HOOPER**, the wife of Mr. William Hooper, who, for a considerable time, has sustained a useful connexion with the mission at Mayhew. She died on the 3d of June, having, for some time previous, been in a very happy state of mind. Speaking of this event, Mr. Byington says:

I received a letter from Mr. Hooper, informing me that his wife was fast sinking to the grave. On the next day I left Inkhunna, in company with Mrs. Wright. She went directly to Mayhew, while I went to the Agency, and spent the Sabbath, agreeably to a previous appointment. On Monday I reached Mayhew. When I arrived at the small enclosure on the top of the hill, where the weary are at rest, I saw the fresh earth that covered my sister Hooper's grave. She lies not far from our brother Moseley. From Mr. Hooper I learned many interesting particulars respecting her sickness, her dying conduct, and death, which, I trust, he will soon communicate to you.

Mrs. Hooper (formerly Miss Everett,) was from Dedham, Mass., and, by all her acquaintance, was much and justly esteemed and beloved.

American Board of Missions.

FORMATION OF AUXILIARY SOCIETIES.

MASSACHUSETTS.—The *Auxiliary Society of Berkshire County* was formed at Pittsfield, June 15th. A sermon was preached on the occasion by the Rev. Dr. Griffin, after which an address was made by Mr. George Cowles, the agent of the Board by whose instrumentality that county had been organized. The sum of \$1,730 84 has, since that meeting, been remitted to the Treasury of the Board. Names of the officers not yet known.

MAINE.—At a meeting of delegates from the Missionary Associations in Cumberland County, at North Yarmouth, June 7th, the *Auxiliary Society for that County* was formed, and the following officers elected.

Rev. William Allen, D. D. *President*.
 Rev. Edward Payson, D. D.
 William Ladd, Esq. } *V. Pres.*
 Hon. Isaac Parsons, }
 Nathan Kungman, Esq. *Secretary*.
 Mr. Nathaniel Dana, *Treasurer*.

Dr. John Coe, Dea. Josiah Lovel, Toppan Robie, Ebenezer D. Woodford, Dea. Enoch Moody, Dea. John Webster, Dea. Samuel Sweetser, Moses Stubbs, David Dunlap, Peter McKnight, and Dea. Sylvester Cobb, *Executive Committee*.

At a meeting of delegates from the several missionary Associations in Lincoln County, at Alna, June 9th, an *Auxiliary Society for that County* was organized. Sermon by the Rev. Mr. Ellingwood of Bath; after which a collection was taken up.—The officers are as follows:

Rev. John W. Ellingwood, of Bath, *President*;
 Hon. Josiah Stebbins, of Alna,
 Francis Cook, Esq. of Wiscasset, } *V. Presidents*;
 Rev. D. M. Mitchell, of Waidoboro', *Secretary*;
 Maj. Zim Hyde, of Bath, *Treasurer*;
 Mr. Gershom Hyde, of Bath, *Auditor*.
 Capt. James Drummond, of Bristol, Carlton Dole, Esq. of Alna, Mr. Horace Rawson, of Waidoboro', Mr. Joseph Sherman of Edgecomb, Mr. Washington Dodge, of New-Castle, Jonathan Hyde, Esq. of Bath, Joseph Sprague, Esq. of Thomaston, Warren Rice, Esq. of Wiscasset, Mr. John Stinson, of Woolwich, Vrye Hall, Esq. of Camden, and Mr. David Kenyon of Southbay, *Executive Committee*.

The *Auxiliary Society of York County* held its first annual meeting in Alford, June 15th. Sermon by Rev. J. Greenleaf, of Wells. Addresses were made by Rev. C. Marsh and Rev. Levi Loring, Rev. Joseph P. Fessenden and Rev. Stephen Merrill, and Ether Shepley, Esq. and Hon. John Holmes. The officers are:—

Hon. John Holmes, of Alfred, *President*;
 Rev. Levi Loring, of Buxton, Dea. John Frost, 2d, of Sanford, Dea. Joseph Gilman, of Wells, Capt. Wm. Jeffords, of Kennebunkport, Ether Shepley, Esq. of Saco, Jeremiah Gouldwin, Esq. of Alfred, and Charles W. Williams, of Kennebunk, *V. Presidents*;
 • Rev. Christopher Marsh, of Sanford, *Secretary*;
 Mr. Owen Burnham, of Kennebunk, *Treasurer*.

NEW HAMPSHIRE.—The *Western Auxiliary Society of Rockingham County* was formed at Chester, July 5. Sermon by Rev. Dr. Dana of Londonderry. The Society embraces the Associations in Windham, Salem, Plaistow, Hampstead, Londonderry, Chester, Raymond, Candia, Deerfield and Northwood. The officers are:—

Rev. Daniel Dana, D. D. Londonderry, *President*;
 Rev. John Kelly, of Hampstead,
 Rev. Abraham Wheeler, of Candia, } *V. Presidents*;
 Hon. John Harvey, Northwood,
 Rev. Joel R. Arnold, of Chester, *Secretary*;
 Dea. William Eaton, of Chester, *Treasurer*;
 Dea. ——— Primer, of Candia, *Auditor*.

CONNECTICUT.—The *Auxiliary Society of the Eastern Association of New-Haven County*,—consisting of Associations in Guilford, Branford, East Haven, North Haven, Northford, Wallingford, Meriden and Cheshire,—was organized May 25th.

Rev. Stephen Dodd, East-Haven, *President*;
 Rev. Matthew Noyes, Northford,
 Rev. Aaron Dutton, Guilford, } *V. Presidents*;
 Gen. Eli Fowler, Northford,
 Rev. Timothy Gillett, Branford, *Secretary*;
 Samuel Frisbie, Branford, *Treasurer*.

The *Auxiliary Society of the Eastern District of Fairfield County*, was organized June 1st.

Rev. Thomas Ponderson, Huntington, *President*;
 Rev. Chauncey G. Lee, Monroe,
 Rev. Abner Brundage, Brookfield, } *V. Presidents*;
 Rev. Joshua Leavitt, Stratford, *Secretary*;
 Stephen Hawley, Bridgeport, *Treasurer*.

FORMATION OF ASSOCIATIONS.

MASSACHUSETTS. Essex Co. Danvers, South So. Gent. Assn. Dea. James Brown, Pres. Enoch Poor, V. Pres. Rev. Samuel Walker, Sec. Dea. Fuch Pool, Treas. 4 Coll. July 4.

Salem. Tabernacle So. Gent. Assn. Rev. Elias Cornelius, Pres. John Punchard, Esq. and Henry Whipple, Esq. V. Pres. Joseph Adams, Sec. Samuel H. Archer, Treas. 6 Coll.—Lad. Assn. Mrs. Zervia Worcester, Pres. Mrs. Elias Cornelius, V. Pres. Mr. S. H. Archer, Sec. and Treas. 8 Coll. July 2.

South Cong. So. Gent. Assn. Rev. Brown Emerson, Pres. Theodore Eames, Esq. V. Pres. Jacob Hood, Sec. Dea. Daniel Lang, Treas. 8 Coll.—Lad. Assn. Elizabeth Sheperd, Pres. Mrs. Joseph G. Sprague, V. Pres. Lydia Prescott, Sec. Ann Batchelder, Treas. 9 Coll. July 11.

Barnstable Co. Truro. Lad. Assn. Mrs. Elizabeth Lounbard, Pres. Mrs. Benjamin Hineckley, V. Pres. Mrs. Priscilla Harding, Sec. Mrs. Samuel Eder, Treas. 4 Coll. June 1.

MAINE. Bath. Gent. Assn. Rev. John W. Ellingwood, Pres. Rev. Jonathan Adams and Dr. John Stockbridge, V. Pres. Mr. Asa Palmer, Sec. Jonathan Hyde, Esq. Treas. Maj. Zina Hyde, Auditor.

Hampden. Lad. Assn. Mrs. Rebecca Wheeler, Pres. Mrs. Sally Dudley, V. Pres. Miss Ann Emery, Sec. Mrs. Betsey Holt, Treas. 4 Coll.

Bristol. Lad. Assn. Mrs. Nathaniel Chapman, Pres. Mrs. Aaron Blaney, V. Pres. Mrs. Josiah Varney, Sec. Mrs. Joseph Washburn, Treas. Feb.

Winslow. Lad. Assn. Mrs. Thomas Rice, Pres. Mrs. Frederick Paine, V. Pres. Miss Mary Swan, Sec. Mrs. Sybil Patter, Treas. June 31.

NEW-HAMPSHIRE. Rockingham Co. North Hampton. Gent. Assn. Hon. Daniel Gookin, Pres. Dea. N. Dearborn, Sec. 2 Coll.—Lad. Assn. Mr. Daniel Gookin, Pres. Lydia Pickering, V. Pres. Mr. N. Dearborn, Sec. Mrs. Jonathan French, Treas. 3 Coll. June 20.

Rye, Gent. Assn. Jonathan Philbrick, Esq. Pres. Amos Seavey, Esq. V. Pres. Rev. Huntington Porter, Sec. Stephen Green, Treas. 4 Coll.—Lad. Assn. Mrs. H. Porter, Pres. Mrs. Samuel Walls, V. Pres. Emily Parsons, Sec. Louisa Porter, Treas. 4 Coll. June 22.

Stratham, Gent. Assn. Dea. John Wingate, Pres. Dea. Thomas Vasey, V. Pres. Rev. Jacob Cummings, Sec. James Lane, Esq. Treas. 4 Coll.—Lad. Assn. Mrs. Joseph Bartlett, Pres. Mrs. Jonathan Robinson, V. Pres. Mrs. Jacob Cummings, Sec. Mrs. John Wingate, Treas. 4 Coll. June 24.

Greenland, Lad. Assn. Mrs. Ephraim Abbot, Pres. Mrs. Lydia Furber, V. Pres. Mary Ann Brackett, Sec. Mrs. Samuel Pickering, Treas. 4 Coll. June 30.

Brentwood, Gent. Assn. Dea. John Tuck, Pres. Capt. William Alorrell, V. Pres. Thomas Robinson, Sec. Capt. Josiah Dudley, Treas. 3 Coll.—Lad. Assn. Mrs. William Hook, Pres. Mrs. L. Dudley, V. Pres. Mrs. Thomas Robinson, Sec. Mrs. Anna King, Treas. 3 Coll. July 4.

Kingston, Gent. Assn. Dea. Robert Smith, Pres. Robert Calef, V. Pres. Samuel Colby, Sec. Isaac Sanborn, Treas. 3 Coll.—Lad. Assn. Mrs. Hannah Thayer, Pres. Mrs. Robert Calef, V. Pres. Melienbel Fairs, Sec. Mrs. Morris Whittier, Treas. 3 Coll. July 8.

VERMONT. Windham Co. Westminster, (F. par.) Gent. Assn. Rev. Sylvester Sage, Pres. Dea. Jabez Paul, V. Pres. Doct. Pliny Sanford, Sec. Eleazer May, Treas. 4 coll.—Lad. Assn. Mrs. Sylvester Sage, Pres. Mrs. Mary Hall, V. Pres. Miss Sibbil H. Sage, Sec. Mrs. Rebecca Manney, Treas. 4 coll. Formed May 18.

Windham, Gent. Assn. Rev. Selah R. Arms, Pres. Dea. John Woodburn, V. Pres. Henry L. Aiken, Sec. Hon. John Aiken, Treas. 4 coll.—Lad. Assn. Mrs. Candace Burnap, Pres. Mrs. Peter Aiken, V. Pres. Mrs. Asah Burnap, Sec. Mrs. Eunice A. Emory, Treas. 4 coll. Formed May 26.

Grafton, Gent. Assn. Rev. Selah R. Arms, Pres. Dea. Thaddeus Taylor, V. Pres. Capt. John Barrett, Sec. Nathan Wheeler, Esq. Treas. 4 coll. Formed, June 2.

Jamaica, Gent. Assn. Rev. Philip Spaulding, Pres. Dea. Zelotes Skinner, V. Pres. Doct. Moses Chamberlain, Sec. Nathaniel Cheney, Esq. Treas. 4 coll.—Lad. Assn. Mrs. Philip Spaulding, Pres. Mrs. Nathaniel Cheney, V. Pres. Mrs. Moses Chamberlain, Sec. Mrs. Humphrey Eaton, Treas. 5 coll. Formed June 9.

Windsor Co. Chester, Gent. Assn. Rev. Uzziah C. Burnap, Pres. Dea. Ezra Sargent, V. Pres. Col. Amos Heald, Sec. and Treas. 4 coll.—Lad. Assn. Mrs. Uzziah C. Burnap, Pres. Mrs. Amos Heald, V. Pres. Mrs. Drusilla Gould, Sec. Mrs. Leimbo Onnon, Treas. 6 coll. June 16.

Springfield, Gent. Assn. Horatio G. Hawkins, Pres. Joseph Selden, Esq. V. Pres. Nomas Cobb, Esq. Sec. Eli Ames, Esq. Treas. 6 coll.—Lad. Assn. Mrs. Robinson Smiley, Pres. Mrs. Theophilus Bates, V. Pres. Mrs. Samuel M. Lewis, Sec. Mrs. Elizabeth Smiley, Treas. 5 coll. June 22.

Wethersfield, Gent. Assn. Rev. James Converse, Pres. Doct. Aaron Pierce, V. Pres. Dea. Chester Stone, Sec. Dea. Philemon Tolles, Tr. 4 coll.—Lad. Assn. Mrs. Daniel Bowen, Pres. Mrs. Chester Stone, V. Pres. Mrs. Aaron Pierce, Sec. Miss Rebecca Fellows, Treas. 5 coll. June 30.

Ludlow, Gent. Assn. Stephen Cummings, Pres. Dea. Wm. B. Weatherbee, V. Pres. James Beard, Sec. Asa Fletcher, Esq. Tr. 4 coll.—Lad. Assn. Mrs. John P. Finney, Pres. Mrs. Jesse Niles, V. Pres. Mrs. Rhoda Spaulding, Sec. Mrs. Thomas Weatherbee, Treas. 6 coll. July 6.

Cavendish, Gent. Assn. Jabez Proctor, Esq. Pres. Capt. David Huxel, V. Pres. Samuel Mason, Sec. Sias Putnam, Treas. 5 coll.—Lad. Assn. Mrs. Edmund Ingalls, Pres. Mrs. Uziel C. Hatch, V. Pres. Mrs. Polly C. Brown, Sec. Mrs. Jabez Proctor, Treas. 6 coll. July 14.

Rutland Co. Timmuth, Gent. Assn. Rev. Stephen Martindale, Pres. Dr. Theophilus Clark, V. P. Mrs. Samuel Noble, Sec. Dea. Thomas Porter, Jun. Treas. 6 coll.—Lad. Assn. Mrs. Stephen Martindale, Pres. Mrs. Jared Porter, V. P. Mrs. Obediah Noble, Sec. Mrs. Wm. Washburne, Treas. 4 coll. May 22.

Pittsford, Gent. Assn. Rev. John Ingersoll, Pres. Abner Penfield, Esq. V. P. Dr. A. G. Dana, Sec. Mr. Samuel Boardman, Treas. 5 coll.—Lad. Assn. Mrs. John Ingersoll, Pres. Mrs. Nathan Dana, V. Pres. Mrs. A. G. Dana, Sec. Mrs. Andrew Lanch, Treas. 5 coll. May 30.

East Rutland, Gent. Assn. Rev. Charles Walker, Pres. Issachar Reed, Esq. V. P. William Page, Esq. Sec. Mr. Benjamin Lord, Treas. 6 coll.—Lad. Assn. Mrs. Charles Walker, Pres. Mrs. Thomas Hooker, V. P. Mrs. William Page, Sec. Mrs. Robert Perpont, Treas. 6 coll. June 2.

West Rutland, Gent. Assn. Rev. Amos Drury, Pres. Mr. Silas Pratt, V. P. Mr. J. T. Duncan, Sec. Mr. Isaac Chatterton, Treas. 6 coll.—Lad. Assn. Mrs. Amos Drury, Pres. Mrs. Elijah Goodman, V. P. Mrs. J. T. Duncan, Sec. Mrs. Polly Gilmore, Treas. 6 coll. June 3.

Wallington, Gent. Assn. J. Randall, Esq. Pres. Mr. D. Meehan, V. P. Dr. W. Hadden, Sec. Mr. A. Meehan, Treas. 6 coll.—Lad. Assn. Mrs. M. Hall, Pres. Mrs. A. Roberts, V. P. Mrs. D. Townsend, Sec. and Treas. 6 coll.

Brandon, Gent. Assn. Rev. B. Green, Pres. Mr. M. W. Birchard, V. P. E. Jane, Esq. Sec. Dr. J. W. Hale, Treas. 5 coll.—Lad. Assn. Mrs. B. Green, Pres. Mrs. S. B. Spaulding, V. P. Miss F. Farrington, Sec. Mrs. J. W. Hale, Treas. 6 coll. June 20.

Sudbury, Gent. Assn. Rev. M. Knapen, Pres. Dea. A. Hall, V. P. Mr. T. Pierce, Sec. Mr. A. Tenney, Treas. 4 coll.—Lad. Assn. Mrs. M. Knapen, Pres. Mrs. J. Smith, V. P. Miss A. Ranger, Sec. Mrs. W. Warner, Treas. 4 coll. June 31.

Orwell, Rev. S. Kellogg, Pres. Luther Brown, Esq. V. P. Mr. L. Wilcox, Sec. Mr. C. Sandford, Treas. 4 coll.—Lad. Assn. Mrs. J. Scovil, Pres. Mrs. P. Hemmingsway, V. P. Mrs. S. Kellogg, Sec. Mrs. J. Hull, Treas. 4 coll. June 22.

Henson, Gent. Assn. Rev. D. Kent, Pres. Allen Goodrich, Esq. V. P. John Kellogg, Esq. Sec. Jesse Parkin, Esq. Treas. 4 coll. June 29.

Hubbardston, Gent. Assn. Dea. S. Cheever, Pres. Dea. L. Ressegue, V. P. Dea. J. Flegg, Sec. Mr. I. Walker, Treas. 4 coll.—Lad. Assn. Mrs. J. Potter, Pres. Mrs. W. Ramsay, V. P. Miss Sarah Kuse, Sec. Mrs. L. Ressegue, Treas. 4 coll. June 30.

CONNECTICUT. Hartford Co. Hartford, 1st so. Gent. Assn. Rev. Joel Hawes, Pres. William W. E. Lawton, V. P. Rev. Samuel Whittelsey, Sec. Charles Seymour, Treas. 6 coll. April 30.

Hartford, 2d so. Lad. Assn. Mrs. Joel H. Linsley, Pres. Mary Y. Hempstead, V. Pres. Aurelia Wells, Sec. Mrs. Mary Hudson, Treas. 6 coll. April 31.

Fairfield Co. Fairfield, Gent. Assn. Hon. Roger M. Sherman, Pres. David Judson, Esq. V. Pres. Charles Bennett, Sec. Elijah Robbins, Treas. 5 coll. April 25.

Green's Farms, Gent. Assn. Rev. Edward W. Hooker, Pres. Joseph Hyde, V. Pres. Ebenezer Dibrow, Sec. William H. Jessup, Treas. 5 coll.—Lad. Assn. Mrs. E. W. Hooker, Pres. Mrs. Betsey Alvord, V. Pres. Mary B. Alvord, Sec. Charlotte T. Brush, Treas. 5 coll. April 27.

Norwalk, Gent. Assn. Rev. Sylvester Eaton, Pres. J. Kellogg, V. Pres. Seth W. Benedict, Sec. William Weeks, Treas. 6 coll. May 2.—Lad. Assn. Mrs. William Lockwood, Pres. Mrs. Sylvester Eaton, V. Pres. Mrs. Clark Russell, Sec. Susan Lockwood, Treas. 5 coll. May 6.

North Stamford, Gent. and Lad. Assn. Rev. Henry Fuller, Pres. David Stephens, V. Pres. John Augur, Esq. Sec. Abishai Weed, Jr. Treas. 6 coll. May 17.

New Canaan, Gent. Assn. Rev. Wm. Bonney, Pres. Eliphalet St. John's, Esq. V. Pres. Thomas S. Husted, Sec. Jared Ayres, Treas. 5 coll. May 19.—Lad. Assn. Mrs. Rachel Weed, Pres. Hannah Comstock, Sec. Mrs. William Bonney, Treas. 8 coll.

Ridgfield, Gent. Assn. Rev. Samuel L. Phelps, Pres. Jesse S. Bradley, V. P. William Hawley, Sec. Thaddeus Kreier, Treas. 6 coll.—Lad. Assn. Mrs. Elijah Hawley, Pres. Emily Thorp, V. Pres. Harriet Phelps, Sec. Rebecca Fowler, Treas. 7 coll. May 20.

Stratford, Lad. Assn. Mrs. Joshua Leavitt, Pres. Mrs. Charles Tomlinson, V. Pres. Caroline Judson, Sec. Maria C. Dickewen, Treas. 7 coll. May 30.

Reading. Gent. Asso. Rev. Jonathan Bartlett, Pres. Rev. William C. Kniffin, V. Pres. Lemuel Sandford, Esq. Sec. Joel Foster, Treas. 7 coll. Formed June 2.

Norfield. Gent. Asso. Rev. John Noyes, Pres. Justus Platt, V. Pres. William Bradley, Sec. Jeremiah Rowland, Esq. Treas.

Bethel. Lad. Asso. Hannah Starr, Pres. and Treas. Mrs. John William, V. P. Mrs. J. E. Lowe, Sec. 2 coll. June 3.

Brookfield. Gent. Asso. Rev. Abner Brundage. Pres. Elijah Sturdevant, V. Pres. Daniel Holly, Sec. Michael Dunning, Treas. 4 coll. June 9.—Lad. Asso. Mrs. Abner Brundage, Pres. Maria Brooks, V. Pres. Mrs. Herman Burch, Sec. Mrs. Daniel Holly, Treas.

Ridgebury. Gent. Asso. Timothy Keeler, Esq. Pres. Daniel Benedict, V. Pres. Zeri Rockwell, Sec. Gamaliel N. Benedict, Treas. 2 coll. June 10.

Stanwich. Gent. Asso. Benjamin Brush, Jr. Pres. Joseph Ingemol, V. Pres. Rev. Platt Buffet, Sec. Ezekiel Chase, Treas. 4 coll. June 13.

Wilton. Gent. Asso. Rev. Sylvanus Haight, Pres. Matthew Marvin, Esq. V. Pres. Hawley Olmstead, Esq. Sec. Asahel Raymond, Treas. 8 coll.—Lad. Asso. Mrs. Matthew Marvin, Pres. Mrs. Elias Betts, V. Pres. Mrs. Hawley Olmstead, Sec. Mrs. Levi Scribner, Treas. 8 coll. June 15.

Windham Co. Killingly. 1st Soc. Lad. Asso. Mrs. Hezekiah Howe, Pres. Susan Bishop, Sec. Mrs. Joshua Clark, Treas. 6 coll. July 4.

Eastford. Lad. Asso. Mrs. Esck Preston, Pres. Mr. Dyer Carpenter, V. Pres. Mrs. Reuben Torrey, Sec. Mrs. Alfred Clark, Treas. 5 coll. July 5.

Ashford. Gent. Asso. Miner Grant, Esq. Pres. Rev. Philo Judson, V. Pres. Samuel Ashley, Jr. Esq. Sec. Matthew Read, Esq. Treas. 7 coll.—Lad. Asso. Mrs. Philo Judson, Pres. Mrs. Aaron Cook, V. Pres. Mrs. Almira Judson, Sec. Mrs. Joseph Palmer, Treas. 7 coll. July 6.

Woodstock. 1st Soc. Lad. Asso. Mrs. George Bowen, Pres. Mrs. Hezekiah Palmer, V. Pres. Mrs. B. Chandler, Sec. Mrs. John McClellan, Treas. 4 coll. July 8.

NEW YORK. Oneida Co. Utica. Gent. Asso. Apollos Cooper, Esq. Pres. Dea. Thomas Goodrich, V. Pres. Mr. Thomas Hastings, Sec. John Bradish, Esq. Treas. 3 coll. March 19.

Montgomery Co. Palatine. Gent. Asso. Luke Cross, Pres. John Hallowell, V. P. Dr. Solomon Cummings, Sec. Caleb Johnson, Esq. 3 coll. March 20.

Saratoga Co. Stillwater. Gent. Asso. Rev. John Blatchford, Pres. Dea. William Seymour, V. P. Jonathan Morey, Sec. Wm. Seymour, jun. Treas. 5 coll. March 20.

Donations

FROM JUNE 21ST, TO JULY 20TH, INCLUSIVE.

I. AUXILIARY SOCIETIES.

Berkshire co. J. W. Robbins, Esq. Tr.	
Becket, Gent.	\$17 00
La.	21 00
Egremont, Gent.	10 87
La.	14 10
Dalton, Gent.	11 72
La.	32 07
Great Barrington, Gent.	38 00
La.	37 00
Hinsdale, Gent.	40 15
La.	41 62
Lancashire, Gent.	11 37
La.	23 75
Lee, Gent.	92 78
La.	73 84
Lenox, Gent.	70 26
La.	60 80
Academy.	12 00
Evening Star Lodge.	10 00
New Marlboro' N. so. Gent.	35 00
La.	34 00
do. S. so. Gent.	14 92
La.	6 20
Otis, Gent.	19 00
La.	19 34
Peru, Gent.	48 33
La.	22 67
Pittsfield, Gent.	98 25
La.	61 93
Richmond, Gent. and La.	50 80
Sandisfield, Gent.	64 70
La.	62 69
Shelfield, Gent.	53 35
La.	73 03
Stockbridge, Gent.	20 25
La.	41 89
do. N. so. Gent.	30 22
La.	22 00
Tyringham, Gent.	18 00
La.	36 12
Washington, Gent. and La.	20 00
Williamstown, Gent.	88 29
La.	72 41
Windsor, Gent.	43 07
La.	61 53

1,747 82

deduct c. notes,

17 00

1,730 82

Hartford co. Ct. J. R. Woodbridge, Esq. Tr.	
Berlin, New Briton co. La.	20 10
Mon. con.	5 00
East Windsor, N. so. A fem. friend,	10 00
Hartford, N. so. Mon. con.	13 93

48 00

York co. Me. Mr. O. Burnham, Tr.	
Alfred, Gent.	7 00
La.	11 01
Berwick, Rev. Mr. Hillard, an. sub.	80
Kennebunk, Benev. gent. for Char.	
and Choc. schools,	40 00
Kennebunkport Gent.	13 80
La.	50 22
Saco, Gent.	45 00
do. and Biddeford, La.	64 62
Sanford, Gent.	11 75
La.	10 05
Shapleigh, Rev. A. H. Merrill,	1 00
A clergyman, m. f.	4 00
South Berwick, La.	17 58
Wells, Gent.	20 00
La.	35 70
York, La.	20 00

357 97

Total from the above Auxiliary Societies, \$2,130 88

II. VARIOUS COLLECTIONS AND DONATIONS.

Addison, Vt. Mr. J. Harris, by Mr. E. Brewster,	
Agnesbury, W. par. Ms. Indiv. for wca. miss.	3 00
1,25; ann. pay. 2; for hea. youth, 1; a friend,	
1; by Rev. I. Tompkins,	8 25
Andover, Ms. W. T. Soc. N. par. For. miss.	
an. fr. a fem. 3; c. box of a lady, 4; Mrs. M.	
Foster, for wca. miss. 20; 2. par. fem. for	
Jonathan French in Ceylon, by Rev. J.	
Edwards, 12;	39 50
Arryle, N. Y. Widow McDougall, 5; Mr. D.	
Stevenson, 3;	10 00
Arkport, N. Y. E. H.	3 00
Augusta, Me. Fem. asso. Mrs. F. Vose, Tr.	30 95
Aurora, N. Y. Mon. con. by Dea. A. Thomas,	17 00
Barre, Vt. Fem. hea. sch. so. by J. Loomis,	
Esq.	10 25
Canaan, Vt. Gent. asso. 20.44; la. asso.	
49.87, Mrs. E. Wright, for Moses Drury	
Robinson at the Sandw. Isl. by Rev. A.	
Peters, 12;	22 21

Baton, Ma. United mon. con. for Pal. miss.	46 78	Holliston, Ms. Fem. read. Benev. so. Mrs. B. Perry, Tr. for Timothy Dickinson at Maybew.	6 28
An indiv. for Sou. Amer. miss. (prev. rein. 77535) for "Barley Wood," 9,73; H. 1;	10 73	Hudson, N. Y. So. of la. 4th pay. for Benjamin Franklin Stanton in Ceylon, by Miss F. M. White, Sec.	20 00
Bradford, N. H. A friend,	75	Hunter, N. Y. Mon. con. by Dea. J. Bassett, Jamaica, Vt. Gent. asso. N. Cheny, Esq. Tr.	10 70
Brimwood, N. H. Mon. con. by Mr. A. F. Putnam,	3 23	Keene, N. H. Mon. con. by Rev. Z. S. Barstow,	5 68
Brighthampton, N. J. Fem. cent so. Miss E. Rose, Tr.	15 00	Kennebunkport, Me. Fem. mite so. for Joseph P. Fessenden in Ceylon, by Mrs. P. B. Fessenden, Tr.	13 00
Brimfield, Ms. Chh. 33; mon. con. 5; Miss L. Bishop, av. of a ring, 50c. by Rev. J. Vaill, Jr.	38 50	Killingly, Ct. (Westfield so.) Fem. asso. Mrs. A. Whitmore, Tr.	18 00
Brookfield, Ct. Young persons, for Mr. Ruggles at the Sandw. Isl. by Rev. A. Brundage,	16 00	Lacena, Ky. Fem. benev. so. 23; Mrs. M. Miller, 6; by Rev. S. E. Sneed,	28 00
Burland, Ma. Gent. and la. miss. asso. Mr. J. Ripley, Tr. 3; union work. so. Miss A. Graham, Tr. 8; A. J. a friend, 3; by Rev. B. F. Clarke,	33 00	Leicester, Ma. Fem. asso. Mrs. L. Denny, Tr.	4 80
Canterbury, N. H. M. f.	5 00	Leyden, N. Y. Mrs. L. Dewey, for Pal. miss. by Dea. A. Thomas,	1 00
Carlisle, Vt. Gent. asso. Dea. E. Merrill, Tr. 34,50; la. asso. Mrs. S. Merrill, Tr. 13; by Rev. E. U. Smith,	46 86	Litchfield, (Norwich so.) N. Y. Mon. con. by do. Loudon, N. H. Mrs. R. Chamberlain, by Mr. A. F. Putnam,	7 25
Carroll, N. Y. A fem. friend, by Rev. Dr. Porter,	5 60	Loudon, N. H. Mrs. R. Chamberlain, by Mr. A. F. Putnam,	10 00
Charlotte, Vt. Fem. miss. so. Mrs. E. Yale, Prs. 9; m. f. so. Mr. H. Stearns, agent, 7; by Mr. C. Yale,	16 00	Longmeadow, Ms. Mon. con. by Hon. G. Bliss,	10 00
Charlotte, Va. La. 5th pay. for Moses Hoge at Brainerd, by Mary L. Hamner,	18 00	Malta, (Isl. of) Soldiers, for Pal. miss. by Rev. D. Temple,	4 21
Concord, Ms. A friend,	5 00	Manchester, Ct. A mite, fr. a friend, Manlius, N. Y. A child, (dec'd) by Dea. A. Thomas,	1 80
Cornwall, Vt. Chh. miss. so. for wea. miss. by Mr. M. Kitchel, Tr.	25 00	Marblehead, Ma. Mon. con. in Rev. S. Dana's so. by Hon. W. Reed,	94
Cornwall, Ct. Rec'd at the For. Miss. School, from Dec. 1, 1824, to May 31, 1825,*	115 05	Middletownpoint, N. J. Benev. so. for Eli F. Cooley in Ceylon, by Mrs. D. Little Tr.	18 00
Cowen du lac, L. C. Mon. con. by Mr. J. Biswell, Jr.	6 30	Montpelier, Vt. Fem. for miss. so. Mrs. P. Walton, Tr. by J. Loomis, Esq.	12 00
Dedham, Ma. Mater. asso. for Joshua Bates in Ceylon, by Mrs. J. Metcalf, Sec.	20 00	Montreal, L. C. C. box of Dea. E. Lyman, by Mr. N. Willis,	37 00
Deduit, N. Y. Mon. con. in Rev. E. Wise's cong. by Rev. Dr. Porter,	16 80	Newbury, Ms. 1st par. Mon. con. by Rev. L. Whittington,	3 80
Durchester, Ms. Coll. after an address by Rev. Mr. Ellis, for Sandw. Isl. miss.	48 38	New Haven, N. Y. Mon. con. by Dea. A. Thomas,	25 00
East Bridgewater, Ms. Fem. cent so. Miss D. Reed, Tr. by Mr. J. Reed, Jr.	5 30	Newington, Ct. Fem. benev. so. 3d. pay. for Newington school at Bombay, Mrs. L. Brice, Tr. by Rev. J. Brace,	5 00
East Hadham, Ct. S. V. for Sandw. Isl. miss. by Rev. J. Vaill, Jr.	5 00	New Ipswich, N. H. Mon. con. by Rev. I. R. Barbour,	60 00
Easton, Ms. By Rev. L. Sheldon,	70 78	New London, Ct. Gent. asso. by Mr. L. Allen, Tr.	8 23
Esfield, Ms. Char. so. for wea. miss. by Rev. J. Crosby,	9 73	Newton, Ms. Coll. in Rev. Mr. Greenough's m-house, after an address by Rev. Mr. Ellis, for Sandw. Isl. miss.	51 30
Fairfield co. Ct. Wea. dis. aux. so. M. Marvin, Reg. Tr. 30; Standish, indiv. 34;	44 00	Northampton and neighb. towns, Ma. For miss. so. Dea. E. S. Phelps, Tr. South Hadley, mon. con. 14,48; coll. July 4th of which to constitute Rev. WILLIAM B. SPRAGUE an Honorary Member of the Board, 80; 123,46;	30 00
Fredericksburgh, Va. So. for instruct. bea. youth, 3d pay. for Samuel B. Wilson, at Brainerd by Mr. W. Kellogg, Tr.	30 00	North Bridgewater, Ms. Mr. H. Packard, by Rev. D. Huntington,	137 94
Freeland, N. J. La. Ceylon so. for William Truett and Sarah Woodhull in Ceylon, by Mrs. E. A. Schenck,	30 00	North Brookfield, Ms. Mrs. C. Skerry, for Thomas Snell in Ceylon, 12,68; c. box, 9,33; by Rev. T. Snell,	5 00
Groby, Ms. W. par. Mon. con. by Miss C. Smith,	8 00	Norwich, Vt. First chh. and so. by Mr. S. Goddard,	21 93
Greenville, Ms. Fem. work. so. by Rev. Mr. Conkey,	5 00	Norwich, Vt. First chh. and so. by Mr. S. Goddard,	8 78
Hampden, Me. Fem. asso. by Miss A. Emery, Sec.	23 00	Onondaga, N. Y. Coll. in first chh. and cong. by Rev. J. Barbank,	8 78
Hamp. Chris. Depon. Easthampton, Vt. so. for wea. miss. 8,15; indiv. m. f. 6; Norwich, D. Tracy, av. of fruit trees, 5,31; South Hadley, a friend, for wea. miss. 10;	20 46	Orleans, Ms. A friend,	19 00
Hartford, Ct. Young la. sev. so. of which for Nathan Strong in Ceylon, 20; by Miss A. Perkins, 30; Fem. Juv. so. 4th pay. for Lydia Huntley at Brainerd, by Miss C. Chester, 30; Miss Flint, 6;	66 00	Pal. Miss. so. Dr. F. Alden, Tr. Weymouth, 3d par. Directors, 9,50; la. 24,90; coll. 4th anniv. 41,95; 1st par. coll. 30; Randolph, 1st par. Directors, 3; la. asso. 20; 2d par. Directors, 16,53; la. asso. 30; mon. con. 6,04; Abington, 1st par. Directors, 30,37; 3d par. Directors, 41,23; la. 2,06; 3d par. Directors, 24,78; la. 23,73; Hatfield, Directors, 12,50; la. 45c. Hannover, Directors, 37,50; Plympton, Directors, 11; Scribner, Directors, 20,08; B. and Weymouth, Union so. coll. 24,00;	1 00
Hillsdale co. N. H. Bible so. Mr. R. Boylston, Tr.	2 90	Paris, N. Y. Dr. C. Judd, by Dea. A. Thomas, Phila. Pa. Fem. so. for ed. bea. Youth, for William Alton and Henry Martyn Alan at the For. miss. sch., by Mr. J. P. Engles, 100; H. ann. sub. 10;	408 63
Hinsdale, Ms. Mon. con. 4,92; a poor widow, for the Jews, 1; by Rev. W. A. Hawley,	5 92	Pittsford, Vt. Mr. S. Boardman, by Mr. G. Hammond,	110 00
* The above amount was received from the following sources;			
Amherst, N. Y. A friend, 1; Bolton, Corban so. 2,95; Carthill, N. Y. C. Day, Esq. 3; Colchester, M. W. Y. Tume, 10,54; Cornwall, given at May exhib. 16,04; Mr. L. Rouse, 7; Cockturkie, N. Y. A. Van Dyck, Esq. 10; Fishkill Landing, N. Y. a friend, 25c. Goshen, Mr. G. Stanley, 1; Mr. D. Henderson, 50c. a friend, 50c. Great Barrington, Min. ann. 5,17; Hartford, a lady, widow's mite, 10; Hebron, a friend, 1; Lisbon, Read. char. so. 1; Liverpool, Eng. C. S. Parker, Esq. 8; New Hartford, a friend, 1,50; New Preston, Rev. Mr. Boardman, 2; Mr. F. Mecker, 50c. Norfolk, a friend, 1; Northeast, N. Y. — Wheeler, Esq. 1; Reading, Ms. Col. D. Flint, 3; Snybrook, Owhyhean so. 20; Sidney, N. Y. Mrs. L. Johnson, 1; Washington, Ms. C. A. Judson, 1; Griffis, 05.			
Providence, R. I. Coll. in Rev. Dr. Gano's chh. after an address by Rev. Mr. Ellis, for Sandw. Isl. miss.,			
Rindge, N. H. Mr. J. Perkins, by Rev. A. W. Burnham,			
Royalton, Ms. Mon. con. to purchase bibles for Amer. Indians, by Rev. E. Perkins,			

<i>Salem, Ms.</i> Two indiv. 10th. semi an. pay. for a native preacher in Ceylon, 40; a fem. friend, by Mr. Everts, 40,	80 00
<i>Savannah, Ga.</i> Miss. so. L. Mason, Esq. Sec. for support of Rev. Pliny Fisk, to May 1, 1855, 444; for do. for the present year, in part, 144;	588 00
<i>Sherburne, N. Y.</i> W. so. Mon. con. by Dea. A. Thomas,	12 50
<i>Shoreham, Vt.</i> Fem. cent. so. 10; Mr. S. Hunt, (dec'd) part av. of sheep, 4; by H. Everest, Esq. Mr. A. Stanley, av. of cheese, by Mr. E. Brewster, 5;	19 00
<i>Somerset, N. Y.</i> Mrs. D. Sherwood, by Mr. J. B. Bancroft,	6 00
<i>Southboro', Ms.</i> A friend, by C. Perry, 1 50; Mr. Y. Johnson, by Mr. A. Rice, 5;	6 50
<i>Springfield, Ms.</i> Indiv. for Greek youth, by Rev. S. Culton,	33 30
<i>Union, Me.</i> Indiv. by Mr. J. Morse,	10 00
<i>Utica, N. Y.</i> mon. con. by Dea. A. Thomas,	15 66
<i>Warner, N. H.</i> mon. con. for hea. chil. by Mr. A. F. Putnam,	82
<i>Warwick, Me.</i> B. C.	1 00
<i>Waterbury, Ct.</i> Mr. E. Spencer, by T. Dwight, Esq.	5 00
<i>Waterford, Me.</i> A Lady, by Rev. Mr. Douglass,	3 00
<i>Wayne and Reading, N. Y.</i> Friends, by Dr. Niles,	10 00
<i>Westboro', Ms.</i> Help. char. so. for wes. miss. Mr. D. Brigham, Tr. by Rev. E. Rockwood,	50 00
<i>Westerlo, N. Y.</i> Dea. Holmes, by Rev. Dr. Chester,	4 00
<i>Westfield, Ms.</i> Mon. con. for Sandw. Isl. mis. 33; widow S. Shepard, for do. 2, by Rev. L. Knapp,	34 00
<i>West Stockbridge, Ms.</i> Mr. T. Barnes, by Rev. Dr. A. Hyde,	5 00
<i>Wichendon, Ms.</i> mon. con. 10 26; Mrs. B. Whitney, 1, Mrs. S. Pillsbury, 50c. Mrs. P. W. 25c. young men's so. for Eber L. Clarke and Levi Pillsbury in Ceylon, 20; by Rev. E. L. Clarke,	38 01
<i>Wolcott, Vt.</i> T. Taylor, Esq.	3 50
<i>Worcester, Ms.</i> Fem. asso. in Calv. so. for Sandw. Isl. miss. by Mrs. L. Taylor, Tr.	85 00
<i>Unknown</i> , or purposely concealed by the donors; a friend of missions.	200 00
Income of property for a school in the vic. of Bombay,	21 96
<i>Amount of donations acknowledged in the preceding lists, \$5,543.14.</i>	

III. LEGACIES.

<i>Butternuts, N. Y.</i> Miss Mary Ann Masson, dec'd, by Dea. A. Thomas,	20 00
<i>Gulford, Ct.</i> Mr. Daniel C. Collins, dec'd, for the For. mis. School, by Mr. Augustus Collins, Exr.	700 00
<i>Philad. Pa.</i> Mr. Cyrus Danforth, dec'd, by Mr. Leonard Jewell, one of the Exrs.	300 00

IV. PERMANENT FUND FOR CORRESPONDING SECRETARY.

<i>Lenox, Ms.</i> Miss Anna Burnham, now at Mayhew, Part av. property; by James W. Robbins, Esq.	117 33
<i>Penn.</i> Ms. Mrs. Judith Wimer, now at Dwight, part of her donation to this fund; by Rev. Roswell Hawkes,	77 00

V. MISSION COLLEGE IN CEYLON.

<i>Mansfield, Ct.</i> La. working so. by Miss D. Storrs, Tr.	30 00
<i>New Haven, Ct.</i> Av. of Jewelry, fr. Mr. Brewer, by T. Dwight, Esq.	12 12
<i>Unknown</i> , Enclosed in an anonymous letter,	10 00

VI. DONATIONS IN CLOTHING, &c.

<i>Bedford, N. H.</i> A box, fr. fem. Asso. by Mr. French,	
<i>Hamp. Chris. Depos. Goshen</i> , A bbl. for Mayhew.	
<i>*not Hampton</i> , Juv. so. 3 pr. socks.	
<i>*not Hampton</i> , Fem. asso. 10 yds. flannel,	

23 3-4 yds. cloth, 4 pr. socks.	
<i>Holliston, Ms.</i> A box fr. fem. benev. read. so. for Timothy Dickinson at Mayhew, by Mrs. B. Perry, Tr.	23 75
<i>Leicester, Ms.</i> A bundle fr. fem. asso. by Mrs. L. Denny, Tr.	5 50
<i>Newburyport, Ms.</i> 2 boxes and a bundle of books, (a part of which for ed. and sup. for Mary Elizabeth Whipple in Ceylon) from Mr. C. Whipple,	390 00
<i>Shoreham, Vt.</i> 31 copies of Life of Parsons, from Rev. D. O. Morten.	
<i>Taunton, Ms.</i> A box, chiefly fr. sab. sch. chil. in Trin. cong. so. for wes. miss.	
<i>Washington, N. H.</i> A box, fr. La. and Gent. for wes. miss.	33 09
<i>Williamshurgh, Ms.</i> 10 windowashes, fr. Mr. G. Davenport, for Sandw. Isl. miss.	8 40

Committed to the care of Dea. A. Thomas, Utica, N. Y.

<i>Camden, N. Y.</i> A roll of flannel, fr. fem. benev. so.	17 00
<i>Cazenovia, N. Y.</i> A box fr. miss. so. for Dwight,	109 65
<i>Homer, N. Y.</i> A box for Dwight.	
<i>Norway, N. Y.</i> 4 yds. cloth, fr. Mr. A. Bronson,	5 00

Committed to the care of J. R. Woodbridge, Esq. Hartford, Ct.

Chester and Pettipaug, Ct. A box fr. ladies.

The following articles are respectfully solicited from Manufacturers and others.

Shoes, hats, blankets, coverlets, sheets, fulled cloth, domestic cottons, &c. principally for the western missions.

Printing paper and stationery, for Bombay and the Sandwich Islands.

EXTRACTS FROM CORRESPONDENCE.

THE letter, from which the following is an extract, enclosed a thank-offering from "a parent," on account of the recovery of a young child from dangerous illness.

On this sheet is a check for \$100, to constitute ——— an Honorary Member of the A. B. C. F. M. It is an offering to the Lord, who in great mercy has raised him from the borders of the grave to perfect health. May he be the Lord's as long as he lives.

A clergyman writes, that, on the day he became three score years old, he devoted three hundred dollars to the permanent fund of the Board, the interest to be devoted to the spread of the Gospel among the heathen.

The Rev. Miron Winslow, missionary in Ceylon, thus writes to The Treasurer.

You will perceive from our accounts, that we have received a few small donations, the principal of which is from Capt. Gordon, now residing at Ramnad, as a commercial agent. Being on business in Jaffna, he informed himself concerning the mission, and authorised the payment of SIXTY six dollars,* "as a token of gratitude for what is doing by American Christians for the conversion of the world."

* At the present rate of exchange three six dollars are about equal to one Spanish dollar.

THE

MISSIONARY HERALD.

VOL. XXI.

SEPTEMBER, 1825.

No. 9.

Biography.

MEMOIR OF REV. LEVI PARSONS, LATE MISSIONARY TO PALESTINE.

THE biographical notices of Mr. Parsons, with which we shall commence this number of the Herald, are from a life of this excellent missionary, published some time last year, by his brother-in-law, the Rev. Daniel O. Morton, of Shoreham, Vt. The volume contains 431 pages. Of course we have not room for any thing like an abstract of the work; which, by readers who have a taste for exhibitions of sound experimental and practical piety, and of genuine missionary devotedness, has, we understand, been uniformly perused with great pleasure.

LEVI PARSONS was the second son of Rev. Justin Parsons, and was born in Goshen, Mass. July 18, 1792. His childhood was characterized by unusual amiableness of disposition, and an uncommon exercise of the domestic virtues. Like Samuel, he was early devoted to the Lord, to minister before him in the service of the sanctuary. During a revival of religion in the winter and spring of 1808, he was hopefully converted, and, in the June following, publicly professed his faith in Christ. In August 1810, he became a member of Middlebury college, in Vermont. The next year that seminary was blessed with an effusion of the Holy Spirit. About this time Mr. Parsons began very seriously to question the genuineness of his piety. His reasons, as stated by himself, were the following—"his hope did not afford consolation; prayer was not refreshing and spiritual; and religious conversation was no more interesting than conversation upon the things of the world." For a number of weeks he was almost in a state of despair. But this season of darkness and sorrow, was followed by one of peculiar light and joy.

"During the period under consideration Mr. Parsons supposed that he had ever before been a stranger to vital godliness. But on farther examination of his heart, and more mature reflection, he was on the whole rather

inclined to think otherwise. Whether he was, or was not a true believer before; this was eminently a new era in his Christian life, and he now received an impulse in religion, which he never lost. The remark, though not new, is doubtless just, that the mind sometimes receives a bias in conversion, or in the period of first love, which gives a particular direction to the whole course of future life. This was the fact in the present instance. For in this delightful period of his espousals to Christ, the wants and wretchedness of the heathen very deeply impressed the mind of Mr. Parsons; and some of his first desires were for their illumination and conversion." [*Memoir, p. 20.*]

In his journal, under date of April 5, 1812, Mr. P. thus speaks of a mission to the heathen.

"I frequently think of spending my life as a missionary to the heathen. This consideration sometimes fires me with uncommon zeal. I hope God will cause me to know his will, make me willing to go wherever he pleases, prepare me to fight his battles, and afterwards receive me to his kingdom. I intend to think of heaven this week in my leisure hours." page 23.

Again, in a letter to his parents, in which he first explained to them his views and wishes on this subject, he says:

"From that blessed moment, when, as I trust, I experienced the smiles of heaven, and the joys of pardoned sin, the deplorable condition of the heathen has sensibly affected

my mind. I have desired, and sometimes resolved, by the leave of Providence, to proclaim in their ears a crucified Savior. This spring the subject has appeared more solemn than ever; and often I am in the centre of Asia listening to the groans of the eastern world, which are wafted to heaven for deliverance."

p. 36.

Again, he says:—"Become a missionary—O blessed thought! May I indulge it! Labor, toil, suffer and die for souls—O the honor is too great! 'Tis an angel's trust. Here I pause and wonder.

"Weigh against one soul, the pleasures of civilized life, the endearments of friends and relatives, the gold of Ophir, and the treasures of the east; how unequal the balance! The sacrifice of our little all should be disregarded, when the glory of God, and the joys of heaven are brought into view. I have already given myself away to God, I hope, without reserve. Nor do I wish to make any reserve as to my future life. Where his Spirit directs I feel bound to follow. Should infinite mercy grant me a crown of glory, how pleasing the consideration to have it sparkle with heathen souls. Nay, farther, how pleasing to labor, to toil and suffer for him, who, through infinite condescension and boundless grace, endured the pains of Calvary!"

pp. 37, 38.

Mr. Parsons was graduated in 1814, and left college with a highly respectable standing as a scholar. While at Middlebury, he was permitted to witness four revivals of religion. 'In the promotion of at least three of them, he was in some degree instrumental.' Of his religious life during that period, his biographer gives an account, which deserves the attention of all professors of godliness.

"His usefulness, while in college, was considerable. His unassuming deportment, uniform piety, and Christian faithfulness, will doubtless be remembered by a goodly number with unceasing gratitude. Many of his leisure hours were employed in religious conversation with his fellow students; others were spent in visiting from house to house, and recommending that Redeemer on whom he believed. He was generally accompanied in these excursions by a Christian brother; and often by that dear friend, who has since been his companion in labor and tribulation. In July 1812, while many were celebrating our nation's birth day, Mr. Parsons and the writer walked four miles, and after we commenced our labor of love, called at every house, conversed with every individual, and prayed in every family. At another time he wandered alone a short distance from college, and called at a house, where was a company of young ladies, all strangers. At first he hesitated whether to introduce religious conversation, fearing it would be unwelcome. But reflecting on his covenant vows, and that he must meet these young immortals in judg-

ment; he tenderly and faithfully recommended to their consideration the importance of early piety. When he departed, all were solemn, and some in tears. Toward the close of his senior year, he went several times to some of the mountain towns in the vicinity of Middlebury, and assisted the scattered disciples there in the devotions of the Sabbath. Justice requires me to state that these labors of love were not performed at the expense of college duties. In his attention to these he was conscientiously and minutely faithful. And though not actuated by a worldly ambition, few, if any, have been more anxious to store their minds with useful knowledge, or more diligent in the pursuit."

pp. 42, 43.

In the autumn of 1814, Mr. P. became a member of the Theological Seminary at Andover. Here he found spirits congenial with his own.—In 1816, he took up the question of a mission to the heathen with great seriousness. Thus he states it:

"That it is the duty of some young men to devote themselves to the missionary cause, I cannot doubt. The heathen must not perish without the bread of life. Obedience to the divine commands, and gratitude for the blessings of the Gospel, will not permit so many of our fellow men to remain in ignorance and spiritual death. Their cries must be regarded; their wants must be supplied. But it is not the duty of *all* to go to the heathen. The waste places of Zion must be built up; the Gospel must be preached to the millions in our own country; which are perishing for lack of knowledge; our churches must be under the care of faithful teachers of divine truth. The present state of the church demands both missionaries and pastors.

"But what is my duty? A question vastly important and momentous. A question which demands the most serious and prayerful attention. Should I err here, it might be at the expense of my usefulness and happiness for life. I desire therefore to proceed with the greatest impartiality and seriousness; sensible of the danger of leaning to my own understanding, and of being influenced by worldly or sinful motives. O Lord, direct me, 'for I lift up my soul unto thee.'

"As it is not by a voice from heaven, nor by any miraculous impulse upon the mind, that duty is made known; I ought to examine the leadings of Providence, my feelings, the feelings of my friends, my health, and my qualifications for a work so important.

"If my feelings are of such a nature as would render me unhappy among the heathen; if my health is insufficient to endure the trials and sacrifices of such a life; if my qualifications are inadequate; duty would require me to engage in some other employment."

pp. 91, 92.

He then proceeds to examine the subject at considerable length, and with much fairness. For that whole document, as well as for copious extracts from Mr. Parsons's jour-

and letters, the reader is referred to the original Memoir. We cannot, however, but quote his views with respect to his qualifications for the missionary service.

"The qualifications for a missionary life are numerous to be particularly discussed at present. It has been a source of sorrow and pain to me, that my qualifications so little compare with those which are indispensable to a successful missionary. My acquirements are far below what every minister should possess; but what I do possess are of such a nature as would perhaps be as favorable to a missionary life, as to any other. The employment of a missionary would better suit my disposition than any other. To spend my life in inculcating the first principles of our holy religion, in teaching children the way of life, in establishing schools, societies, religious meetings, and many such things, would be peculiarly pleasant and comforting. In this way I would willingly live and die. My own unpreparedness for this work calls loudly for humiliation; yet, through Christ strengthening me, I can do all things. I depend on his mercy to be faithful and persevering. God is my Refuge and my Hope. He will never leave me nor forsake me."

pp. 97, 98.

In September 1817, Mr. P. was ordained at Boston to the work of a missionary; and immediately afterwards engaged his services for six months in Vermont, under the direction of the Missionary Society of that state. This mission, by the grace of God, was very successful. He then spent nearly four months in forming juvenile societies; during which time, he visited twenty-two towns, formed thirty-two societies, and collected nearly 3,000 dollars. In the fall of 1818, Mr. P. commenced an agency in behalf of the American Board of Missions, which he performed much to the satisfaction of his patrons and employers. During this agency, 6,000 dollars were collected and subscribed in aid of missions to the heathen.

It is well known, that Mr. Fisk was Mr. Parsons's companion in labor and travel, from the time of leaving Boston for the Mediterranean, in November 1819, with one interruption, till the decease of the latter. Nor are our readers unacquainted with the interesting history of their labors and travels during that period. A mutual dedication, which they made to each other, and to the mission on which they expected to enter, furnishes a valuable hint and model to those, who may be placed in like circumstances. It is dated a year before their embarkation.

"Salem, Nov. 6, 1818.—Set apart this day, agreeably to appointment, for the pur-

pose of a more particular examination of our duty. After prayer and confession of our sins, the subject of a mutual and *private* dedication of ourselves to the work assigned us was introduced and considered. Many advantages, it was supposed, might be derived from a formal consecration to this mission. It may remind us more frequently that the vows of the Lord are upon us; it may be of use in some seasons of trial, in some unexpected affliction to which this work must expose us. After mature reflection, and (we would hope) after imploring the direction of the Holy Spirit, we cheerfully agreed to subscribe our names to the following covenant.

"As Christians, as ministers and as missionaries, we have been separately consecrated to God; we do now, in a united *private* capacity, not as an unmeaning ceremony, but with sincerity of heart, and with earnest prayer for divine assistance, give ourselves to each other. We enter into a *holy covenant*, by which we engage, with divine assistance, to keep ourselves from every employment which may impede our progress in the work, to which we are sacredly devoted. We are to live in love; to maintain the most perfect harmony of feeling, of design and of operation; to unite our strength, our talents and our influence, for the conversion of the heathen. We give ourselves to each other in all our *private* duties, engaging to make each other's interest our own at the throne of grace, and to strive together for high attainments in piety, for entire devotedness to the cause of Christ, for pure affections, for a humble walk with God. For this purpose we will endeavor to subdue every unhallowed, every ambitious desire, remembering that he, who would be the greatest, must be the *least* of all. In all things we are to be *equal*.

"We give ourselves to each other in the *public* duties of our office, uniting our exertions and our counsels for the extension of the Gospel of peace, endeavoring to be an example to the heathen, in every good work; and by a holy, humble and amiable deportment, to win them to the truth, as it is in Jesus.

"We will *never* separate unless duty very evidently require it; and then it must be by mutual counsel, and with Christian attachment.

"We give ourselves to each other in all our *afflictions, temptations and persecutions*, having our hearts knit together as the heart of one man, and performing all the duties of Christians and friends.

"And while we take this covenant upon ourselves, it is with earnest prayer, that in life we may *long* be united, and in death not far divided.

"FLINT FISK,
"LEVI PARSONS."

pp. 190—192.

For the remaining incidents in the life of Mr. Parsons, we refer the reader to Mr. Morton's historical account, and to the past volumes of the Missionary Herald. We shall only say, that Mr. Parsons arrived at Smyrna, about the middle of January 1820; went to

Soio, in May, where he remained, in company with Mr. Fisk, about half a year; returned to Smyrna in October; sailed for Jerusalem in December, where he arrived in February 1821; left Jerusalem on his return to Smyrna, in May; was seized with a distressing malady at Syra, in August, which unfitted him for labor, till the middle of October; in December, met his beloved companion, Mr. Fisk, once more, with whom he went to Alexandria, in Egypt; where he slept in Jesus, February 10, 1822. A letter from Mr. Fisk, published in the *Missionary Herald*, vol. xviii, pp. 218, 219, beautifully describes his last moments.—The following extract from Mr. Fisk's journal is given in the *Memoir*. It speaks of occurrences but a few hours before Mr. Parsons's death.

"Feb. 9. This evening I sat down by brother Parsons's bed, and he requested me to repeat the hymn, 'There is a land of pure delight.' I added one or two concerning death, and some concerning heaven. He then said, I wish you would add one more, 'Show pity, Lord, O Lord forgive.' In the course of our conversation he said, 'If I were to live my missionary life over again, it seems to me I should wish to devote much more of it to reading the simple word of God, and, if any thing else, Scott's Notes. I regret very much that I have not spent more time in reading the word, of God, and especially the history of Christ.'

"While I am writing, my brother is asleep. When sick he often talks in his sleep, and has now been saying 'The goodness of God; growth in grace; fulfilment of the promise; and so God is all in heaven and all on earth.'"

p. 415.

"Never in this country," says his biographer, "has the death of a missionary occasioned more unfeigned and lively sorrow. I dare not affirm that the whole tide of sympathy was merely the result of attachment to him. Hundreds, probably thousands, who had never seen him, felt very deeply. With the name of Parsons was associated Bethlehem and Zion, Gethsemane and Calvary, the sacred sepulchre and the Mount of Olives, places, when all superstitious veneration is laid aside, most dear to Christians. They mourned not merely the removal of a distinguished missionary, but the loss of Jerusalem, of Western Asia, of the American church."

p. 420.

The Faculty of Middlebury College appointed a member of the Senior class to

deliver, at the annual commencement in 1822, a poem on the death of Mr. Parsons, a part of which, first published in the *Christian Spectator*, and afterwards in the *Memoir*, is here inserted.

"A voice is heard in Jerusalem;
'Tis the voice of pilgrims met for prayer.
A tear is shed in Jerusalem;
'Tis the tear of votaries weeping there.
The lamps still gleam in the holy tomb,
To chase away the midnight gloom;
And still is seen on Calvary
The place where once the Saviour hung,
And olives deck Gethsemane,
Where erst his hallow'd frame was wrung;
The harvest waves on Zion's mount,
The water plays in Siloh's fount."

There was an ear which heard the sound
Of weeping pilgrims' solemn prayer;
There was an eye which gaz'd around
Upon the hallow'd objects there;
There was a heart that long'd to see
The captive Jew from slavery free;
There was a spirit here below
With sorrow pierc'd for others' woe!
That ear can hear no more the solemn sound,
That eye is clos'd in death's oblivious sleep,
That heart has lost its quick elastic bound,
That spirit lingers not on earth to weep!
Where Nilus' fabled waters roll along,
Where Alexander's ancient turrets rise,
Thy spirit, Parsons, lur'd by seraph's song,
Spreads its untiring wing and upward flies.
There was thy dying couch at evening spread,
And thy frail form was there in peace repos'd;
Gently the slumbers play'd around thy head,
Till sleep's all-conquering hand thy eyelids clos'd,
Peaceful and pleasant was thy balmy rest,
Angels seem'd hovering o'er thy calm abode,
To bear thee to the mansions of the blest,—
The presence of thy Saviour and thy God.
And they did bear thee!—Up the azure skies
Swiftly they sped on light ethereal wing,
To that bright place where endless pleasures rise,
And Eden blooms in everlasting spring.
No father near watch'd his expiring child,
No anxious mother stood his eyes to close,
No sister mourn'd with frenzied sorrow wild,
As from its clay thy sainted spirit rose.
What thought no dirge is chanted o'er thy tomb,
What though no sculptur'd marble near it rise,
Thy name to rescue from oblivion's gloom,
And say—"Tis here departed goodness lies!"
Angels shall hover o'er on airy wing,
The passing traveller drop the pitying tear,
The mournful dirge the moaning breezes sing,
Of one to virtue's friends for ever dear.
Who now like him shall toil for Judah's mee?
And who like him destroy Mohammed's sway?
Parsons and Martyn, lock'd in death's embrace,
Have spread the soul's glad wing and soar'd away.
'Tis God who guides the planets as they roll,
'Tis God who bids the comets far to roam,
'Twas he who summon'd Parsons' holy soul
From foreign lands to its eternal home.
He will remember Israel's fallen race,
He will restore them to their fathers' land:
Rich are the piteous treasures of his grace,
And sure the wondrous workings of his hand.
Why weep ye then, O Zion's faithful friends?
Why mourn ye thus, who Parsons' memory love?
Our God, who here below her cause defends,
Has call'd him hence to purer joys above."

* See Mr. Parsons's description of Jerusalem.

American Board of Foreign Missions.

BOMBAY.

EXTRACTS FROM THE JOURNAL OF MR. NICHOLS.

THE lamented death of Mr. Nichols at Bombay, on the 10th of December last, was men-

tioned in the number for May, p. 137. Since that mournful intelligence reached this country, the Corresponding Secretary has received a journal of a short tour, which Mr. Nichols took with the Rev. Mr. Kenney, Church Missionary, in the early part of the last year; and

Also a journal of the tour he was on, when he was taken with the sickness, of which he died. Extracts from both of these journals will be given in order.

Tour, with the Rev. Richard Kenney, to Basseen, &c.

Jan. 20, 1824. Left Tannah with Rev. R. Kenney. Crossed the river to Kulwah. Passed through the village on horseback, expecting our trunks to follow immediately. Proceeded to Khurdee. Several people collected, and we spoke to them on the subject of the Christian religion. Proceeded to the Choukey, on the point of the hill, where the seapoy said were the ruins of a Portuguese church. I could hardly believe it. Went thence to a small village, and waited for our boxes. Spoke a little to one or two persons. Went on to the village of Ambooru, where we stopped and talked with one man. He said there was no temple, or god, in the village. The village-god was a stone on the top of the neighboring mountain, and all the people went there once a year to worship and sacrifice goats and fowls. Passed on by a very circuitous route, thinking that our boxes might be before. Began to feel somewhat fatigued and wanted refreshment, but knew not which way to look for our food. In the evening arrived at Kallian, after a long ride of 18 miles. Very providentially we found Mr. H. and Mrs. B. who treated us most hospitably. Spent a pleasant evening in conversation with them.

21. Sent our horses across the river, and then crossed it ourselves. Proceeded towards B. and conversed very pleasantly with Mr. Kenney on the way. It was excessively hot, and we stopped occasionally under a tree. There was no village directly on our way, and we had no opportunity of talking with any. Arrived at B. about noon.

23. Crossed the river, and soon came to a garden enclosed by a hedge. It contained a great number of fine mango and other fruit trees. Near the centre is the whitened sepulchre of a Mussulman peer, or saint, who was buried there some years ago. The ground was purchased by some one, who, supposing the peer to be a holy man, planted it with trees, and endowed it with a small income sufficient to keep it in repair. A Hindoo has the care of the garden, on a small stipend, and also the care of distributing the yearly fruit. In this endowment, there is a stipulation, that none of the fruit shall be sold. Proceeded to the village of Taimboorly, where we found our boxes.

At each of the places above named, tracts were given away, and conversations were held with several persons on religious subjects. The conversations, both at these places, and at others yet to be named, are sometimes narrated at considerable length in the journal, and are well fitted to produce conviction in the minds of the Hindoos.

At Payahgow we witnessed a sublime sight. Some person had let fire fall on the mountain, probably by accident, which blazed up astonishingly, and consumed the long dry grass. The villagers had all gone out to stop its furious progress, by beating the burning grass with brooms. The fire must occasion a serious loss, as it destroyed the substance with which the natives manure their fields.

I remember having been in these villages before, with brother Graves, nearly four years ago. The only Mussulman in this village is the *Patell*, [chief man.] Formerly there were many. Hindoos are generally the last to leave the soil where they were born, let what will happen. They generally live on less than any other class. Crossed a *nullah* [creek] nearly dry. Could not but praise God for the different circumstances under which I am travelling now, from what they were when with brother Graves. Then it was just the close of the monsoon [rainy season,] and we passed the nullah on foot, in water up to our middle. Now we are riding comfortably on horseback.

Arrived at Payah, where brother Graves and myself once spent a Sabbath. The town appeared in much confusion, and under bad regulations. The *Patell* seemed a mere boy, and the people contentious.

24. We set off for Basseen, and passed over a wild region, occasionally meeting a small cluster of huts. Came to Mooree, where we stopped to talk with some men from Nassuck, who told us that many of the books, which had been distributed by our men at Neermul, had been carried over the Ghauts.

Stopped at Gokoorah, where there was a large and costly temple, built by the late Pashwa. It is much out of repair now.

Crossed the bridge, which brought us on the island of Basseen. We soon beheld a Catholic church, in the vicinity of which there were two villages of neat and comfortable houses. The contrast to what we had seen, was great. Christianity, even, in its corruptest forms, is very greatly to be preferred to Hindoo idolatry. We could not but notice, and remark to each other, how great is the fertility of the soil of this island, compared with that of

the region through which we have travelled. We would praise that goodness, which has brought us safely to this place.

25. Spent a quiet Sabbath in the chamber where I have often lodged. Had prayers, reading of the Scriptures, and sweet communion, with my dear fellow-traveller. About 12 o'clock the *pantoeje* (schoolmaster) brought in the school-boys. I talked with them, catechised them, heard them read, &c. Was pleased to find so many readers. The school appears in good order. At evening, we rode out of town; and returning, were kindly invited by a Mussulman to sit down in his yard and take some fresh flowers.

26. Prepared to go on our way, and were furnished, by the Kamavisdar, with two seapoys to conduct us to Neermul. It seemed to be a high day with the Catholics, for we meet vast numbers going to the church. Agreed with Mr. Kenney in saying, that the Catholics in this country, after all their ignorance and error, are yet much superior to the Hindoos. Arrived at Neermul. A very large temple is here situated on a rough hill; supposed to be the place where Sunkur Acharyah disappeared. He was a gooroo, 'it is said, in one of the Poorans, and taught some heresy that was offensive to Surusawatee, or Bhowanee, for which she gave him a curse, and told him that he should leave the world at Neermul. He was supposed to be an incarnation of Mohadave, 40 or 50 years ago. The Soubader of Basseen had a dream, in which Sunkur Acharyah appeared to him, and said that he had left the world at Neermul, and wished to know why the place was not regarded. The Soubader represented this to Appa Saheb, the father of Baju Row, who ordered a great temple to be built, and richly endowed it, and ordered that pilgrimage should be made to it once a year. It is usually attended by thirty or forty thousand people. A miserable delusion!

From Neermul to Agashee, the way was pleasantly shaded. On each side, there were beautiful gardens and sugar cane fields.

27. Arrived at Maheem. This place is very fertile like Basseen, producing abundance of plantains and other fruit. Mr. K. had an agreeable conversation here with a polite and interesting native. Left Maheem about four o'clock, and had rather a cool and pleasant ride near the sea shore. Stopped for the night at Shergow, in a bungalow, built by government for the accommodation of travellers.

The roads all over the country are the foot paths, or two parallel by the small carts, the wheels only about three feet and a , and follow exactly the track

of the oxen. These roads, from time immemorial, appear to have had little or no work done upon them. They are made simply by the passing and repassing of carts, and have no repairs. Where the soil is deep and sandy, the road is generally from four to six feet lower than the level of the adjoining fields.

29. Stopped for dinner at Mahagow. It was once what its name denotes, a "large town;" but is now a very small one. The Patell provided us, at a fair price, with men to carry forward our boxes, and what provisions we wanted. We are now between two ranges of mountains, in a wide valley, with towns at intervals, of two or three miles. The villages and flocks give a fine idea of pastoral life.

Met a miserable cripple, to whom I declared the Gospel. He was almost blind, and had been on a ten years pilgrimage, from Hindostan to Mecca. He would not acknowledge that Jesus was greater than Mahomet.

30. Rose early, and had a pleasant morning ride to Kamlolee, a *machall*, or town where collections are made, and where there is a police establishment. Found that a detachment of the native army had passed here yesterday, on their way from Surat to Bombay. Had considerable conversation with Mr. Kenney on the desirableness of having a missionary stationed at each of the following places; viz. *Kallian, Bhowndy, Basseen, Pegah, Shergow, and Kamlolee.*

We sat off after breakfast, and passed a beautiful river, about half a mile from the town.

About four, P. M. we came to the village where the detachment was encamped for the day. There was of course much confusion in the village, and we had no good opportunity of addressing any during the short time we remained. Finding ourselves unable to reach Wuzrabye before dark, we determined on stopping at a small village. Unfortunately there was not a verandah in the village, and the house of the Patell was at once a house and a stable. So, having had supper in the open air, we went into the house-stable, and lay down between a row of buffaloes on one side, and oxen on the other, and slept.

31. We rose very early, and arrived at Wuzrabye just at sunrise. This is a celebrated place, on account of the hot springs which abound here. They are said to be 307 in number; but only five are much noticed. The village is small, and situated at the bottom of a high hill, on the side of which is the great temple of the goddess, who is supposed to have made the springs hot. It is a splendid and costly

ilding, erected by the Mahratta government. It has out-houses and stores for the accommodation of people, and has an annual income of 1,500 rupees. The springs are about half a mile from this temple. They are certainly a great curiosity; but it is not yet ascertained whether the heat is mechanical, or chemical. There seemed to me to be nothing peculiar in the taste of the water; but there is a slight sulphureous smell. Some of these springs rise in the bed of the river; but others issue from the highest part of the banks, and indicate that the fountain is very distant, as the surrounding country, till you arrive at the distant mountains, is level. Mr. K. and I had a refreshing hot bath. The springs are of different degrees of temperature. The heat of one is so great as to scald. At the temple, where three large reservoirs are built, we found several persons bathing and performing religious ceremonies.

Arrived at Bhowndy about one o'clock, after a ride very uncomfortably warm. The sun was in our face all the way, and we were obliged to put handkerchiefs over them. After a little refreshment, and after the heat of the day had passed, we proceeded towards home. Crossed the ferry at Kolsett, just as the sun was setting. By the good providence of God, we arrived at Tannah about eight o'clock.

(To be continued.)

MISSION TO PALESTINE.

BEYROOT.

THE latest date in the accounts of this branch of the mission, heretofore published, is Oct. 20, 1824. We are now able to bring down its history some months later, a letter having been received by the Corresponding Secretary from Mr. Bird, dated Jan. 11, 1825, and another from Mr. Goodell, dated as late as Feb. 2d.—Speaking of the Firman of the Grand Signor, forbidding the circulation of the Scriptures, of which an account was given at pp. 92 and 109 of this volume, Mr. B. says:

This remarkable document, which, from the face of it, is seen to apply no less to the Scriptures printed at London by the English, than to those printed at Rome by the Propaganda, and at Venice by the Arminians, is considered, it seems, by the Turkish authorities at the capital, and at other places, as having been intended merely to be a salutary caution to Mussulmans. But whatever may have been its object, its effect has doubtless been, to

open a wider door to the opposition of our enemies, and to intimidate many native Christians, who, but for this, would have been disposed to receive and disseminate the word of God. It has drawn forth a circular from the Greek Patriarch, residing at Damascus, the import of which, as near as we can learn, is, to warn his people not to receive our books, nor to send their children to our schools.

So much for the discouraging features of the mission. Perhaps, considering the character of the government, and of the people of various classes whose prejudices we are daily bound to oppose, it ought to be taken as a special mercy, that these features are not more forbidding—that we are not entirely silenced, or banished from the country. We bless the name of God, that “though persecuted, we are not forsaken.”

Mr. B. then speaks of their studies; for prosecuting which they enjoy many facilities—of their preaching; which is still continued in English, every Sabbath, in the house of the English Consul, whose kind attentions are unremitted—of their conversations; which are a source of considerable satisfaction—and of their schools; in which they have many encouragements, and some pretty severe trials.—After describing two schools one of which had been destroyed by the Catholic priests, he adds:

But of all the subjects, of which we can now speak, relating to the prosperity of the mission, perhaps the most interesting is the school we have been the means of establishing in the city. It commenced in our own house, on the 28th of July last, under the instruction of a native Arab, and consisted of seven pupils. Its increase was rapid. A larger room was necessary, and we hired one in the neighborhood. By the middle of September, the regular number of scholars was between fifty and sixty.

A thing so novel here as a free school established by strangers, could not fail to attract considerable notice. Many persons of different religious denominations, came to see it merely to make inquiry; others to applaud; and others to contradict. Many listened at the door, and went their way; some examined the books; and some, without examination, declared them heretical. One individual, bearing a little boy repeat the second commandment, “Thou shalt not make unto thee any graven image,” &c. said it was wicked to teach such things to children, “it was opposed to the church.” Another inquired what right we had to come here and set up schools. The instructor re-

plied, "These children were running about the streets in all sorts of mischief; and almost as ignorant as the beasts of the field. No one cared for them. Now these good people have come from a far country to teach them what will make them happy and useful. Are you angry at this? Why did you not establish a school for them yourself?" The man was silenced.

About this time, so much was said to the Greeks, by their popish neighbors, for sending their sons to be taught heresy, that four of their most respectable men came to ascertain more fully the nature of the school, and especially what was taught in it. After they had examined the Bibles, Testaments, and Psalms, (the only school books,) they pronounced them all good. We then gave them the history of the school, saying, that a few children in our own family and neighborhood, wished to learn to read; that we taught them the alphabet ourselves, and as much more as we were capable of teaching; but as some of them began to require more able instructors than ourselves, our present teacher was engaged to come and instruct them an hour or two each day; that the accessions to the school were such, that soon the teacher needed the whole day for their instruction, and that, at the present time, the number of children was greater than we had ever expected. "And now, sirs," said we, "is this good, or bad?" All replied, "*It is very good*," and appeared much gratified with what they had seen and heard. Soon after this, the school room being still too small, we took, for a trifling rent, a house in the city, sufficiently large to accommodate, not only the school, but also the teacher and his family. Our hopes were quite sanguine that this removal from the suburbs to the town, would considerably increase the school.

It was just at this time, that the circular of the Greek Patriarch, mentioned in the first extract from Mr. Bird's letter, was issued; and, as might be supposed, occasioned some embarrassment to the school. However, the school survived the shock.

We now proceed to make several extracts from the letter of Mr. Goodell.

It will be recollected, by those who read his journal published in the Herald for June and July, that he spent about a month, in the summer of the last year, at Sidon, studying the Turkish language with Armenian characters. It seems he had purposed to return thither again, but was providentially prevented, and remained at Beyroot;—an

arrangement in his circumstances of which he thus speaks—

Had I removed to Sidon, as I thought seriously of doing before engaging my present instructor, I should have met with much interruption, and should perhaps have been obliged to return to Beyroot, in consequence of the war between the princess of mount Lebanon. My situation in other respects, would have been much less eligible, than it is at present; and the worthy man, whom a kind providence seems evidently to have placed in my family for some special benevolent purpose, would, in all probability, have been lost to the church.

Signor Garabet is truly my companion and friend, and, could I but see evidence, that his soul was thirsting after God, he would be indeed a brother beloved. His wife, also, possesses three qualities, which are extremely rare in Syria, viz. modesty, silence, and neatness. Mrs. Goodell is teaching her to read Arabic. I do not recollect to have seen a single female in this country, who could read, except those instructed by ourselves. In religious discussions, which we have with those who occasionally visit us, Signor Garabet is very useful. If I tell them, that such a thing is contained in the word of God, they will perhaps contradict it; or say, it may be so in the English Bible, but it is not in theirs; but if he tells them, that it is even so, no one ever disputes it. If I tell them of the wickedness of their spiritual guides, they deny that what I say is true; and seem to ask how I, being a stranger, should dare to make such assertions: but when he represents the wickedness of their priests in the most glowing colors, and tells of abominations, which I never dreamt of, they know, that he is perfectly acquainted with the whole system of hypocrisy, bribery, treachery, and falsehood, and shrugging up their shoulders, acknowledge, that many of their religious teachers are indeed men of vile characters. What makes him still more valuable is, that he is very pleasant in his manners, and seldom gives offence.

I have recently commenced giving public religious instruction to the beggars. Nearly a hundred come every Wednesday and Saturday morning for bread. As I dare not admit so many into the house at once, both on account of their disposition to plunder, and on account of the diseases, with which many of them are afflicted, I take the Bible under one arm, and a basket of bread under the other, and, with my faithful Archbishop by my side, go out, and stand by the well of water. Many assemble from the neighbor-

g houses, some to draw water, and others to hear what is said. The beggars are made to sit upon the ground, and to keep silence, while I read a portion of the Holy Scriptures to them, and Signor Carabet addresses them on the subject of religion. After this, we distribute the bread, and send them away in peace. They are literally "the poor, the lame, the halt, and the blind;" and their external appearance is but a faint image of their moral wretchedness.

It will be no matter of surprise, if the priests should hire a band of soldiers to come and disperse the multitude, or would resort to other measures to defeat our benevolent designs. In this country, we have to hope for the best, prepare for the worst, and be as active in inventing good things, as our enemies are in inventing evil things.

The only late intelligence respecting Messrs. Fisk and King, is in a letter from Mr. Temple, dated Malta, May 19th. It is as follows:

By a letter from Mr. King, I learn that he is about to leave Syria, with the intention of visiting Constantinople and Greece. He hoped to be at Smyrna by or before the middle of June, where he wished me to send some Greek tracts for him. His letter was dated at Jaffa, whence, about the middle of March, he, together with Mr. Fisk, were on the point of setting off for Jerusalem, not without the expectation of meeting many difficulties in the holy city. The Firman had prevented their doing much in the distribution of the Scriptures, and this induced them to try more earnestly to do good by preaching; but the Roman Catholic priests opposed them with great violence. This seems to be their hour, and the power of darkness.

MALTA.

Excitement among the Catholics.

Those, who remember how much violence was occasioned in different portions of the Catholic Church, by the salutary influence of Luther and his associates, will not be surprised that acts of violence should be excited by the same kind of influence, at the present day; nor will such acts be regarded as of a disheartening character.—The following notices are from letters written by Mr. Temple to the Corresponding Secretary. The letters are dated April 20th and 21st.

Since I last wrote you, a serious event has happened in this island. About three

weeks ago, the Rev. Mr. Kneeling, [Wesleyan missionary,] and wife, were driven from their house, by a furious Maltese mob. The mob assembled twice on the same day before his house, and was, in both instances, dispersed by a military guard, which was stationed not far from his door. It was judged, that not less than two hundred persons were assembled, who threw stones with such violence, as to break almost every pane of glass in his house, and materially to injure the doors. A soldier was knocked down by a stone, that struck him while endeavoring to disperse the rioters: but neither Mr. nor Mrs. K. were injured.

There is much reason to suppose, that this affray happened in consequence of some inflammatory remarks, made by a priest, a few days before, against the Methodists, as they call us all.

Mr. K.'s house was at Burmola, on the other side of the great harbor. He now resides in the city of Valletta, but continues his meetings at Burmola, as before. We are on terms of the most Christian intimacy and friendship. I often preach for him, and he in my house.

Mr. Temple states, that Dr. Naudi, by renouncing the Catholic faith, has brought much odium upon himself, and incurred no small degree of contumely from his former friends and supporters.

He has just drawn up the reasons, which induced him at last to adopt a step, which, to all his relatives and countrymen, appears so extraordinary. I hope this will be published and circulated for the benefit of his countrymen and others.

The Pope is straining every cord in all directions against the Bible cause. So much hostility has not been manifested against this cause, probably, since the Reformation, as at this day. The anathemas of the priests have been pronounced against our tracts: but this is of little moment, since the blessing of God, as I trust, is upon them.

I see abundant evidence, that the few Christian missionaries stationed in the Mediterranean are increasing in zeal, and extending their plans and labors for the enlargement of our adorable Redeemer's kingdom. That the enemies of this sacred cause should be roused to a correspondent activity, is an event that may well be anticipated. Perhaps he might not be entitled to the character of a dreamer, who should predict some awful explosion within the kingdom of the Beast, at no distant period; for there is heard a hollow rumbling sound at present, which seems to indicate the approach of a volcanic eruption.

Increase of Light among the Greeks.

Mr. Wilson has just returned from a tour in the Morea, where he sold and distributed more than 400 Greek Testaments, about 100 of the Pilgrim's Progress (in Modern Greek,) and several thousand tracts; and might have disposed of twice that number, but his stock was out before he had half finished his tour.

A short time ago, I sent several thousand Greek and Italian tracts to the Greek islands, by the Rev. John Hartley. To day he has sent for more. I hope that, by the blessing of God, we shall be able to make some good impression upon the inhabitants of Greece, at this deeply interesting period of their existence. They seem convinced of some of their errors, and are desirous of a reform. I hope they will not stop, till all the branches of superstition and idolatry are pruned from their church.

I regret that we have not a good agent to send into the same region, with the great quantity of tracts, which we now have on hand. I am almost tempted to believe it would be better for me to leave the press for three or four months, and make a tour as a pedlar of tracts in the Archipelago and Greece. But it is now too late for the present season.

Subscription in France for the Printing Establishment at Malta.

I have received a letter from the Rev. Charles Cook, Wesleyan missionary, dated at Marseilles, March 15, 1825, an extract of which cannot fail to be interesting to the Board.

He says, "I preached several times in French and English at Nice, and, at the last of the meetings I held there, judging the occasion to be favorable, I mentioned the subject of the printing-press under your care at Malta; suggested the propriety of furnishing it with Arabic types; and proposed a subscription. There were four clergymen present of our Episcopalian establishment, the Rev. Messrs. Whitby, Livins, Walker and Moor. The two first reside at Nice constantly, and perform the service in the English chapel there. These gentlemen recommended the subscription by word and by deed, and 550 francs were subscribed by themselves and 18 other persons present. I hope I shall be able to get something more in France, and Messrs. Walker and Moor, whom I had furnished with a list of your tracts in Modern Greek and Italian, and some other particulars relating to your press at Malta, have promised to try what can be done at Rome and Naples. I rejoice and bless God for this testimony of approbation, which our

Episcopal brethren have given to your labors, and for this additional proof, that, in Christ Jesus, the spirit of sect becomes nothing, but Christ is all and in all."

From Marseilles, Mr. C. had received 41 francs more for the same purpose, making a total of 591 francs; nearly half enough to purchase an excellent fount. Mr. Jowett has an exceedingly beautiful fount, which cost fifty-one pounds sterling.

I hope the Board will give me a commission without delay to procure, by the assistance of Mr. Jowett's printer, from London, a fount precisely like his. This fount was prepared under the direction of Professor Lee, and is, in many respects, superior to any other that has ever been cast, resembling more nearly the beautifully written Arabic character,—a rare and very peculiar excellence and recommendation. We really need Arabic type as much as Greek, and perhaps even more, as it is so rare to find any thing printed in that language.

Under date of May 19th, Mr. Temple writes:

I am printing a tract entitled, "The Novelty of Popery," in Italian. Mr. Jowett has just got ready for Syria a tract in Arabic, containing the Ten Commandments, the Lord's Prayer, and the Sermon on the Mount, which will be forwarded by the first opportunity. We are likely to find the means of circulating tracts in Italy.

Five missionaries are expected here from the Church Missionary Society, to be stationed in the Mediterranean. The Wesleyans contemplate a mission at Alexandria and Cairo immediately. A missionary for the former, is daily expected here on his way to that city.

SANDWICH ISLANDS.

JOURNAL AT HONORURU.

(Continued from p. 250.)

It is the custom of the missionaries to hold a catechetical meeting, once a week, at which questions are proposed upon the principal points in the sermons last preached, with a view to awaken impress, and enlighten more fully, the minds of the natives.

Oct. 5, 1824. At the catechetical meeting, four discourses were reviewed. The account of the deluge appeared to be peculiarly interesting to the natives. Opia asked in what country the ark landed, and whether it was still to be seen. It was

also asked, by one of them, which of the sons of Noah the Owheyean race sprung from, and whether this fact was not made known in the Bible.

11. Mr. Bingham attended the catechetical meeting, at the house of Opiia, and reviewed the three discourses last preached, in which the conduct of those who *hate* the light, and those who *love* it, appears in striking contrast. Opiia said, at the close, "Good is the Lord to teach us so plainly."

Among the chief warriors, who went from Wahoo to Atooi, to subdue George and his rebellious party, was Laanui, the husband of Opiia, the sister of Kaahumanu. A letter from him to his wife is inserted at the close of the Memoir of Keopoolani. Their meeting, after the return of peace, is thus spoken of in the journal.

The meeting of Laanui with Opiia, as he returned from the scene of war, was truly affecting. Both piously ascribed his protection to the care of Jehovah. Mr. Bingham being present, was requested by Opiia to lead them in prayer and thanksgiving.

16. The brig Becket and other vessels, with Urumahelhei, Kehekiri, Karaikoa, and Kapuaa, four windward chiefs, arrived from Atooi, with the captive T'aimoku, who surrendered himself to Krimoku. The four chiefs, with Laanui, attended by a file of armed men, immediately called upon Mr. Bingham to have special prayers at the church on account of their safe return. He accordingly went down in company with Capt. Wildes. When all, except Kehekiri, had assembled, with Opiia and Laanui, at the king's house, Mr. B. asked Urumahelhei, on what account we should now pray. He replied, "*I ke ora e kakou i ke Akua*," (on account of our preservation by God.)

With respect to the incipient commerce of the natives, the journal contains the following notice, under date of Oct. 15th.

The brig Ainoe (Inore,) belonging to Krimoku and the young princess, returned from a sealing voyage, with 6,000 seal-skins. Captain Sumner and Mr. Bookly, who have had charge of the vessel, suppose she has cleared about 12,000 dollars. The experiment proves to be quite as successful as we could have expected.

Version of the New Testament commenced.

21. Mr. B. having begun a translation of the Gospel of Matthew, which it is

hoped will, by divine aid, be finished in the course of a year, completed the first chapter to day, having spent some portion of each day for the last three weeks, comparing the Latin, English, and Tahitian versions, with the original Greek, and endeavoring to produce from the original a version in the Owheyean language, as clear and correct, as the genius of the language, and our acquaintance with it, will admit. A considerable number of words must doubtless be introduced from the Greek into the Owheyean version, as there are many terms, and many ideas, for which there is nothing in this language to answer. Even the most common terms, such as *faith, holiness, throne, dominion, angel, demoniac*, which so frequently occur in the New Testament, cannot be expressed with precision by any terms in the Owheyean language. The natives call an angel either an *akua* (a god,) or a *kanaka tele* (flying man.)

27. A letter from Mr. Whitney to Mr. Bingham states, that Kaahumanu, who has been much at his house, appears to be exerting a good influence, though order is not perfectly restored. He has, by the war, lost most of his flock of goats, and Mr. Ruggles' place at Hanapepe is stripped of every thing. He feels the need of an associate, and looks for the return of Mr. Ruggles.

28. A letter from Mr. Stewart to Mr. C. states, that Kaiko, who has for some time been ill, and the young princess have been sacrificing to devils; but that they went out of Lahinah to do it, because, as they said, there was too much praying there. This transaction, it is believed, has, however, rather confirmed the friends of the truth, and they have an interesting company of praying men, with whom they have a weekly conference, not wholly unlike an inquiry meeting in a revival of religion, which Tava, the Tahitian assistant, says, is just like Heabine. They are in want of more spelling books and hymns.

JOURNAL OF MESSRS. STEWART AND RICHARDS AT LAHINAH.

(Continued from p. 213.)

Jan. 5, 1824. Though the afternoon was stormy and unpleasant, the native Monthly Concert for prayer was fully attended both by chiefs and people: a strong evidence of the interest they feel in supporting the new system, for they dislike exceedingly, to expose themselves to wet and inclement weather.

Proofs of Advancement in Civilisation.

Our customary visits to the chiefs this morning, were more than usually pleasant.

We found them at their several establishments intently occupied in their studies, and uncommonly solicitous for instruction. We were particularly gratified with the appearance of our friends, Kaikioeva, the guardian of the young prince, and his wife, Keaweamahi. We found the former reclining on a neat Chinese sofa, earnestly engaged with the few pages yet printed in the native tongue; and the latter seated at a very handsome secretary, with book case top, writing a letter.

Besides these two pieces of furniture, which would be called neat and ornamental in any common sitting room or parlor, there was another sofa of the same kind in the room, a very large mahogany dining table, two circular tables of the same material, with an elegant portable writing desk on each, a handsome card table and dressing case, and a large and expensive mirror. The whole house exhibited a degree of neatness, comfort and convenience, not often found in the dwellings even of the highest chiefs, and excited a pleasing hope of seeing still greater improvements in the *externals* of social and domestic enjoyment.

They were both clothed in loose dresses made in European fashion, and in their persons, more than in the furniture of their apartment, presented a strong contrast to the appearance they made but a year or two since, when seen only in unblushing nakedness, and when they knew no higher subjects of thought or occupation, than to "eat, drink, and be merry."

These two are among the most amiable of our friends. Their deportment is at all times modest, dignified and interesting, and their whole character, so far as we can gain the knowledge of it, so consistent with Christian propriety and purity, that, in our intercourse with them, we almost forget they have been heathen. They are assiduous in their attention to every means of instruction, and are never absent from the services of the chapel, and not unfrequently are seen bathed in tears under the preaching of the Gospel of Jesus Christ. May they be found among the first fruits of Owbyhee!

9. While at tea this evening, we heard a herald passing through the district, (the manner in which all the general orders of the king and chiefs are communicated to their vassals,) making a proclamation to the people. On inquiring of the native boys in our yard, we learned, that the object of it was to inform the people, that the next day but one would be the Sabbath, and to command them to have all their food for that day prepared on the morrow, and not to break the commandment of God by working on the "la tabu"—sacred day. Heralds have very fre-

quently been sent out on a Saturday evening, to give intelligence of the arrival of the Sabbath, and to command its observance; but this is the first time we have heard it notified so seasonably, as to take all excuse from those who disregard it.

A pious Blind Man.

There is perhaps no one in the nation, who has given more uninterrupted and decisive proofs of a saving knowledge of the truth as it is in Jesus, than has *Puaiti*, a poor blind man, who has been mentioned in the journal kept at Honoruru. No one has manifested more childlike simplicity and meekness of heart—no one appeared more uniformly humble, devout, pure, and upright. He is always at the house of God, and there, ever at the preacher's feet. If he happens to be approaching our habitations, at the time of family worship, which has been very frequently the case, the first note of praise, or word of prayer, that meets his ear, produces an immediate and most observable change in his whole aspect. An expression of deep devotion at once overspreads his sightless countenance, while he hastens to prostrate himself in some corner in an attitude of reverence. Indeed so peculiar has the expression of his countenance sometimes been, both in public and domestic worship, especially when he has been joining in a hymn in his own language to the praise of the only true God and Saviour—an expression so indicative of peace, and elevated enjoyment, that tears have involuntarily started in our eyes at the persuasion, that, ignorant and degraded as he once had been, he was then offering the sacrifice of a contrite heart, and was experiencing a rich foretaste of that joy, which in the world to come will "rise immeasurably high." He is poor and despised in his person, small almost to deformity, and in his countenance, from the loss of his sight, not prepossessing; still, in our judgment, he bears on him "the image and superscription" of Christ. If so, how striking an example of the truth of the Apostle's declaration, "God hath chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea things which are not, to bring to nought things that are; that no flesh should glory in his presence."

Treatment of Maniacs.

Scarce a day passes, on which we are not reminded, that we dwell among the habitations of cruelty. We have been

much grieved this evening, by seeing the attendants of the young prince stoning a lunatic on the beach. It is a frequent way of treating such objects throughout the islands, and the manner in which they here usually terminate a wretched existence on earth. We rejoiced, however, to see Kaikioeva send a messenger to reprove them, and bid them desist from their inhuman sport, before we ourselves had time to interfere. It was not, however, till, by the barbarous practice, the poor creature was much bruised and lamed.

Eclipse of the Moon, and Alarm of the Natives.

Last night there was a beautiful and almost total eclipse of the moon. The family had just retired to rest, when an alarm was given by the natives in our neighborhood. Loud and lamentable wailings were heard in various directions, while the half suppressed and plaintive murmurings of those who, with hurried footsteps, passed to and fro, gave equal indications of something new and melancholy. Hearing Stephen's voice in the yard, we, without rising, inquired the cause of the agitation, and were answered, that "the people thought the king was dead, because the moon was dark." This was the first information we had of the eclipse; and on looking out, at once saw the sublime, but innocent cause of the alarm. Considerable numbers had gathered round our fence, and we heard nothing but the exclamations, "*mahuia mai, mai nui*," (the moon is sick, very sick,)—"mahina pupuka—pupuka no!" (an evil moon—evil indeed!)—"Ua pau ka mahina i ke akua," (the gods are eating up the moon;) &c. &c. uttered in tones of deep anxiety and distress. All agreed in considering it an omen of great calamity to the nation. The king had died at sea, or would soon die; or the prince, princess, one of the queens, or some member of the royal family, would soon be dead: for the moon had formerly appeared just so, before the death of several great chiefs!—A young Englishman, of considerable intelligence and nautical information, residing with Krimoku, told us this morning, that he attempted to explain the cause of the phenomenon to the chiefs, who manifested some anxiety, and assured them that it was no intimation of evil to any one, and a thing perfectly understood by all enlightened people. They seemed rather skeptical, however, and, as an insurmountable objection to the truth of the rotary motion of the earth, pointed to the opposite island, and said, "The world cannot turn round, for Ranai always remains exactly there!"

While we pitied their ignorance and superstition, we could not but be amused by many of their ideas and expressions on the subject. The more enlightened, both chiefs and people, have some correct impressions of the matter, and have made great sport of the credulity of others, calling them "*ka poe naau po*," (the dark hearted party.) The whole circumstance forcibly brought to mind, the appropriate and prophetic lines of Dr. Watts, in reference to the heathen:

"They dread thy glittering tokens, Lord,
When signs in heaven appear,
But they shall learn thy holy word,
And love, as well as fear."

Pleasing Occurrences.

At three o'clock yesterday morning, we were roused from sleep by the voice of our beloved friend and brother, Mr. Ellis. On giving him admittance, we found him accompanied by Mr. Chamberlain, and quickly learned, that they were only two of a party of 13 of our friends from Honorable, on their way to Owhyhee, in the schooner Waterwitch, Mr. Hunnewell master, to occupy a new station at Waiakea in the district of Hiro. Dr. and Mrs. Blatchely, and Mr. and Mrs. Ruggles and children, landed immediately after, but the rest, Mr. and Mrs. Goodrich, Mr. and Mrs. Ely and child, and Mr. Hunnewell, not till after day break.

The morning was one of the most delightful we have known, fresh and rich in all the splendid and varied tints of sunrise. What especially excited our admiration, was a full and distinct view of Owhyhee, which we had never seen before since our arrival at Lahinah. In general, the atmosphere is not sufficiently clear to enable us, at a distance of 80 or 100 miles, to trace even the faintest outline of land; but now for an hour, while the sun was near the horizon, we saw the broad mountains, rising in purpled majesty, from the deep, while the icy summit of Mouna-Kea glittered like a cluster of brilliants in the sky.

This unusual addition to the beauty of our scenery, (bringing five islands, besides Mowee, into distinct view from our door,) connected with the arrival of our friends, and more particularly with their immediate destination to that island, bearing the richest of conceivable blessings to regions, which, for ages unknown, have been covered with the thick darkness of paganism, gave rise to emotions of a most pleasing and animating character.

The day, too, was uncommonly interesting. An immense concourse of people, at the native meetings, gave Mr. Ellis an opportunity to disseminate the word of God; and our own worship could not but

be enlivened and warmed by the presence of so many of our fellow laborers. "How good and how pleasant it is for brethren to dwell together in unity! It is like the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commandeth the blessing, even life for ever more."

At nine o'clock this morning they re-embarked to pursue their voyage, not without having partaken, as we trust, in the quickening influences, with which the visit has been accompanied to our own spirits. Our prayers follow them. May they be permitted safely to arrive and triumphantly to unfurl the banner of the cross.

25. Kaabumau and Tamoree arrived from Woahoo this morning, just before the people began to assemble for worship. On entering the chapel they were most kind and affectionate in their salutations, and after the services were ended, with the *aroha* of our friends at Honoruru, handed us a large packet of letters, reports, &c. &c. from the Society Islands, received by the ship Gen. Gates, lately arrived at Woahoo. These communications of our fellow missionaries to the heathen, yielded us a gratification, next, if not equal, to the perusal of letters from our friends in America; and secured to us many hours of sweet enjoyment. The success of these servants of God in the Society Islands, is a most happy encouragement to renewed and devoted exertions on our part—the strongest of inducements to us to continue in well-doing, being living testimonies that we too in due time, shall reap if we faint not.

31. For the last fortnight there has been an unusual and increasing demand for books in the native language. We distributed 50 this morning before breakfast, and since then, three times that number have been called for. But our stock is entirely exhausted, and we have been compelled to send away upwards of a hundred persons, with the promise of a supply as soon as a new edition shall be printed. Some new excitement in favor of the *palapala* [instruction] appears to have been produced on the minds of the chiefs and their attendants; and though we are ignorant of any particular reason for it, we trust, the first cause is the power of Him, in whose hands are the hearts of all men.

Feb. 2. Immediately after breakfast, we made our customary visit to the chiefs, and found them, with one exception, busily engaged in their studies. The queens and princesses were writing at their desks, and their favorites and attendants, seated on the mats around them, were equally engaged with their slates and

spelling-books. The chiefs have lately, for the first time, manifested a special desire to have their immediate followers instructed. Indeed, till within a few weeks, they have themselves claimed the exclusive benefit of our instructions. But now, they expressly declare their intentions to have all their subjects enlightened by the *palapala*, and have accordingly made application for books to distribute among them. In consequence of this spirit, we have to-day been permitted to establish a large and regular school among their domestics and dependents. We have always had several scholars at the establishments of different chiefs, amounting in the whole, perhaps, to 50 individuals, under regular tuition; and Mrs. Richards, Mrs. Stewart, and Betsey Stockton, besides instructing the boys in our families in their own language, have daily taught a few persons in English at our houses. But we have never, till to-day, had a regular, systematic school, except with the chiefs, and the special favorites in their respective trains. The school formed, was entirely from the household of the young prince; and was held in a neat and spacious house prepared by him for the purpose. The names of 25 boys and young men were entered as scholars. The young chief himself presided as head of the school, under our superintendence. Stephen Pupuhi attends as an assistant teacher, and opens and closes the school both in the morning and afternoon with prayer.

Domestic Establishment of two Chiefs.

6. Yesterday afternoon our whole family walked half a mile south of the mission house, to visit our friends Kaikioeva and Keaweamahi, who have taken possession of a new establishment in that part of the settlement, and also to call on Auwai, a chief lately arrived at Lahinah, from the windward part of the island. The inland walk to their plantations is the most pleasant in the district, passing, shortly after leaving the beach, through a large and beautiful grove of cocoa nut trees, and then through a succession of plantations, so thickly covered with bread-fruit trees, interspersed with a great variety of luxuriant vegetables, as to appear a continued and well planted garden. We have seen nothing in the domestic improvement of the natives, that has pleased us so much as what we have witnessed in this visit. Both chiefs have many acres enclosed, (which is not common,) Kaikioeva's, by a high mud wall, and Auwai's, by a neat and substantial fence of sticks. The entrance to each is by a painted cottage gate. Their houses are larger and better

built than those of most of the chiefs; indeed we have seen none but that of the king at Honoruru, that can compare with them, either in the excellence of the materials, or in the neatness of the construction. We were also particularly pleased with the accommodations for their servants and people. These, instead of having a part of the chief's house, which is not uncommon, or of having rude and dirty booths immediately about the doors, which is still more frequently the case, had neat but small houses, not more than six feet by four on the ground, and about four feet high, built regularly along the walls and fences. There are not less than a dozen such in Auwai's yard, which, peeping from under the thick foliage of the Kou trees in the enclosure, add greatly to the interest and beauty of the scene.

Keaweamahi is equally engaged in making improvements in her department, and we found her, with an interesting group of female attendants, busily occupied in preparing a superb satin counterpane for the frame, which an American carpenter, in the employment of her husband, had made for her. Being, however, entirely ignorant of the manner in which it should be done, she was well pleased to have the ladies give her an half hour's assistance, which they most cheerfully did. The materials, of which the article was formed, were of the richest kind, and would have cost in America little less than fifty dollars.

This evening Auwai and wife returned our call. They came in while we were at the tea table, but could not be prevailed on to join us. We could not but be amused at the evident reason—the poverty of our board in their eyes. A plate of toast, with a little force meat, were the only articles, beside the tea service, on the table, which, for half a dozen persons, when compared with the variety and quantity of food placed *four times a day* before the family of a chief, appeared to them a most scanty repast. They said but little, while they remained, but in exclamations of sympathy at what they conceived to be our unavoidable hunger. "*Aroha ino ia oukou,*" (great is our compassion for you,) burst from their lips, and they hastened their return to send us some fish and potatoes immediately.

7. The favorable auspices in reference to the schools, mentioned at the commencement of the week, have since greatly increased, and we have the happiness of stating, that, in addition to the school of the young prince, each of the chiefs now has one similar, under his special superintendence. The number of schools thus formed is ten, including, in the whole, nearly 150 scholars. Applications have

been made for the institution of several more, and we soon expect to have at least 300 persons under regular tuition in this district.

The brig Neo came to an anchor this morning from Owhyhee. The commander brought a present of oranges, and a letter to Mr. Stewart from our friend Kapiolani, the wife of Naihi. She earnestly entreats, that books and slates may be sent to her people at Kearakakua, where she has lately returned, after an absence of two or three years at Oahu. Having herself been greatly benefited and enlightened by the instructions of the missionaries, she says, she has great sorrow for the ignorance of her people at Owhyhee; for they are "*Niā roa raau po,*" (very dark hearted.)

An Evening Scene.

11. A delightful evening; one of the very few that are here marked with the higher splendors of a *sunset* scene. The west is filled with rich and brilliant tints, the reflections of which give a softened beauty to the rugged heights of Ranai and Morokai, while they at the same time cover the bolder mountains of Mowee with purple, and line the crimson clouds that hang over them, with the deepest shades of amber and gold. Every object was so uncommonly lovely, that, on our way to evening prayers, we involuntarily stooped to give utterance to the emotions of admiration we felt at the beauty and serenity of land and ocean and sky. The natives themselves seemed to partake in the quietude and peacefulness of the scene, and instead of finding them, as is usually the case at this time of the day, sporting in the surf, or singing and dancing on the beach, they were seated in numerous groups, studying, conversing, or musing in silence. Two schools within a short distance of each other, each containing 20 or 30 scholars were reciting to native teachers, while their respective chiefs, seated in large chairs, were presiding over the exercises. The monotonous sound of another within the fort, was distinctly heard; while the distant hum of a fourth came across the water of a large fish pond, immediately in the rear of it. With such objects and sounds in full view and hearing, the transition of thought from the natural to the moral state of things, was easy, and almost unavoidable; and we never recollect having felt more calm and sober joy in the contemplation of our character as missionaries to the heathen, than at that moment. In anticipation of what we hope, the intellectual and spiritual condition of this people, at no very distant period, will be, we could scarce avoid exclaiming, "*Lo! the winter is*

past; the rain is over and gone: the flowers appear on the earth; the time of the singing of birds is come!"

Occurrences of a Sabbath.

22. Sabbath. After the morning service in the chapel, attended a funeral from the enclosure of Auwai, one of his attendants having died last night. Auwai himself is ill. The whole district indeed is visited by a disease of an epidemic character, and our house has become quite a dispensatory.

Just as we were going to the funeral, a messenger arrived from a chief woman, residing about two miles north of us, with a request, that a religious service might be held at her plantation some time during the day. The fact that she has never before manifested any special interest in the objects of the mission, made this circumstance the more observable, and we most readily acceded to the proposal.

There was a much greater collection of people than usual at the morning worship. Expressing our gratification in seeing it to Maro, an intelligent and friendly native, who visits us frequently, he replied, "Aye, a great many people; but they came not to hear the good word, perhaps, but only to see the dress of the chiefs;"—which we fear is in some degree the truth: the chiefs often dress very richly on the Sabbath, especially the young brother and sister of the king. The latter exhibits great taste in this respect, and, robed in velvet or satin, seated on a large crimson or green chair, with a male attendant behind bearing a proud *kahile*, (feathered staff,) a dozen *maids of honor* grouped around her, for a child of only eight years, she acts the princess royal with no inconsiderable effect.

The most interesting circumstance of the day, however, is an application for baptism from Kaikioeva and wife, another chief and wife, Toketa, a Tahitian in the family of our patron Hoapiri, and our friend the blind "Bartimeus," as he is sometimes called by us. This is the more notable, from the fact, that there is and has been, no external circumstance that could operate as an undue excitement to any thing of the kind. Every thing in the characters of most, if not all these persons, as far as we can ascertain, sanctions the hope, that, through the knowledge of the truth as it is in Jesus, they have been turned from darkness to light, and from the power of Satan unto God; and are proper subjects for the administration of the ordinance, the benefits of which they are desirous of receiving.

Such hopes, and such causes for high expectation, from this people, give sweet-

ness to the missionary life. The number of those, of whose saving conversion from sin to holiness we entertain even the faintest hope, is small indeed; but in the midst of a generation "filled with all wickedness," though few, they are conspicuous and lovely. It is a glorious consolation for the many sacrifices we feel ourselves to have made in coming to dwell in these "ends of the earth," to know, that, had we not thus forsaken so many things that were most dear to us, to bear the lamp of eternal truth in this darkness, these very individuals, now so indescribably interesting, would still have been groping in the thickest shades of spiritual death, and stumbling on the dark mountains of sin. What cannot the word of God perform on them, in whom it "worketh effectually." How changed are these! Unto them the Gospel has been preached, and by it they have been transformed into new creatures; have become gentle, temperate, industrious, modest, chaste, sober, devout,—yes, even devout and holy. Such, at least in our eyes, they appear, and such we believe them to be.

Instance of Sorcery.

23. In returning from a walk before breakfast, Mr. Stewart witnessed, for the first time, a rite of sorcery. His attention was attracted by a collection of persons near the path along which he was passing. On approaching them, he saw in the midst a small mat covered with several thick-nesses of tapa, or native cloth, on the top of which were placed two very large leaves of a water plant, called by the natives, *api*. These seemed to have been prepared for the occasion with much care, each being nicely divided through the stem, half the length of the leaf, and the one placed exactly over the other. They were carefully held by a man, kneeling at one end of the mat, while the sorcerer, kneeling at the other, and holding two of the divided stems in each hand, muttered his prayers over them. A few of the persons present, besides those immediately engaged in the ceremonies, were solemn, and intently occupied in the subject before them; but the greater number seemed disposed to make sport of it, and turned to Mr. Stewart, with the exclamations, *no* — *pupuka* — *debelo*, (wicked — foolish — devilish.) On inquiring what was meant by it, they answered, that some one had stolen the tobacco pipe of the man holding the leaves, and that the sorcerer was discovering the thief, and *praying him to death*. When reproved for their superstition and wickedness, they became evidently confused, and some unlucky movement of the leaves being made, the princi-

the performer said the effect was destroyed, and ceased praying, apparently in a fit of exaltation.

There is no superstition, perhaps, more general and deep rooted in the minds of his people, than the belief, that certain persons have the power, by prayers and incantations, to destroy the lives of others, and many, doubtless, have become victims to their credence in this device of darkness. A person who has fallen under the displeasure of one of these "*kanaka mana*," or praying men, is told that his power is exercised over him, and that he will die. He himself believes in the efficacy of that power,—thinks, perhaps, that he has known many instances of it. Anxiety is awakened; his mind becomes filled with pictures of death; he cannot sleep; his spirits sink; his appetite fails; and the effects of his imaginary fears become the real causes of the evil he deprecates. Finding his health and strength affected by these natural, but unperceived causes, he considers his fate inevitable; refuses all nourishment, as unnecessary and unavailing; pines, languishes, and dies, beneath the influences of his own ignorance and superstition. The less enlightened of the people think no one dies a natural death, and resolve every instance of mortality into the effects of this *pule anana*, or the equally insidious influence of secret poison.

MR. LOOMIS'S VISIT TO THE UNCLE OF OBOOKIAH.

Those who have read the life of Obookiah, will be interested in the following account of a visit made to the uncle of that youth, a little more than a year since, by Mr. Loomis, the missionary printer at the Sandwich Islands. It will be remembered that Obookiah's residence was on Owhyhee.

Returning from the place of worship, we passed close by the ruins of the Heiau, [temple,] where Obookiah once lived, and where he assisted in the cruel rites of heathen idolatry. His uncle, formerly a priest of some celebrity, is still living in a house, only a few rods distant from the Heiau. I was introduced to him as a friend of Obookiah. When informed that we had held a religious meeting, he seemed to regret very much that he had not known it in season to attend. Thomas Hopu has spent considerable time in giving him religious instruction, and he has now, I believe, a pretty good idea of the leading doctrines of the Bible. A dream which he had some time since, gives some reason to suppose that his thoughts have been lately directed, in some measure, to

the subject of religion. In this dream he imagined that he saw and conversed with Obookiah, who assured him that he was unspeakably happy in heaven, and exhorted him to repent of his sins, and listen to the instructions of the missionaries, and become a servant of Jehovah; then they should dwell together in glory.

I spent a considerable time in conversing with him, endeavoring to show him, that religion was the all-important thing. Of this he seemed in some degree sensible, and said he would serve none other than Jehovah.

As we were retiring from this interesting visit, Thomas pointed out to me a number of cocoanut-trees, which he said were planted by his friend, Obookiah. Arriving at the water-side, we stepped into our canoe, and pursued our way to the opposite shore, reflecting upon the wonderful dispensations of Providence. I could not but be much affected. I had been visiting the spot where Obookiah once dwelt, and had seen the altar, on which he sacrificed to demons, and the man who instructed him in the mysteries of idolatry. From this spot, and these abominable practices, Obookiah is directed, by an unseen hand, to the shores of America, where the light of science and religion first opens to his view. In that land, he becomes acquainted with "Him, of whom Moses and the prophets did write, Jesus of Nazareth, the son of Joseph." He is overwhelmed with love and gratitude, and earnestly desires to be sent back to the isles of the sea, that his own countrymen, long enveloped in darkness, may see the light, and learn the way of salvation. But Obookiah is not to return. He is seized by the angel of death, commissioned by Him who rules in infinite wisdom, and departs to the unseen world, resigned to the will of his heavenly Father, but, with his latest breath, interceding for his poor benighted countrymen.—Thy prayers, Obookiah, have been heard. The Gospel is proclaimed to thy countrymen, and the half-demolished walls of the Heiau, show that they are no longer regarded as sacred to idols of wood and stone, and that these altars will no longer smoke with the blood of human sacrifices.

CHEROKEE MISSION.

GENERAL REMARKS ON THE MISSION.

From the Fifteenth Report of the Board.

THE most important feature in the present history of this mission, is the progress of religion among the people, wherever

divine truth is brought into contact with their minds. This has been the case to a much greater extent, than the friends of missions had ever dared to hope. A considerable number of full Cherokees, who neither speak nor understand English, some of them advanced in life, others in middle age, and others in early youth, have been deeply, and it is hoped permanently and savingly affected by that Gospel, which is the power of God and the wisdom of God to every one that believes. The truth was first communicated by interpreters, in small portions, and in its simplest elements. Afterwards, knowledge was increased, not only by direct inquiries of the missionaries, but also by intercourse with those, who had previously become religious, and who were able to converse in Cherokee and English.

It is not pretended, that men can judge the heart, or that there will be no mistakes in regard to the character of those, who are supposed to give evidence of faith and repentance. But it may be confidently said, that the Gospel has already produced visible changes, which no other agent could produce. Men, who were addicted to intemperance for years, have become sober and temperate:—men of anger and violence have become mild and decent and respectful in their behavior:—men, whose minds were vacant of religious ideas, and who, if they ever learned the name of God, used it only in the language of profaneness, are transformed into men of prayer, take delight in meetings for social worship and spiritual improvement, having utterly forsaken their former evil practices:—men, who knew nothing of the divine law,—nothing of the nature of sin,—nothing of a pure and reverential worship of the Deity,—now delight in hearing the sublime and holy truths of the sacred oracles—observe the Sabbath strictly, and reverence the sanctuary. The converts generally exhibit a tenderness of conscience, a docility, and a desire for further instruction, which are in a high degree encouraging. Who could behold without emotion these sons of the wilderness, aroused from their former state of torpor and moral death,—brought to reflect, to renounce their sins, to receive the Saviour—standing forth living witnesses and illustrious monuments of what God is able to effect by his own truth, even when communicated in very unfavorable circumstances, and by a very feeble instrumentality? Who could repress his admiration on seeing, at a meeting for social prayer, one and another and another bending the knee unitedly, and, in succession, humbly asking, in their own language, spiritual blessings from that Saviour, whose name but a short time before they

had never heard? Who will not importunately pray, that these lambs of the flock, these *other sheep*, may be preserved by the great Shepherd, and brought to his heavenly fold? And who will not labor, and deny himself, and take up his cross, that others still, in greater and greater numbers, may hear those blessed invitations of mercy, which are sent freely to all?

In looking at the present state of the Cherokees, and comparing it with the past, no one can deny, that a progress is making in civilization, and toward well regulated Christian society. The dwellings are made more comfortable from year to year; regular industry is more pursued; laws are enacted and executed, which restrain from immorality and secure a respect for civil government; and a desire of acquiring an education is becoming more prevalent. Such a revolution, as is now attempted, must indeed be progressive. There is much darkness yet to be dispelled, much stupidity yet to be banished, much vice yet to be restrained. We must expect relapses, apostasies, various disappointments and adverse occurrences; but still if the Christian church is faithful to its pledges, and to its Lord, the truth will gain perceptibly, and more and more rapidly, till the grand victory shall be achieved, and the god of this world shall be deprived of his usurped dominion.

It is an interesting fact, not unworthy to be noticed on this occasion, that Mr. Butrick was requested to preach before the national council, which sat last October; that the members attended with great solemnity; and that the Sabbath was observed during the sitting of the council, and all traffic or business on that day strictly forbidden. This order extended for a considerable distance around. In many places, the people are beginning to observe the Sabbath, even though they have had but little religious teaching. In one instance, a man came nineteen miles from a secluded village, to inquire when the next Sabbath would arrive, saying that his neighbors wished to observe the day as well as they could, and that they would afterwards keep the reckoning, so that they might know the return of holy time.

The Committee of Congress, to which was referred the proposed repeal of the law making an appropriation of 10,000 dollars for the civilization of the Indians, reported very decidedly against the repeal, and bore very honorable testimony to the advances, which some of the aborigines had made in their social and civil state. It seems to be taken for granted by intelligent men, who have paid some attention to the subject, that the plan, now pursued for the benefit of the Indians, bids

fair to rescue them from their present condition, and to raise their aims, their hopes and their characters. .

CHOCTAWS.

REMARKS ON THE CHOCTAW LANGUAGE.

From the Fifteenth Report of the Board.

THE Choctaw language resembles the Cherokee, inasmuch as they both have a structure wonderfully complicated and artificial; but there does not appear to be any other resemblance. In a long vocabulary, a few words will be found the same in both languages; but it is probable that these few have been introduced from one nation to the other in modern times. Mr. Byington has ascertained that the same verb, *to chop* for instance, is carried through a numerous variety of modes and tenses, *twenty-two distinct forms*; or, in other words, that *twenty-two verbs*, from

the same root, and having reference to the same subject, but expressing different circumstances respecting it, are regularly formed and inflected. This is true of verbs relating to a great number of subjects; and the formation is so regular, that when he discovers a verb before unknown to him, he is able to carry it through the different forms with a good degree of accuracy. Wherever variations from entire regularity occur, they are usually occasioned by a regard to euphony; and the Choctaws are accustomed when speaking to alter nouns, verbs, or any part of speech, in order to avoid a disagreeable combination of sounds.

It affords gratification to the natives, that Mr. Byington, Mr. Wright, and some other members of the mission, are endeavoring to acquire the language to such an extent, as will enable them to communicate religious instruction to those, who cannot understand English. This description comprises nearly all the adults,

Foreign Intelligence.

LETTER FROM MR. WOLFF TO THE MISSIONARIES AT BOMBAY.

It was stated some time since, in the Herald, that Mr. Wolff, the well known Jewish missionary, had left Syria on a journey into Persia. Very recently a copy of a letter, addressed by him to the American missionaries at Bombay, has been forwarded, by those missionaries, to the Corresponding Secretary; from which it appears, that he had proceeded as far as Bussorah, a considerable place at the head of the Persian Gulph, and that his labors had attracted attention there. The letter is sufficiently interesting to be inserted here. It is dated "Bussorah, Aug. 10, 1824," and is addressed "to all the American Missionaries residing in Bombay."

Dear fellow laborers in the vineyard of the Lord:—Although I have never had the satisfaction of seeing you personally, I love you for your labor's sake; and I have felt myself to be united with you in spirit, especially after I had the privilege of travelling with your countrymen, Messrs. Fisk and King, with whom I enjoyed truly Christian communion.

You will have heard that my proposal of establishing a school, after the system of Lancaster, at Bussorah, has been seconded by Capt. Robt. Taylor, and Lieut. Alexander Taylor, and the principal Armenians and Catholics residing at Bussorah; and I send you herewith a part of the Transactions.

We have already 32 boys, (Armenian, Catholic, and Jewish children,) who attend

the school, and four of them are clothed and boarded gratis. If you can do something for the promotion of that establishment, you would forward the cause of Christ in this country. I should be highly obliged to you, if you would send a copy of the Transactions to America, and to our brethren Fisk, King, Goodell and Bird, now at Beyrout in Syria.

You will be pleased to hear, that the Armenian bishop and priest permitted me to deliver an Arabic and Persian sermon in their church, last Sunday, which was attended by all the Armenian and Catholic inhabitants of this place, and by the Armenian and Catholic priests and bishops. After the sermon was over, the Armenian bishop and priest, and the Syrian Catholic priest, gave to me the right hand of fellowship, and embraced me near the altar of the church, in the presence of the whole congregation. And you will be surprised, that I am permitted and desired by the representatives of the Roman Catholic church, to deliver an Arabic sermon in the French Catholic church, at Bussorah.

The Syrian Catholic priest followed to-day the example of the Armenian bishop, and preached to his congregation for the benefit of the newly erected school at Bussorah. He prayed for the prosperity of the English nation, and he has permitted me to pray next Sunday for the Pope of Rome, which I hope to be able to do in the manner I told him, viz. that I shall pray the Lord to pour out his holy Spirit upon the present Pope and all his Cardinals, that they may become true teachers of the everlasting Gospel.

I beg you to recommend me to the Committee of the Bombay Bible Society, in order that they may send to me, at Bussorah, a quantity of Arabic, Persian, Armenian, Hebrew Bibles and Testaments, for a

for gratuitous distribution in Persia and Yemen. I beg you to send them to me by the first opportunity.

I hope to go from Persia to Bombay and Katracawt and Sanaa,* to see there the interesting settlements of Jews. The reception I met with among the Jews at Bussorah was kind beyond all expectation.

I shall be obliged to you for the *Missionary Herald*, and *Christian Recorder*, [Boston Recorder.] With great regard, dear friends, your affectionate brother in Christ.

JOSEPH WOLFF, *Missionary*,
Under the care of Henry Drummond, Esq. and John
Beyford, Esq. London.

From the "Transactions," spoken of in the above letter, it seems, that the "London Education Society," (probably the British and Foreign School Society,) requested Mr. Wolff to establish schools in the East, wherever it might be practicable, for instruction in the English language and literature. Mr. Wolff accordingly established a school at Aleppo, in Syria, to which we believe some allusion has been made in the *Herald*; and two youths are said to be training at the parent institution in England, in order to instruct at Aleppo, on the plan of Bell and Lancaster. The institution at Bussorah was the second established by Mr. Wolff, and in its formation he was aided by the English residents of that place. The subscriptions at Bussorah for the support of the school, amounted, when Mr. Wolff wrote his letter, to 70*½* *piastres*, to be paid at once, and 200 *piastres*, to be paid monthly.

ANNIVERSARY MEETING OF THE HUAHINE MISSIONARY SOCIETY.

THE following account of an Anniversary Meeting of the Auxiliary Missionary Society of Huahine, one of the Society Islands on which Mr. Ellis, the missionary who has lately visited this country, spent five years, was translated from the Tahitian account, and published in the *London Missionary Chronicle*. It is republished here, for the benefit of the Auxiliaries to the Board.

The Anniversary was in May 1822, while Mr. Ellis was absent, with Messrs. Tyerman and Bennet, on a visit to the Sandwich Islands. All present, except Mr. Barff, appear to have been natives, and all deeply convinced of the preciousness of the Gospel, and of the duty and importance of sending it to the destitute. The "large chapel," in which the meeting was held, was 100 feet broad.

being almost illegible in the original
as to their correctness

Early in the morning of the second Wednesday in May, a prayer-meeting was held when two pious natives engaged in reading the word of God, and in prayer, and also delivered their word of exhortation to the brethren and sisters.

In the forenoon the whole of the members of the Society, and all the inhabitants of Huahine, not excepting the blind and the lame, assembled in the large chapel; which was completely filled.

Pohuetua, one of the Deacons, commenced by giving out a hymn; he proceeded to read the word of God, and afterwards delivered his word of exhortation, which he followed with prayer.

A second hymn was given out by Mr. Barff. After this had been sung, he addressed the people from Isaiah xi, 10. "And in that day there shall be a Root of Jesse, which shall stand for an ensign of the people, to which shall the Gentiles seek, and his rest shall be glorious."

In the afternoon about 400 of the natives assembled again in the chapel, with the kings and chiefs, comprehending nearly all the inhabitants of Huahine. Tana, another of the deacons, commenced by giving out a hymn; the reading of the word of God and prayer followed.

Mr. Barff gave out another hymn, and afterwards preached from Eccles. xi, 6. "In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not whether shall prosper, either this or that; or whether they both shall be alike good." After singing, and prayer, all returned home, praising God for having permitted them to see another May-Meeting.

On the morning of the fourth day, the Governors and Secretaries, with all the members of the Society, (all the people on the island, with few exceptions,) assembled in the large chapel, which was completely filled, to hear the Annual Report. More people were present this year than on any former occasion.

Puna gave out a hymn, after which he read part of the 16th chapter of John's Gospel, and spoke of the good words contained in the 8th, 9th, 10th, and 11th verses of the same, in the following manner, "It is the Holy Spirit which is here spoken of, which Jesus will give to make his Word powerful in piercing the hearts of sinners, to convince them of their sins. It is the Spirit who convicts of sin. The Spirit also must convince the world of the righteousness of Christ, and that he is the true Messiah, the Saviour of the world, that they may believe in Him. It is the Holy Spirit who must condemn Satan, the prince of this world, which is here spoken of. Satan was king here formerly; but the word of God has been attended by the efficacy of the Spirit of truth, and Satan is condemned, and his kingdom is overturned, and it has become the kingdom of Christ, the Son of God. Lands remain where the people do not know this Word—we are assembled to-day to devise means by which the word of God may reach all lands, and we pray that Satan may be condemned there also." Puna then prayed.

The principal Secretary then stood up and

spoke in the following manner:—"My heart rejoices to-day, and I can discover joy in each of your countenances at the return of this day. Pomare the Second, who caused the Tahitian Society to grow, is dead this year; but Pomare the Third, his son, lives, we hope, to carry on the good work. What I said to you last May, so I say now, exert yourselves in doing the good work of Jesus our King. We have a good king, and it is but right that we should exert ourselves." He then read an account of the property collected last year in the several divisions on the island, viz. 5,553 bamboos of coconut oil, and 40 balls of arrow-root. On Maitaiti, or Sir Charles Sanders' Island, in the seven divisions, 300 bamboos of coconut oil, and 22 pigs; and then he observed, "This is the property collected by us for the diffusion of the word of God. Let us continue to exert ourselves. Let us remember also the words spoken on a former May, written by Isaiah, 'Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitation, spare not; lengthen thy cords and strengthen thy stakes;' and another word, which was also by Isaiah, 'He shall see of the travail of his soul, and shall be satisfied;' and what John, the disciple wrote to the church at Philadelphia, 'I have set before thee an open door, and no man can shut it.' The door is open by which our brethren have gone to the Marquesas." The door is open by which teachers may go to lands very many, and Satan has not power to close it. Let us exert ourselves as valiant soldiers."

Mr. Barff then rose and said, "My heart rejoices to meet you on the return of the May-Meeting. You said last May you would continue to collect property, and so you have done, and the account of the property you have collected has been read over by the principal Secretary, which our ears have heard. It is still a great quantity, near 6,000 bamboos of coconut oil, 40 balls of arrow-root, and 22 pigs. The great Society in Britain will be glad when they know of this property which you have collected for the diffusion of the Gospel of Christ, and that you are also one with them in doing this good work. You know assuredly that you are acknowledged by them as brethren, from the two brethren they have sent among you. Messrs. Tyerman and Bennet, who have spoken encouraging words unto you. You and the people in Britain have now become as one Society—and your work is one, viz. to destroy the kingdom of Satan, and cause that of Jesus to grow. An important work has already been accomplished in a part of that barbarous country, Africa, where the inhabitants were once as a gang of thieves; but now a number of them have become believers. One chief in particular, called Africamer, a man notorious for wickedness, had his heart pierced with the *Good Word*, and he, with part of his people, have become disciples of Jesus. The word of God has been carried a long way into the interior of that land, to countries formerly unknown. Like the leaven hid in the flour spoken of, till

all was leavened, the word of God is spreading and will continue to spread until the season arrives when the kingdom of Satan shall become Christ's."

Haulia then rose and spoke as follows: "We are a people favored of God. We, who possess his *Good Word*, and have it taught in the midst of us, as Solomon hath directed, so let us do. 'Take fast hold of instruction, let her not go; hold her, for she is our life:' neither let us cease to exercise compassion towards others. Pomare is dead; but he did not see all lands enlightened by this *Good Word*. Shall not we who remain continue to labor, to collect property this new year. If you agree to it, hold up your hands," [all immediately held up their hands.] He said, moreover, "what are your thoughts about Governors and the Secretaries for the past year; if it be agreeable to you for them to continue in their several offices, hold up your hands," [and all the people did so.]

Mahine, (the king,) then stood up and spake thus: "My heart rejoices this day, that I am permitted to meet you this May also. We are again met to seek for strength from above, that our hands may never fail in doing this good work. We did not spare formerly, in that season when all was Satan's, neither let us spare now. What is your desire, friends? that this Word should be known in all lands, and that all men may be saved? That is right, then so let us seek; and also pray while we collect property for sending forth the word of God. The property which has already been collected, what are your thoughts about that; shall we put it in the ship, which is near, and so let it be conveyed to the great Society in London? if you think so, hold up your hands," [and all immediately held up their hands.] He also gave a short exhortation out of the Gospel by Matt. xxiv, 14. "This Gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come." It was our Lord, friends, who so spake, while he dwelt in the world, and beheld the accomplishment of it! Here is the Word of the Reign, the reign of the Messiah, and Jesus says, it shall be proclaimed in all lands, that all may know; so be it, friends, it is the desire of every one of us. Amen."

Then Paaiti stood up, and spoke thus: "I have a little word, friends. I filled the basket formerly with evil, and it was completely full. But I now know that it was wicked property I formerly collected; this is my desire, that both the basket, and the evil things therein, may be completely thrown away. And I desire that my heart may be wholly engaged in the sending forth the word of God, ever until death. If such are your thoughts, friends, hold up your hands, [and all the people held up their hands.] Paaiti observed further, "My heart rejoices that we have one thought and one desire."

Mauabiti then stood up and said, "I never spoke on any former occasion, but now my heart is quite full, and I cannot refrain. I think the little Word in the Gospel by John, is suitable to this season, 'Lift up your eyes and look on the fields, for they are white already to harvest.' John iv, 35. Rurutu, Tubouai, Rimatara, and all the islands in that

* Alluding to those, who had accompanied Messrs. Tyerman and Bennet and Mr. Ellis, to the Sandwich Islands, and were destined to the Marquesas; though they afterwards settled at the Sandwich Islands. *Ed.*

direction, are white, they have embraced the Gospel, and are upon the point of being gathered into the Church of God. We know also that the words of David are true, "Blessed are the people whose God is the Lord," because all their conduct becomes gentle, and they know also all the ordinances which Jehovah has made known."

Once then stood up, (he came from Tahiti, and is a governor there,) and he addressed the meeting as follows: "My heart rejoices that the people of Tahiti and Huahine have become one in heart, desire, and thought, and in their work also, that all the world may be saved. Pomare is dead, who was both the head and mouth in leading and exhorting us; but we have found a new stimulus to-day, in you, O inhabitants of Huahine, and in your Queen Terutaria; from her mouth sounds the stimulating word, O Tahiti hear! O Eimeo, hear! and let us exert ourselves also, and not fall behind. Let us all recollect the little Word in the Gospel by John, "Behold the Lamb of God, who taketh away the sin of the world." We have been deceived, but now we know the way of life; let us walk in it."

Maou then stood up and said, "The little Word, spoken by Isaiah, is a joyful word, and is as follows, "Them also I must bring to my holy mountain, and I will make them joyful in my house of prayer; their burnt-offerings and sacrifices shall be accepted upon my altar; and my house shall be called a house of prayer to all people." I think, friends, that word is fulfilled to-day. We, who were once heathens, are rejoicing in the house of Jehovah, and are devising means that all the heathen may be brought into his house, and rejoice also."

A blind man, whose name is Veri, then spoke in the following manner: "I have not attended any former May-meeting. I have dwelt in darkness. But now I perceive I have done wrong. In that I dwelt so long in the dark place, and did not come here to the place of light. We know also the word spoken by God, "The way of the wicked is an abomination to the Lord, but he loveth him that followeth after righteousness." That we should continue to exercise compassion towards the heathen, who live in sin, is very right; that they also may know the righteous Word we know, that they also may become favorites of God."

Naru then stood up and spoke as follows: I have a little word—hold it fast. A word spoken by Zechariah the Prophet, "Who art thou, O great mountain, before Zerubabel thou shalt become a plain!" Zerubabel was of the kings of Jerusalem, who built the House of Prayer there. The great mountain means the enemies of Zerubabel who opposed his work. The mountain becoming a plain, means that the enemies of Zerubabel should be humbled before him. Jesus is our Zerubabel, and he is building his temple. He is gathering the people from among the heathen. The mountain means Satan also, as well as the other enemies of Jesus; but they shall all become a plain; all the enemies of Jesus shall be conquered by him, and the righteous shall become his, in all lands. Let

us exert ourselves that the season may speedily arrive when the world shall be saved. Amen."

Many more also spake and exhorted to diligence, &c. After which Polueta gave out a hymn and concluded with prayer. All, without exception, rejoiced at the meeting; the kings, chiefs, old and young, and women also, and none complained that the meeting was tedious. When it was ended all returned to their homes with joy.

The contributions of this society to the parent institution in London, for the years 1820, 1821 and 1822, that is, for three years, amounted to *four hundred and thirty-two pounds sterling*, or *1,920 dollars*. This we state on the authority of Messrs. Tyerman and Bennet. The population of the island, in 1822, was about 1,800; and the Auxiliary Missionary Society then consisted of 1,238 members. Many of these were children—some very young, made members by their parents. The average income of this society, for each of the three years, was, therefore, more than 600 dollars. The income, however, of each of the last two years was nearly double of that of the first; so that in those years it exceeded 600 dollars.

Let Christians look at these facts. Here is a people, but little more numerous than the great majority of our country towns; just emerged from barbarism; almost universally poor; with little land, and a scanty supply of the implements of husbandry; whose commerce has risen only to a simple barter for the merest necessities of life: but, who contribute of the products of their industry, with almost unprecedented munificence, as a community, and with wonderful alacrity and joy, to send the Gospel to the unevangelized.

No one can read the account of the anniversary at Huahine, without being strongly convinced, that the true spirit of the Gospel reigns there. How unlike the spirit, which, only a few years ago, was universal! Then, nothing was thought of in respect to the neighboring islands, but bloody, desolating wars. Now, there is no feeling towards those islands but good will; and most active efforts are used to send them the peaceful, enlightening, elevating influence of the Gospel of Jesus Christ. Can an enterprise, that produces such results, be unworthy of the best wishes, and the highest patronage, of all?

The contributions to the London Missionary Society, from all its Auxiliaries in the Society Islands, during the year 1822, so far as they have come to our knowledge, will

w be given in a summary form. It should remembered, that the population of the islands, embraced by these Auxiliaries, does not exceed 30,000.

	Bamboo of Oil.	Balls A.Root.	Bank. Cotton.	Pigs.
x. Soc. of Tahiti,	9,336	207	191	24
x. Soc. of Eimeo,	2,339	"	"	13
x. Soc. of Huahine,	5,353	40	"	23
	17,008	307	191	58
x. Soc. of Raiatea,		1,595	measures.	

A bamboo of oil is about half a gallon; and ball of arrow-root weighs six pounds avoirdupoise, and a measure of arrow-root seven

pounds. The above named Auxiliaries therefore contributed, during the year 1823, for countries unenlightened by the Gospel, nearly 9,000 gallons of cocoa-nut oil, and nearly 13,000 lbs. of arrow-root, besides a quantity of other merchandise raised upon the islands. The value of this, in money, we have not the means of ascertaining; but it must be most manifest to every one, that it is exceedingly liberal, and that if all Christians were as willing to devote their property to the Lord, there would be no want of funds to carry forward the grand designs of benevolence.

Domestic Intelligence.

UNITED FOREIGN MISSIONARY SOCIETY.

Extracts from the Eighth Report.

Union Mission.—It was mentioned in the last Report, that a number of the Osage tribe, desirous of abandoning the chase and resorting to the cultivation of the soil for their subsistence, had projected an agricultural settlement in the vicinity of Union. This settlement, subsequently named Hopefield, was commenced on the first day of December 1823, under the direction of two of the missionaries, the Rev. Mr. Chapman and the elder Mr. Requa. Before the 1st of June, several log cabins were erected, the number of resident Indian families amounted to 11, and more than 30 acres of ground were cleared, fenced, and planted. Early in August the Indian planters loaded their canoes with melons and corn, and proceeded to Fort Gibson, where they obtained a good price and a ready market. Elated by these first fruits of their labor, they returned to their little farms, determined to persevere with undiminished industry in their agricultural pursuits.

Thus far the experiment has exceeded the most sanguine anticipations of your missionaries. The example of this little band of pioneers, there is ground to believe, will be followed, in the course of the present season, by many, and eventually by most of the tribe. From this small beginning the happiest results may be anticipated. Convert a tribe of indolent hunters into a nation of industrious farmers and mechanics, and you at once prepare the way for the introduction of the habits and comforts of civilized life, and the precepts, hopes, and blessings of a Christian community.

The Osages, in their national capacity, have recently adopted at least a form of government. They have appointed a national Council, to legislate and decide, and a national Guard to enforce obedience to its laws and decisions. The Council is composed of thirteen chiefs, and the Guard of forty warriors. From this measure, if efficiently executed, much benefit will probably result. It is considered by your missionaries, "as the

first step towards the adoption of civil government in a nation hitherto lawless in the extreme."

The number of scholars in the school varied from 14 to 30. Two have been sent to the Foreign Mission School at Cornwall, Con. —The lamented decease of Mr. Chapman was mentioned in our last number, p. 259.

Great Osage Mission.—During the last year, the School at this station has been favored beyond any reasonable expectation. To the eighteen scholars mentioned in your last Report, more than twenty have since been added. Although several had been taken from the school, yet, at the date of our latest information, thirty-six interesting native children, rescued from the forest, were enjoying the privileges of literary and religious instruction—were undergoing a course of mental and moral culture, which, under the blessing of God, may promote their own temporal and eternal benefit, and render them the instruments of conferring incalculable blessings upon their tribe.

Early in the last year, several Indian families commenced a settlement in the immediate neighborhood of the station. They erected two or three comfortable log dwellings, and made preparations for cultivating the soil. Whether they will persevere in their enterprise, or the example be followed by others, is yet to be ascertained. At their request, a number of their children were admitted to the school.

In the course of the last summer, your missionaries projected the plan of establishing a branch of their mission on the Ne-o-sho river, within the immediate vicinity of the present Indian village. It was thought, that a measure of this kind would furnish greater facilities for acquiring a knowledge of the language, communicating religious instruction to the tribe, and inducing them to abandon the chase and seek a less precarious subsistence from the cultivation of the soil. The plan was approved by your Managers. In the month of September, the Rev. Mr. Pixley removed his family to the new station; and

Mr. Bright was instructed to follow as soon as his aid should be required.

The two junior missionaries at this station have made considerable progress in the acquisition of the Osage language. In pursuit of this object, they have subjected themselves, to many privations and hardships, residing, much of their time, in the cabins of the Indians, or accompanying them on their hunting expeditions, exposed to the dangers of the climate, and often without shelter and without food. By persevering and laborious study, they are enabled to converse on ordinary subjects, and to translate and read their prayers and discourses.

The Osages of the Missouri, as well as their brethren of the Arkansas, have adopted, at least, the germ of civil government. Through the intercession of the Indian agent, they have instituted a Council of chiefs, and a band of warriors, to carry the orders of the council into effect. The principal object proposed by the agent, was the recovery of property stolen from citizens of the United States. But, should the institution be rigidly maintained, it may, in the language of the journal, "extend to the punishment of crimes committed against each other, and through the increasing intelligence of the people, eventually lead to the establishment of a rational and efficient government."

The Annual Missionary Convention was held at the station, from the 6th to the 13th of October. The delegates were the Rev. Mr. Vail and Mr. Spaulding of Union, and the Rev. Mr. Dodge and Mr. Newton of Harmony. Sickness in the mission at Dwight, prevented the attendance of delegates from that station.

Tuscarora Mission.—It was mentioned in the last Report, that no regular missionary had been appointed for this station, since the resignation of Mr. Crane, and that the Rev. Mr. Smith, of Lewiston, had been employed as a temporary supply. Various circumstances have induced your Managers to continue this arrangement through the past year. Mr. Smith, therefore, is still preaching one sermon on the Sabbath, and occasionally performing other missionary labors. His services, there is reason to believe, have been both acceptable and profitable to the tribe.

Seneca Mission.—An account of the breaking up of this mission, by the civil authorities of New-York, was given in vol. xx, pp. 132, 161; and of an unsuccessful application to the legislature for redress, at p. 196 of the same volume. A second application, aided by memorials from a large number of chiefs and

warriors of the tribe, succeeded. It was expected that the schools would be opened in June last.

Cataaugus Mission.—The continued progress of this mission is highly gratifying to your Managers. The school at our last anniversary, embraced forty-five children. Twenty-five having since been added, the present number is seventy. By their general deportment, by the proficiency they have made in learning to read and write, and the cheerfulness and skill with which they have performed the duties assigned to them out of school, the children have gained the commendation and esteem of their instructors. Some of the older boys have manifested a more than ordinary seriousness of character. Impressed with the sense of their danger as sinners, they have been discovered in little weeping circles, renouncing the pagan's hope, and uniting their hearts in prayer to the Christian's God and Saviour.

Several of the chiefs, in the view of your superintendent, give evidence of piety. They are anxiously looking forward to the appointment of a minister of the Gospel for that station; and are only awaiting the organization of a missionary church, to make a public and formal renunciation of the pagan standard, and to enrol their names under the banner of the cross.

Mackinaw Mission.—In the opinion of the Superintendent, "the field of missionary labor at this station may be just as wide as the most extended charities and active exertions of the church please to make it." This opinion is confirmed by a letter from a respectable officer of the garrison at Sault de St. Marie, and by the verbal communication of a judicious and intelligent citizen of that place. They all concur in the opinion, that Mackinaw, in point of local situation, is better calculated for a Missionary establishment, than any other part of that western region; and that, to future missionaries, it will prove the key of entrance into a number of distant and populous tribes.

Nearly 80 Indian children have been admitted to the school.

Haytian Mission.—The material facts respecting the mission to Hayti, were stated at p. 90 of this volume.

Education of Heathen Youth.—Four Indian youths were sent to the Foreign Mission School at Cornwall, during the year.

Receipts and Expenditures.—Receipts, \$30,975 45; Expenditures, \$31,433 67.

Miscellaneous.

VISIT OF REV. MR. ELLIS TO THE UNITED STATES.

THE reason, which induced Mr. Ellis to leave the Sandwich Islands, with his family, on a voyage to England, was stated in the April

number of the Herald; viz. the long continued and dangerous illness of Mrs. E. They embarked, however, with the expectation—encouraged by Dr. Blatchely, and by other physicians belonging to ships which touched at

the islands,—that the best medical treatment, which the British metropolis could furnish, might so far remove the chronic disease, under which Mrs. E. was suffering, that she would be able to return, and resume her useful labors. For more than two years, she had been unable to take any active part in the duties of the mission, and had been the object of much solicitude to her husband, and those who were associated with him.

Having waited long for a direct passage to England, and there being no immediate prospect of obtaining one, Capt. Coleman, of the ship *Russell*, kindly offered them a passage to the United States, without charge, they furnishing provisions for themselves. It was a generous offer, and was very cheerfully sustained by the owners at New-Bedford; where the ship arrived on the 19th of March.

At New-Bedford, Mr. Ellis and his family remained several days, and experienced no small degree of kindness from the inhabitants. The extreme illness of Mrs. E. rendering her unable to travel by the common methods of conveyance, extraordinary means were provided; and thus the whole family, consisting of the parents and four children, were conducted to Boston, a distance of 30 miles; a gentleman of respectability accompanying them all the way, to render the necessary attentions and aid.

They arrived at Boston on the 25th of March, and here, or in the neighborhood, were detained until July. During all this time, Mrs. E. enjoyed the constant and gratuitous medical attendance of Dr. John C. Warren, to whose skillful advice she was probably indebted, under God, for the continuance of life; having been more than once, while in Boston, reduced to the brink of the grave.

It not being possible to proceed to England immediately after their arrival, and the physician being of the opinion that the disease of Mrs. E. would not probably come to a speedy crisis, (though subsequent observations and events awakened many apprehensions,) Mr. Ellis ventured to comply with the invitation of the Prudential Committee of the American Board of Missions, and to visit many of our principal towns and cities, for the purpose of describing the progress of religion among the heathen, so far as he had been in situations to observe it.

His first efforts of this kind were in Boston; and the large church in Park-street was twice thronged with attentive hearers. Mr. Ellis next delivered an address in the chapel of the

Theological Seminary at Andover. Afterwards, accompanied by the Treasurer of the Board, he went on a tour eastward, and made his interesting statements in Salem, Newburyport, Portsmouth, Saco, Portland, North Yarmouth, Brunswick, Bath, Hallowell, Gorham and Dover. His next tour, in which he was accompanied by the Rev. Mr. Fay, a member of the Prudential Committee, was extended as far as New-York city. In this tour he delivered addresses in Worcester, Brookfield, Amherst, Northampton, Springfield, Hartford and New-York. Besides two independent addresses in the last named city, he took part in the anniversary exercises of the United Foreign Missionary Society, and of the American Bible Society.

It was Mr. Ellis's intention to have gone as far as Philadelphia, and farther should circumstances permit. But just as he was on the point of leaving New-York for the south, he received a letter, written by advice of the physician, informing him that a sudden relapse had thrown Mrs. E. into the most imminent danger. Of course he returned immediately to Boston.

This was in the month of May. It was not thought expedient for him to be again so distant from his afflicted partner: indeed, his own health required rest. He was, however, employed in revising the "Journal of a Tour round Owhyhee," which is soon to be published; and delivered addresses in Dorchester and Newton, in the vicinity of Boston. He also made one of the addresses at the Anniversary of the Auxiliary Foreign Missionary Society of Boston and Vicinity.

Early in July, the physician gave it as his opinion, that Mrs. Ellis might be conveyed to New-York, with a view to embarking for England. They accordingly commenced the journey on the 9th; went as far as Providence by land, to which place they were accompanied by the Assistant Secretary; and from thence proceeded in the steam-boat to New-York, where they arrived on the 15th. Mr. Ellis, at this time, made his usual statements at Randolph, Providence, Brooklyn, and again at New-York.

In most of the places above named, collections, in aid of the mission at the Sandwich Islands, were taken, at the close of the exercises; the whole amount of which was nearly 1,500 dollars.

Mr. Ellis, with his wife and children, sailed from New-York for London, on the 20th of July, in the ship *Hudson*, Capt. Champlin,

from whom they will doubtless receive the most kind and respectful treatment.

For the service, which Mr. Ellis performed while in this country, he was well fitted. His habits of observation, his facilities of recollection, and his descriptive powers, gave to his narrations a fulness and vividness, which rendered them remarkably fascinating; while, at the same time, every unprejudiced mind could not avoid receiving them as statements of facts. We believe Mr. E. to have been remarkably attentive to exactness in his descriptions, and anxious that the impression made on the bearer might correspond with the truth; and, so far as our knowledge extends, such is the belief of all, who have had the pleasure of a personal acquaintance with him. Hence his statements—corroborated, indeed, by the published testimony of many others,—have every where been received with great confidence; and they have exerted an influence upon our churches, which is quite invaluable.

It should be added, that Mr. Ellis's opportunities for observing the success of missions, have been such as few men ever enjoyed. He has sustained an active and intimate connexion with two of the most interesting and prosperous missions in the world; and that, too, at their most interesting periods.

Of his connexion with the mission at the Sandwich Islands, we need, at present, say nothing; for the history of the two years he spent there, must be well known to the readers of the Herald.

Before going to reside at the Sandwich Islands, he had been connected with the mission at the Society Islands six years; that is, from the beginning of 1817 to the close of 1822. Only two years before his arrival in the Pacific, all the islands, except Eimeo, were wholly given to idolatry and crime. At the time of his landing, however, at Eimeo, no less than eight of the islands had formally renounced their idols, and were seeking Christian instruction. He remained at Eimeo about a year, and then removed to Huahine.

Messrs. Tyerman and Bennet, the Delegation from the London Missionary Society to their missions in the South Pacific, thus speak of Huahine, in their late "Report of the state of Religion, Morals, &c." in that island.

"The word *Huahine* is applied to a group of small islands, five in all. The largest is called Huahine; the next in size, which is

about two-thirds of the former, is called Huahine Iti, or Little Huahine; the third is a small island, about half a mile in length, and is called Papeores; the other two are small coral islands, situated upon the reef, and are called *Motus*. All these islands are enclosed by coral reefs, through which there are several entrances to many fine bays, and one harbor, called Fare, situated on the north-west side of the larger island, is remarkably excellent and safe for shipping. These islands are about forty miles in circumference, and are singularly beautiful, presenting at every point the most romantic scenery and the most luxuriant vegetation, which, in most places, extends from the shores to the summits of the highest mountains. In some places there is a border of low land stretching along the shore, of different breadths, often the outlets of rich and fertile valleys, which reach several miles into the interior, down which flow streams of good water. These valleys and borders of low ground are covered with coconut and bread-fruit trees, with a great variety of trees and shrubs, all growing in the most astonishing luxuriance of vegetation."

Here Mr. Ellis lived five years; and his labors, in connexion with those of his excellent associate, Mr. Barff, were wonderfully successful.

"Of these two pious men, and able missionaries," say Messrs. T. and B. in their Report, "we cannot speak too highly. They possess, in an eminent degree, the spirit of their office, which they unfold in their ardent and unwearied zeal and activity, to promote both the spiritual and temporal good of the large congregation committed to their care. From the enumeration of the services which take place weekly, either of a more private or public nature, which has been given, and on which they both constantly attend, it will be obvious that their time must be greatly occupied. But besides an attention to these duties, they are called upon daily to give the people advice, privately, at their own houses, on their temporal affairs, as well as on the concerns of eternity. Nothing important is ever done, even in the political affairs of the country, but the counsel of the missionaries is sought; and it affords us great pleasure to be able to state, that their uprightness of mind, their just views of the principles of civil government, and their general knowledge, qualify them well to give advice in cases of this nature, as well as in the general commercial affairs of the island. With Mr. Barff, is the superintendence of the schools; Mr. Ellis has the direction of the printing-press. We feel also truly happy to state, that their wives are like-minded. They are pious and excellent women, and well acquainted with the language. They are devoted to the improvement of the children, and the females around them, in affording them religious knowledge and instruction in needle-work, and in other arts of civilized life. Pleasing in their manners, they secure the confidence of the natives, and their esteem in a high degree."

The "enumeration of services which took place weekly," spoken of above, on which these missionaries constantly attended, is as follows.

"Nor does an attention to religious duties and general instruction confine itself to the Lord's-day;—it goes through the whole week, excepting Saturday, which they call *Mahana-Mao*, or food day. Religion is here the great business of life; temporal concerns are only secondary. Every morning through the week, excepting Saturday, and Lord's-day, at sunrise, there is school held in two places, the one for men and boys, the other for women and girls—for about an hour and a half—and again at noon. After which, both in the forenoon and afternoon, the people go about such work as they have in hand. On Monday evenings the people have a *Paraparaura*, or 'Meeting for General Conversation,' when they are allowed to ask such questions of the missionaries on any topics, as they think proper. These meetings are generally very interesting, and have been the means of affording the people much general information. On Tuesday evenings, Mrs. Ellis, and Mrs. Barff, have a prayer and conversation meeting at their own houses, with such females as have joined the church, or wish to enjoy advantages—65 belong to this society. On Wednesday afternoon is a public lecture, when all the people, who are not at their lands, attend. On Thursday evening is a meeting of the baptized, and the candidates for baptism. On Friday evening, the families of the missionaries have a prayer-meeting, alternately, at each other's house. Once a month the deacons have a meeting with some children and young persons, who are candidates for baptism. A Sunday-school for the children, who are catechised, is conducted with great order by their teachers. The ordinance of the Lord's-Supper is administered the first Sabbath in every month. On the first Tuesday morning in every month is a missionary prayer-meeting for the spread of the Gospel—it is held at this time to correspond with similar services held in England on the first Monday evening in the month. Besides these regular meetings, there are frequently others on different occasions, which so soon as announced, are attended by all the people, who can be collected together at any time by the ringing of the bell."

Thus actively was Mr. Ellis employed among the natives of Huahine, all the time he was with them; and such opportunities had he for learning their character, and their intellectual and moral progress. And the same general system having been pursued at all the other islands, and at some of them considerably longer than at Huahine; and all the islands being, moreover, under one government, and the missionaries and inhabitants of the different islands having frequent intercourse with each other;—it follows, that Mr. Ellis's opportunities for learning the

state of the other islands must have been very great.

Indeed, Mr. E. is an eye-witness of nearly all that he relates of the *present* condition of those happy isles. And when he goes back a few years, and describes the horrors of idolatry, and of its attendant evils, he speaks only of things, which were painfully witnessed, for many years, by some of the excellent missionaries with whom he was associated; and from them he might easily obtain a full understanding of the subject. Nay, he does but describe what was done and suffered by natives, with whom he was daily conversant;—natives, who were once licentious, savage idolaters; but have been transformed into humane, civilized, Christian men, by means of missionary instructions.

We regret, no less than will many others, that Mr. Ellis was not able himself to reduce to writing, while here, the statements respecting the Society Islands, which he publicly delivered with so much effect. But it was scarcely possible for him to do it. Yet some record should appear in our pages of facts so interesting and so well authenticated. We shall, therefore, give a view of his statements in reference to these islands. And though our view must necessarily want much of the fulness and vivacity of the original, it will possess, we believe, in respect to the matters of fact, the merits of accuracy and truth; for we often had the happiness to hear Mr. Ellis in public; and oftener, to converse with him in private.

STATEMENTS OF MR. ELLIS RESPECTING THE SOCIETY ISLANDS.

Geographical Situation of the Islands, &c.

THE general denomination of *Society Islands* is given to two groups of islands, though only one is properly called by that name. The islands of the other group are designated on the maps, as the *Georgian Islands*. These are Tahiti, Eimeo, Tupuamanu (called, also, Sir George Sanders's Island,) and Tetaroa. The islands of the other group are Huahine, Raiatea, Taha, Borabora, Tubui, and Marua.* These islands lie

* Tahiti is the most southern and eastern of the islands above named. Eimeo is 15 miles W. of Tahiti; and Tetaroa about 30 miles west of north. Tupuamanu is about 40 miles west of Eimeo.—Huahine is the most easterly of the Society Islands proper, and is about 90 miles N. W. of Eimeo. Raiatea is 15 miles south-westerly from Huahine. Taha about 30 miles north-westerly; and Borabora about 40 in nearly the same direction. Tubui is 10 miles west of north from Borabora; and Marua the same distance west.

between 16° and 18° S. latitude, and 149° and 152° W. longitude from Greenwich. They are about 70 degrees W. of South America, and 36 degrees S. of the Sandwich Islands.

The description of the islands given by Captain Cook and other navigators, is found to be correct. The soil is luxuriant, the climate salubrious, (though somewhat less so than that of the Sandwich Islands,) and the scenery every where delightful. Those voyagers, however, were not at the islands long enough to learn the true character and condition of the inhabitants; whose manners were less innocent, whose customs were more savage, and who were far less happy, than was supposed. The first impressions of the missionaries were favorable. But a residence of fifteen years at the islands, gave them altogether different views of the people.

Former Character and Condition of the Inhabitants.

Their domestic and social state.—For domestic happiness, their language contained not a symbol. Of it they had not an idea. Polygamy was common. The duties of the marriage relation were disregarded. The connexion itself was dissolved on the slightest pretences. Impurity was universal.

The lot of the female was peculiarly hard. She must not cook her food at the same fire with her husband, nor eat with him, nor make the same house her ordinary habitation. Besides, she was denied some of the best kinds of food; and it was death for her to violate these rules.

Infants were murdered without reluctance and without remorse; and generally by their parents, or other near relations. The elder missionaries believed, that two-thirds of the children were thus sent from the world, by the hand of violence, in the morning of life. Generally they were slain as soon as born. Sometimes they were sacrificed to idols; sometimes they were thrown into the sea to propitiate the sharks who were worshipped as gods; but oftener they were buried alive—frequently in the house where they were born, the mother helping to fill up the grave. The causes of this unnatural deed were various. Infidelity to the conjugal relation, weakening the ties of nature, was one. Difference of rank in the parents, or, in other words, family pride scorning to mingle patrician with plebeian blood, was another. But the most operative cause was found in the *Arioi Society*, which must have had its

origin in unmingled depravity. The number of the Ariois was large, and their principles were horrid; one of which was, that no member should suffer his children to live. If he did, he was expelled from the fraternity. The society was a privileged order, and being restricted to the higher ranks, was esteemed the most polite and honorable institution in the islands.

If parents were cruel to their children, children were also cruel to their parents. When the parent was old, decrepit, sick and helpless, they would sometimes build a booth not far from the house, place him in it, give him a small portion of provisions, and never go near him again. Of course he soon died. Sometimes, tired with waiting on him, and desiring to seize on his property, a parricide would enter the hut of his unsuspecting father, and pierce him through with a spear. Sometimes the children would pretend to be carrying their sick father to bathe, when they would throw him into a grave previously prepared for the purpose, and stifle his cries, and put an end to his life, by throwing large stones upon him.

There was no mutual confidence. No man knew whom to trust: for the fountains of domestic and social affection were poisoned, and the rights of others were disregarded. An exclusive, unfeeling, grasping selfishness every where predominated.

Besides the other causes of wretchedness in their social life, drunkenness was almost universal. The juice of the *ava* had long been known to them as furnishing an inebriating draught. At length they were instructed to distil something more efficacious from the juice of the sugar-cane. Stills of the rudest form were to be found in all the inhabited parts of the islands. Around these the natives would gather in small companies, and drink the spirit as it was manufactured, until they quarrelled, fought, and some were slain.*

* Sometimes in the year 1802 and 1803, Mr. John Turnbull resided at Tahiti for commercial purposes, and afterwards published a work in three volumes, intitled "A Voyage round the World, in the year 1800, 1801, 1802, 1803 and 1804." This narrative confirms, in every respect, the account of Mr. Ellis. He represents some of the natives as men, whose open profession is such, that the laudable delicacy of our language will not permit it to be mentioned. "These," he says, "are called by the natives *Mahoos*. Ottoo himself is a monster of debauchery. Their pollution in this respect beggars all description, my mind averts from dwelling on an object which recalls so many images of disgust and horror. Their wickedness is enough to call down the immediate judgment of heaven—unless their manners change, I pronounce that they will not long remain in the number of nations. The sword of disease is no less effectual than the waters of a deluge."—Ottoo afterwards took the name of *Pomare*. At the close of 1803, his father died, and he became king of the islands. In 1813 he reformed his life, and was the first who was baptized

Indeed, human life was held as of little value. Many died by open violence; many by secret poison. It was even a general opinion among the natives, (such were their views of each other,) that none died a natural death. If they could discover no other cause, they attributed the decease of their friends to the mysterious rites of sorcery.

Their Government.—This was in the highest degree despotic and tyrannical. The king of the islands, and the chiefs of the several districts, had full power over the property and lives of their vassals. The rulers seized on the possessions of any one, whenever they pleased; and it was death to complain. The people were often stripped at once of their whole property. A regular trial for offences was unknown. A man was judged unheard, and executed without a formal condemnation, and usually without warning. Death was the punishment for crimes of every degree. The offender was killed with a club or spear, or beheaded. Often he was offered in sacrifice to the idols.—Under such a government, there could be no feeling of security; no industry; no enterprize.

Their Wars.—These were carried on both by sea and land. Their custom by sea was as follows. Forty or fifty large canoes, lashed together with strong cords, so that none might desert, and filled with warriors, were rowed out to meet as many more, prepared in a similar manner for the contest. As the two parties approached, the battle was begun with slings and stones; when they came nearer, spears and javelins were used; and when they closed, they fought with clubs. In many cases, the vanquished party has been wholly destroyed, the victor carrying the work of death from one end of the line to the other.—Their wars on land, were even more bloody: for besides making all possible slaughter of the vanquished on the field of contest, and relentlessly pursuing the fugitives for weeks and months among the moun-

tains; a reserved party of the victors, as soon as the battle was decided, rushed upon the defenceless villages, and carried promiscuous slaughter among the women and children, the sick and aged: or, if any were spared, it was for slavery, or for immolation upon the altars of the gods. The barbarity of these wars was dreadful. Here, a warrior might be seen tossing little children and infants into the air, and catching them on the point of his spear, where they expired in agonies. There, another might be seen dragging, in savage triumph, five or six lifeless children by a cord, which had been passed successively through their heads from ear to ear. Yonder, all covered with gore, another might be seen scooping, with his hands, the blood from the gushing trunk of his decapitated foe, and drinking it with hideous exultation.—These wars were frequent. Scarcely a year passed without one or more.

Such evils as these which have been mentioned, all combining their influence, must, one would think, have constantly diminished the population. And this was the fact. In 1773, Capt. Cook estimated the number of inhabitants in the islands at 200,000. The missionaries believe that there must have been at that time at least 150,000. But in 1797, when the missionaries arrived there, the number did not exceed 20,000; and before the Gospel began to exert much influence, it had diminished to little more than 15,000. Pomare, speaking of the goodness of God in sending his word to the islands, remarked, that "it came to the small remainder of the people."*

* Infanticide murders, in the Arioi Society and out of it, human sacrifices, and the abominable *maheas*;—these, with the wars so frequent, and the diseases which destroy the very principle of life, threaten to depopulate a country fruitful as the garden of the Hesperides; and they must, if our labors do not succeed, become in the next generation extinct, without fire from heaven."—*Missionary Voyage*, p. 361.

Teti, the chief of Parapara, in Tahiti, observed, in conversation with Mr. Davis, that "it was an instance of the goodness of Jehovah, that he had sent forth messengers to make known his word to the people of Tahiti, and had not punished them as they deserved. He said further, that if God had not sent his word at the time he did, wars, infant murders, human sacrifices, &c. would have made an end."—*Narrative of Mission in the South Seas*, p. 70.

"Every where we have met with the indications of a population far more extensive a few years ago, which their cruel and horrid customs, especially that of infanticide, which prevailed lately to an awful extent, (women are now alive who killed some eighteen, others twenty-one of their own offspring,) have reduced to the present small number. Had not the Gospel been introduced among them, that devastating system must in a very few years have swept off the whole population. There is now, however, every reason to hope, that there will be a speedy, rapid increase, as both sexes have recovered their health to a great extent, and many women begin to bear children who never had any till now, though they have been

on a profession of the Christian faith. He died in 1821.

Speaking of the Arioi Society, Mr. T. says:—"They are a society so dissolute and profligate, as to call loudly for punishment, even from divine vengeance." He furnishes many details, which prove the treachery, cruelty, pollution, and drunkenness of the natives, particularly of the chiefs. He says, the natives were, at that time, thieves in every sense of the word, and treacherous to the last degree.—His contrast of the missionaries with the natives is worthy of quotation.—"With regard to health, peace of mind, and vigor of body, the missionaries stand on high ground, and must appear to them as under the protection of heaven, whilst they fall around them like rotten sheep. Mrs. Eyre, now upwards of seventy years of age, was superintending her domestic affairs with a great deal of ease, content and happiness."

Their Religion.—The only controlling principle in their religion, was *fear*. Their gods were confessedly evil, revengeful, cruel. No amiable, lovely trait of character was attributed to them. Consequently they were never loved. And the system of religion resembled the gods. It possessed no amiable characteristics. It sanctioned every crime, and even required the practice of very many. Its rites were bloody. The king was chief priest. Hence the requisitions of religion were seconded by the civil power. One of the principal requisitions was human sacrifices, which was frequently made. When a large sacrifice of this kind was ordered, the king sent to the chiefs of the several districts a number of stones, denoting the number of victims, which were to be furnished by each. The chiefs then sent by night to whatever huts they chose, despatched the victims, and the next morning sent them in baskets to the *morai*, or temple. The missionaries have proof, that at last 16 or 18 human sacrifices have been offered at one time. In some cases, every post in a temple, which was erecting, rested upon a human body slaughtered for that purpose.—The *tabu*, or system of restrictions, which was a part of the religion, was severe in its nature, and terrible in its effects. It consecrated persons, places, and things to certain uses connected with the religion; and disregard of its prohibitions sent the transgressor bleeding to the altar.*

"Surely the dark places of the earth are full of the habitations of cruelty."

Historical Sketch of the Mission to these Islands.

A mission was established in the islands, in 1797, by the London Missionary Society. For fifteen years, it had no apparent success. The missionaries became almost discouraged. So likewise did their patrons in Great Britain. Christendom lost, in great measure, the interest it had first felt in the enterprise. The hopes and expectations of Christians with respect to the success of evangelical exertions, rested chiefly on other portions of the heathen world.

But in 1812, Pomare, the king, offered

himself a candidate for baptism, and desired Christian instruction; although he knew that such a step might deprive him forever of Tahiti, and might even endanger his life. Every motive of worldly policy conspired with his early habits, and his confirmed depravity, to bind him to idolatry; but he formally made the offer; and though he was not then baptized, he ever after manifested cordial attachment to the Christian religion. The next year, a number of other natives appeared to be convinced of their need of salvation by Jesus Christ. In 1814, this number was somewhat increased. They all observed the Sabbath, and often met for prayer to God. For this their neighbors derided them, and distinguished them by the name of *Bure Atua*, or Praying People. In 1815, the missionaries estimated the professed worshippers of the true God, in the several islands at five hundred, among whom were several leading chiefs.

Such an increase alarmed the idolaters, and they secretly conspired to cut off the "praying people" at one blow. But just as the blow was about to be struck, the conspiracy was discovered, and the intended victims fled to Eimeo. The conspirators then fought among themselves.

The next year, Pomare went over to Tahiti, and was received by the idolaters with apparent cordiality. But they had determined to destroy him and his Christian followers. One Sabbath day, while the king and his people were assembled for worship, and while Auna (afterwards assistant in the mission at the Sandwich Islands,) was reading a hymn, some one looked out and beheld a large party of the enemy turning a distant point. "It is war!" was the exclamation. This produced a momentary confusion. Pomare, however, commanded silence, and ordered the services to proceed, saying that their trust was in Jehovah. The hymn was sung, and a prayer offered to the God of battles. Happily they had remembered the warnings given them by the missionaries, before leaving Eimeo, to beware of treachery, and had brought their arms with them. When the prayer was ended, the foe arrived. The friends of Christianity fought for their dearest interests; and when any were prevented by the nature of the ground from coming into immediate action, they knelt down among the trees and bushes, and supplicated divine aid. Their prayers were heard. The leader of the enemy was soon slain, and his party routed. Pomare forbade a pursuit, and commanded the dead to be decently buried, and the women and children to be kindly used.

married many years, and the children are, generally speaking, as healthy as those of our own country. The proportion of the sexes among the adults is three men to one woman; but among the children, the boys and girls are nearly equal; consequently the disproportion between the sexes will rapidly decrease. The parents now are remarkably fond of their children, and nurse them with the tenderest care."—*Messrs. Tyerman and Bennet's Report respecting Huahine, in 1832.*

* For an account of the *Tabu*, see *Memoir of Keopulani*, p. 15.

These lenient proceedings had the happiest effect; for the idolaters rightly attributed them to the new religion, which they said must be good. They immediately sent in their submissions to Pomare, and requested teachers. Thus was he reinstated in the government of Tahiti and its dependencies. The Georgian Islands were now all open to Christian instruction, and soon became, by profession, Christian Islands. In no long time afterwards, the Society Islands proper, were brought under the same influence, and cast away their idol gods.

Since that time, a printing press has been established in each group of islands, and numerous books in the native language, composed or translated by the missionaries, who first reduced the language to writing, have been printed, and circulated among the people.

Present Character and Condition of the Inhabitants.

Their domestic and social state has undergone a radical change. Polygamy has been abolished. Christian marriage has been introduced. The marriage vows are held sacred. The husband and wife live together, use the same kinds of food, eat from the same table, and associate on terms of Christian equality, and affectionate endearment. Children are not only suffered to live, but are cherished with great tenderness, and nurtured with pious solicitude and care: and domestic happiness is well understood, and generally enjoyed, in all the islands.

To a considerable extent, the inhabitants have been gathered into villages, for the sake of the regular preaching of the Gospel. Their houses are comfortable, being generally of timber framework, the interstices of which are wattled and plastered, and the whole white-washed. Their furniture and clothing are in the European style, so far as their means will allow. They have been taught by the missionaries to make bonnets and hats from materials which are found in abundance on the islands; and these articles of dress are almost universal. They also manufacture sofas, tables, &c., which are fast multiplying in their dwellings.

Not less than 12,000, out of the 20,000 inhabitants, can read the word of God intelligibly, considerable portions of which have been translated, printed and circulated; and 3,000 children and adults are now in the schools. Many are able to write, and some are considerably acquainted with arithmetic. So that the domestic circle is enlivened by intellec-

tual occupations, unknown a few years since.

Industry has greatly increased. Drunkenness has become rare. Theft seldom occurs. Murder is still more infrequent. The aged and infirm are kindly treated. Hospitals have been established, and charitable societies instituted, to relieve the afflicted poor. The Arioi Society is no more. Its abominations are detested. Correct views of individual rights are prevalent, and those rights are respected. Private interest is sought in subserviency to the general good; and mutual confidence pervades the community.

Their Government has received a salutary modification. It has been defined and limited by a Constitution, and exists in the mildest patriarchal form. The king and his chiefs have power only to execute the laws. It is, in fact, a government of laws. These laws have been printed and promulgated. Individual rights have been made sure. No man can be molested at pleasure, either in his person or property. Punishments are prescribed by the laws, and are proportionate to the aggravation of the offence. None can be punished uncondemned, nor any be condemned without a regular trial; and this trial is always by jury, and in an open court of justice.

Their Wars are ended. The weapons of war are neglected, and are perishing. Instead of guns and powder and ball, they seek for implements of husbandry, for clothing, for domestic utensils, for means of growing in knowledge, and in grace.

Their Religion is peaceful and holy. It teaches to cultivate the virtues of penitence, and charity, and faith; to seek the happiness of each other, and of all men; to set lightly by the world; to lay up treasure in heaven; to be holy, harmless, undefiled. By this religion the whole population is much influenced; though it is by no means presumed that all are truly pious. Family prayer, however, is almost universal: so also is secret prayer morning and evening. About 2,000 have been received into the full communion of the churches, (of which there are eleven,) and after two, three, four, and five years trial of their Christian life; and 8,000 have been baptized, a large proportion of whom are adults, who give evidence of piety, but are to be still longer tried, before admission to the Lord's Supper, and the fellowship of the churches. The communicants almost universally adorn their profession. Messrs. Tyerman and Bennet, the Deputation of the London

Society, remarked, after being sometime at the islands, that they had not met with a member of the mission churches, who, for religious knowledge and Christian character, would not be received into the Dissenting churches of England. The Sabbath is most strictly observed. The food for that day is prepared on Saturday. No labor is performed on land; not a canoe is seen on the water; not even fire is lighted in their houses. At sunrise two-thirds of the population attend a prayer-meeting, conducted by the natives. Two other public services, conducted by the missionaries, are also attended during the day.* Twenty eight houses of worship are thus occupied every Lord's day. The word of God is the man of their counsel, the guide of their lives.† Their children are brought up in the knowledge of that blessed word.‡ A missionary spirit is wonderfully prevalent.§ Eighteen natives have gone to distant islands to carry the knowledge of the Gospel, some of whom went at the peril of their lives; and they have labored with zeal, ability, and astonishing success. Several thousands have been taught to read, and two churches have been gathered, by means of their labors.

What produced this mighty and glorious change?—Was it conquest; or the arm of civil power? Was it commerce; or the introduction of science and the arts? No; it was neither of these. With the sciences, the natives of the South Seas are even now scarcely acquainted; and in the arts, they manifested no interest until Christianity gained the ascendancy. Their commerce was ever limited, and they attribute some of their most wasting diseases to their intercourse

* An extract from the Report concerning Huahine, in the notice of Mr. Ellis's visit to this country, describes the religious services during the week.

† For anecdotes illustrating their regard for the Scriptures, see extracts from Mr. Ellis's speech before the Bible Society, at pp. 210, 217 of the Herald for July.

‡ "Schools are established, where they are early taught to read the Holy Scriptures, which are able to make them wise unto salvation. Once a year, a public examination of these schools takes place, and there I have often seen a little boy, seven or eight years of age, clothed with a mat, fringed at the edges, made of the bark of a tree, wound round his loins, and a shawl of painted native tapa loosely thrown over his shoulders, stand upon his seat, and, before twelve or thirteen hundred people, repeat aloud chapters from the Testament, and other exercises, in a manner highly creditable to his industry and intellect. And while the child has thus excelled, I have seen his mother looking on with ecstasy, unable to restrain her joyful feelings. On one of these occasions, a woman was seen weeping, and on being asked the reason of her sorrow, said, 'Had you come here sooner, or had God delivered us earlier from the reign of terror, (as they call idolatry,) my dear boy might have been among that sprightly throng; but he was destroyed.'"—Mr. Ellis's address before the United F. Miss. Society.

§ See the account of the Anniversary of the Huahine Auxiliary Missionary Society, in this number.

with foreign traders. Nor does it appear, that Pomare ever made use of his authority to enforce a profession of belief in the Christian religion. The contrary is most apparent.* He used the same means, which were used by the missionaries. For three years after his conversion, the great body of his subjects continued in rebellion against him; and were the more decidedly opposed to him on account of his new religion. And their attention to this religion was secured at last, not by his conquests, nor by his power; but by his forbearance and kindness; qualities, of which he was remarkably destitute in his early years, and for which he was wholly indebted to the instructions of the missionaries. These amiable traits of character in the once savage, brutal, ferocious Otoo, the idolaters rightly attributed to the "new religion;" and by this strong light they were made to perceive something of the excellence of that religion. Thus the door was opened to carry instruction to all: and it was instruction in the plain and simple truths of the Gospel, which produced the mighty, glorious change, that we have been contemplating. The operation of no other cause can be perceived, either in producing the change in Pomare, or in his people.

Indeed, the nature of the effect, points out the cause. Such is its nature, that it could have been no otherwise produced, than by the inculcation of divine truth. The knowledge, which, the people now desire more than any other, is religious knowledge. The employments, which they relish more than all others,

* The following extract of a letter from Pomare to the missionaries, dated July 3, 1816, shews what kind of an influence he used among his subjects on Raiatea.

"The *raturas* [landholders, gentlemen, or higher class,] are inclined to hear and obey the word of God; the word of God is now growing in Moorea (Kinaea) Jehovah himself, He it is that causeth the growth of his own word; for that reason it prospers; it grows exceedingly! Many there are now that lay hold on the word of God; there are thirty four or thirty six in Atimaha of this description. There are others of the common people that are left; they pay no attention to these things; but the *raturas*, they all regard the word of God. As for Maitea, they all here—the *raturas* and common people—all of them have embraced the word of God; ninety six new ones are of this description. Not many of Haumai have as yet regarded the word of God; but Hamuna has. Hamuna is a man of knowledge; he has been hitherto a priest of the evil spirit (i. e. an idol priest); he has entirely cast away the customs of the evil spirit. I am *highly* pleased with these things; and particularly that the *raturas* attend so well to the word of God. This was my business in this journey; it was to make known to them the word of God; and behold! they have listened unto it; they have regarded it. Had it been otherwise, I should have been much grieved. To-morrow is our meeting for prayer, the commencement of the new month. Should these *raturas* ask me to write down their names, how ought I to do? Shall I write them? Write your mind to me without delay, and give me instructions how to do."—*Narrative of Mission, &c.*

more religious employments. The possessions, which they value more than all others, are of a religious nature, such as the Scriptures, the preaching of the Gospel, &c. The society, which they choose before any other, is religious society. Such effects as those being found in an individual, or in a community, especially if all exist contemporaneously, prove the existence of a powerful moral cause, or religious influence. Such an influence it must have been, that produced the great transformations in the character and condition of the South Sea Islanders. The blessing of the Almighty Spirit upon the pious instructions of the missionaries, was the true and only cause. Missionaries sowed the seed; they watered the ground: and God gave the harvest. The glory belongs to God; but the instrumental agency was theirs. It belonged to no other class of men.

We should like to proceed with remarks upon missions in general; but have not room. We close by saying, that the most natural reflection arising from the foregoing statements, is that made by one most experienced in missions to the heathen:—“*Let us not be weary in well doing; for in due season we shall reap, if we faint not.*”

AUXILIARY MISSIONARY SOCIETIES.

Review of Reports of Auxiliaries, with General Remarks on Anniversaries, &c.

SINCE the systematic plan for the formation of Auxiliaries and Associations, in aid of the Board, was proposed in the *Missionary Herald* for November 1823, more than thirty Auxiliary Societies, embracing upwards of six hundred Parochial Associations, have been organized, or newly modelled. The Agents, by whose instrumentality this has been chiefly effected, were almost universally received with kindness; their propositions obtained a respectful consideration; and their efforts have been crowned with highly gratifying success. An advance has manifestly been made in the general feeling of benevolence, and there has been a rise in the standard of Christian effort;—for which gratitude is due to Almighty God.

Very great augmentations, however, as to the amount of funds collected, beyond what has been realized in past times, are not to be anticipated at once. Yet advances in this respect have been made, considerably beyond the expectations of those most conversant

with the subject; and a broad foundation has been laid for a regular and permanent increase. A considerable portion of country, embracing a numerous and wealthy population, has been divided and subdivided into districts, larger and smaller; and every one of these districts has been committed to the care of certain competent persons, who are in some sense responsible for it. All this has been done, too, by the cordial act of the people.

Each Association is confined to the limits of a parish, or ecclesiastical society, and thus is under the fostering patronage of the minister, who is placed as a watchman in those portions of Zion. And as the Associations form a convenient method of increasing a very important species of that “CHARITY,” which it is his great business, as a minister of Christ, to cultivate, he may be expected to regard their operations with no small interest. Indeed, should his people happen to be poor, and, should they be inclined to a feeling of inability to support the institutions of the Gospel, he will be none the less anxious that the Associations should live and flourish; knowing, that while his people have earnest desires, and make great efforts, to send the Gospel abroad, they will do much to retain it among themselves. He will recollect, also, that few parishes can really afford to live without the regular ordinances of the Gospel, that therefore most can really afford to support them; and he will hence value and cherish all such institutions among his little flock, as tend to increase their moral ability for supporting those ordinances. Of these institutions, parochial missionary associations, owing to the amazing interest of the objects which they hold up before the eyes of the community, have been found not the least effectual.

In the present system of operations, much is made to depend upon the Collectors. If they do their duty, the Associations, the Auxiliaries, the Parent Institution, the Missions, all will flourish. But if they do not, all will decline. Let every one sustaining the responsible office of Collector, think of this. They have a trust committed to them, and their influence will extend to opposite sides of the globe, and will be felt by countless numbers. It is hoped their pastor will invite them to meet at his house, and will strengthen them with counsel, and animate them with motives.

Generally, subscriptions should be solicited immediately after the anniversaries of the Associations, for then larger donations may

ordinarily be obtained, than before. The reason is, that if proper attention has been paid to make the anniversary interesting, a greater impulse will be felt by the collectors, and by their patrons then, than at any other period. It is better, too, that the money be paid, if possible, at the time of subscribing, than afterwards; as, in that case, a larger period will intervene between the payment of one subscription, and the soliciting of a new one; and besides, trouble will be saved, and the money will sooner go to the use to which it is consecrated.

Far too little attention has hitherto been paid in this country to the *Anniversaries* of Societies. They furnish the best occasion for imparting new life and energy to the members; and then is the time to bring the institution into general notice, and to give it respectability and importance in the view of the people.

The *Anniversaries* of the *Associations* may be rendered interesting to the whole parish. If thought proper, let the gentlemen and ladies both hold theirs in one day. Let the clergyman previously do his utmost to excite an interest, and let him prepare himself for the occasion. Let a delegation from the Auxiliary Society be present. Let Reports of the Executive Committees of the Associations be read. Let the clergyman, and the delegation, and other gentlemen, if possible, make addresses, consisting chiefly of facts. These facts need not be new, provided they are exhibited in interesting relations, and shew the value of Christian effort, in its influence on the eternal destinies of men.

The Annual Meetings of *Auxiliaries* should be rendered as interesting and attractive, as the services of an ordination usually are. Might they not be rendered so, with the same degree of effort? Particular and timely notice of their approach should be given to all the Associations belonging to them, and to all the congregations within the connexion. Each Association should, perhaps, ensure the attendance of some of its members, by choosing a delegation; but this should not prevent the attendance of as many others as possible. Of course, the clergymen will not be absent. A deputation from the Parent Institution will be there, if contiguous Auxiliaries so arrange their anniversaries in respect to time, that several may be attended in a single tour, and thus the necessary expense of such an attendance be ren-

dered expedient. At least a month before this meeting, the Secretaries of the Associations should transmit their Reports to the Secretary of the larger Society, and from those, and from other sources, a concise, but rich Report should be prepared by the Executive Committee of the Auxiliary.

Doubtless the inhabitants of the place, where the little jubilee is held, will rejoice to entertain strangers, on so interesting an occasion; and hence none need be deterred from the celebration, by the fear of hunger, or cold, or neglect.

But when a large assembly is collected, and interest is waked, and curiosity roused; what should be the exercises?

Five printed Reports of Auxiliary Societies, whose anniversaries were held within a year, lie now before us. The Auxiliaries to which we refer, are those of the Brookfield Association, Worcester North Vicinity, Worcester Central Association, Old Colony, and Boston and Vicinity, all in Massachusetts. Only one of these Auxiliaries had a sermon preached at its annual meeting; and after the sermon, resolutions were moved, and supported by addresses. The services at the other four anniversaries consisted of a Report, and a suitable number of addresses. Which of these courses is fitted to produce, in general, the most powerful effect, we are not prepared to decide without some hesitation. We are strongly inclined, however, to believe, that five or six addresses—*short*, comprehensive, abounding in fact and animated illustration—will, with the Report, and the prayers, and select pieces of music, and a collection at the close, send the people home abundantly repaid for their attendance.

We are fully of opinion, that every Auxiliary will find its account in a judicious *Annual Publication*. We regard this as highly important. In general, whatever is worthy of occupying the time of the meeting, may be usefully printed, in some form, for circulation among the members. The Brookfield Auxiliary printed its sermon, the minutes of its meeting, an address from its publishing committee, a summary of the collections by each Association, and an abstract of the addresses made after the sermon. This, with the exception of the sermon, is the general character of the publications of the three societies mentioned next in order. They are all eminently judicious, and are fitted to answer an excellent purpose. The publication of the Boston Society is, however, the most full and

complete, containing, besides the minutes of the annual meeting, a regular and well digested Report from the Executive Committee, a concise Report from the Treasurer, a list of the Associations embraced by the Society, and of their officers, and the Addresses—which are quite equal to any others we have seen—printed at full length. Besides this, there is a list of the contributors to the several Associations, arranged alphabetically, under their respective heads. As this is, in some respects, the best model we have known, copies will be sent to the several Auxiliaries of the Board.

On the subject of publishing, annually, a particular statement of the individual subscriptions to the several Associations, as the Boston Auxiliary has done, we wish to say a few words. We can see no valid objection to this course. The expense will not be much, and will not be regarded, provided the publication will tend to increase the amount of revenue, and will help in any measure to sustain the interest of the members. Some have thought that the injunction of our Saviour, "When thou doest alms, let not thy left hand know what thy right hand doeth," militates with this practice. But this injunction evidently forbids nothing but *ostentatious* almsgiving, as all must be convinced, who examine that passage in its connexion.* We would have nothing published for the sake of getting "glory of men." But the force of right example is greatly needed in our world. And the Saviour commands his disciples to exhibit such an example. "Let your light so shine before men, that they may see your good works, and glorify your Father, which is in heaven." If the injunction, mentioned above, forbids publishing donations in a book, why does it not forbid letting them be known at all? And if all good men were to conceal their benefactions, how would they appear to use their property differently from others? Would their light shine? Would their example be salutary? Would their exhortations to benevolence be heeded? No. They would be shorn of their beams; hid under a bushel; comparatively useless. There is really no objection on this score: but if any one has scruples to publishing his donation, he can give, and he will naturally give, under the denomination of "a friend." Ninety-nine persons out of a hundred, however, have no objection to their donations being published. Nay, they would be pleased to have in their

hands a *voucher from the press*; and nothing short of that will, in the end, satisfy all, and save the Treasurers of the Associations and Auxiliaries from troublesome inquiries, and tedious examinations: for in no other way is it probable that the names of the donors, and the amounts of their particular subscriptions, will all be preserved, and thus the means be secured for showing, that every sum contributed has been rightly applied. We declare only the results of our own observations. Besides, the list will be, of itself, a memento, and will excite by way of example, and will provoke to that commendable emulation, which Paul endeavored to stir up in the minds of the Corinthians. 2 Cor. viii, 1—7; also verse 24.

These general remarks seemed to us to be seasonable, at the present time, when the Auxiliaries of the Board are about having their annual meetings.

We shall now give specimens of the spirit which actuates these Societies. This we shall do, by selecting from the publications before us, some of the resolutions passed at the annual meetings; in doing which we may possibly repeat several, which have already appeared on our pages. Afterwards we shall make a number of extracts from the Reports and Addresses.—The selected Resolutions are as follows.

1. *On Missions to the Heathen.*—That among the various branches of effort, for the extension of the Redeemer's kingdom, the work of Foreign Missions demands a liberal share of public favor and patronage.—*Worcester N. Vic. Aux.*

That we regard the promotion of Missions among the Heathen, as inferior to no other branch of Christian benevolence.—*Old Colony Aux.*

That this meeting regard the work of Foreign Missions, as one which ought to be prosecuted with ever increasing energy, till the knowledge of the Gospel shall be universally diffused.—*Brookfield Association Aux.*

That, although the obligation to send the Gospel to the Heathen does not depend on the degree of success, which attends missionary efforts, these efforts have been so remarkably blessed, as to afford great encouragement to proceed with the expectation of an ultimate triumph over the superstitious and barbarism of the heathen world.—*Boston Aux.*

2. *On the Operations of the Board.*—That the magnitude of the work, in which the churches of this country are engaged, through the agency of the Board of Foreign Missions, constitutes a powerful claim to liberal and

* See Panoplist, vol. xii, p. 80.

extended patronage.—*Worcester Central Aux.*

That this meeting regard with lively interest the operations of the American Board of Foreign Missions, and esteem it an important duty to aid the prosecution of its benevolent design.—*The same.*

That the past success and encouraging prospects of the American Board, demand our gratitude, and encourage our efforts to promote the cause.—*Old Col. Aux.*

That we regard the success, which has hitherto attended the efforts of the American Board as an occasion of gratitude to God, and as affording encouragement to the friends of Zion to proceed in the work.—*Brookfield Assn. Aux.*

That we notice with deep concern the recent deficiency in the receipts of the American Board, and regard it as an occasion for prompt and vigorous exertion by the friends of the Redeemer and his cause.—*W. N. F. Aux.*

3. *On the system adopted for raising funds.* That unity and system in the efforts of the Christian community, are essential to the prosperity of the missionary cause; and that we highly approve the plan of systematic exertions lately recommended by the American Board.—*W. Cent. Aux.*

That the method recommended by the American Board, of uniting male and female Associations as branches of a more extended system, is evidently calculated to promote the cause of missions.—*W. N. F. Aux.*

That we highly approve of the general mode of proceeding adopted by the American Board of Foreign Missions, in the prosecution of their work.—*Brookfield Assn. Aux.*

That we organize a society auxiliary to the American Board of Missions, with the determination to persevere in systematic and vigorous efforts, so long as it please God to continue to us the means of doing good.—*Old Col. Aux.*

4. *On the Means of converting the heathen, upon which reliance is to be placed.*—That divine truth, inculcated with simplicity, earnestness and perseverance, is the grand means, on which reliance is to be placed by the churches, for attaining the object of missions to the heathen.—*Boston Aux.*

5. *On the Duty, &c.*—That we regard the command of our ascending Redeemer to proclaim the Gospel of his salvation to all the nations of the earth, as imposing on us an indispensable obligation, which it must be our highest pleasure to fulfil.—*W. N. F. Aux.*

That individuals and communities, who cheerfully engage in efforts to diffuse the blessings of the Gospel, have reason to expect the fulfilment of the promise, "He that watereth, shall be watered also himself."—*Old Col. Aux.*

That indifference to the prosperity of Zion, is utterly inconsistent with love for Zion's King.—*The same.*

These resolutions passed unanimously, and must be supposed to have expressed the

views and feelings of the respectable societies which adopted them.

The extracts from the Reports and Addresses, will be arranged under appropriate heads.

Opinions respecting the mode of organizing Societies.

We indulge the hope, that the day is not distant, when, by the extension of this admirable system, not only New-England, but all the States and Territories of our Union will become one vast Missionary Republic; when, by a confederation more extensive, more harmonious, more holy in its principles and beneficent in its aim, than has ever yet existed in our fallen world, the cause of missions shall be steadily supported and carried forward in triumph to its final consummation in millennial glory.—*Worcester Central Aux.*

The plan secures to the Board an enlarged and efficient agency. It establishes not only in every town and parish, but even in every School District, an agent, and surrounds him with motives to fidelity and efficiency which will, it is believed, seldom fail to produce the most desirable results. Such an agent will feel the high responsibilities of one who is engaged in the same good cause in which martyrs suffered, in which apostles labored, and in which the Saviour himself bled and died. By the goodness of such a cause he will be emboldened in his applications, and from his personal acquaintance with each individual in his district, he will be able to apply in the most successful manner.

There is another consideration to recommend the measure here proposed. It is well known that the number who have hitherto supported the cause of missions, or who have ever been asked to do it, has been comparatively small. The constitution before you provides for an application to all. Nor can I believe, Sir, that the application will be in vain. Let the method here proposed be pursued for a few years, and I hesitate not to predict that, to withhold support from Foreign Missions will be universally deemed as incongruous with Christian character, as to withhold support from public worship at home.

Permit me, Sir, to adduce another consideration. To render complete the operations of Christian charity you must give them not only *system* and *efficiency*, but you must give them *perpetuity*. The tide of charity must be steady and permanent; like the undeviating course of some majestic river it must continue to flow deeper and broader till the knowledge of the Lord shall fill the earth as the waters cover the seas. And should the measure which the resolution before you contemplates universally obtain, I think we may regard the object, so far as permanence is concerned, effectually secured. I can hardly conceive it possible that a system like this, once adopted, should ever fail. Searing, as it will, so much efficient agency, and involving in all its circumstances so many exciting causes and motives to action—all tending to a single point, and brought to bear in a

single direction—I must believe, Sir, that unless the ordinary principles of human action shall be absolutely reversed, this system will not fail till the grand enterprise shall be crowned with final and complete success.

And may we not also anticipate from the adoption of this system the happiest results among ourselves. It will spread information of the most important nature among all our families. It will direct the attention of many to the salvation of the Gospel. By a habit of feeling and of acting for the salvation of the heathen, a deeper interest will be felt in the Gospel salvation generally, and may we not thus indulge the hope that in our own experience will be verified that sentiment of divine inspiration, *He that watereth shall be watered also himself.*

Rev. Mr. Fluke—Brookfield Assoc. Aux.

The manner in which the missionary funds are raised evinces the wisdom of the mode, and justly claims the approbation of the Christian public. The influence of judicious agents not only opens new sources of charity, but rouses the sleeping energies of the church, and brings them into vigorous and efficient operation. Still more extensive and powerful is the influence of missionary intelligence, disseminated through the medium of Tracts, Reports, and particularly the Missionary Herald. By these means thousands of moving facts are put in extensive circulation, which urge home the claims of a dying world with an eloquence, that opens ten thousand hearts, and swells the little rills of charity, that come flowing from the hills of Zion. The decaying zeal of Christians is revived, a spirit of prayer awakened, and a united church is seen on her knees pleading with God to hasten the conversion of the nations that sit in the shadow of death.—*Rev. Mr. Bond.—The same.*

I hope the admirable system of Associations and Auxiliary Societies, on the model of those formed in this city, will speedily be introduced into every part of this extensive country. The system prevails extensively in my native land, and, I believe, the greater part of the funds of the London Missionary Society, under whose patronage I labor, are derived from Auxiliary Societies, similar to the one whose objects we are this evening assembled to advance.

Rev. Mr. Ellis—Boston Aux.

On the Object, Success and Claims of the Board.

The object of the Board is such, that its success depends much on the mode of operation which is adopted. It is not to conquer nations with the instruments of slaughter and death; nor is it to gather the laurels of the conqueror, who triumphs in the destruction of his fellow men. No Sir. Instead of this their object is to alleviate the miseries of a perishing world. It is to penetrate the dark dominions of idolatry and to plant the standard of the cross where Satan, unmolested, has long swayed his cruel sceptre. It is an object, compared with which the splendid enterprises of this world sink into the shade of oblivion, and which by all holy beings will be applauded as benign and glorious.—Who will not ap-

prove such an object? Against it who will dare stand opposed?

Rev. Mr. Gaylord—Brookfield Aux.

A consideration worthy of particular notice in the *expansive* and *prospective* views manifested by the operations of the Board. *Their field is the world.* The broad, barren wastes of India first awakened their commiseration. The cry of millions ready to perish was borne across the deep, and it was answered. The bread of life was sent out, and with it a pledge of further aid. The injured, neglected tribes of our own forests have been remembered. Their children, "Poor houseless wanderers of the sylvan world," are removed from the dreary wigwam to the bosom of a mission family, and placed under the discipline of Christian schools. The eye of the Board discovered a door of entrance into the Isles of the Pacific. An ark was prepared, was freighted with the treasures of salvation, and sent forth. Before it arrived, the barbarous islanders, posted on their mountains, were waiting to hail the messengers of peace.—They have remembered Jerusalem. A voice sounded from the tombs of the prophets, "how doth the city sit solitary." It was heard, and Lebanon and Carmel now witness the labors of our missionaries. The views of the Board are also prospective. They plan not for one year or ten years, but for *centuries*. The engine, that has been set up, is designed to move onward, till the kingdoms of this world shall be given to our Lord for an everlasting kingdom.—*Rev. Mr. Bond.—The same.*

Numerous converts, in these various regions, have joined the standard of the cross, erected by the missionaries of our Parent Society, and the clear light of the Gospel is beginning to shine upon lands, over which the gloomy clouds of ignorance and superstition have lowered for ages. The feasibility of the missionary enterprise is no longer problematical; and the success with which the labors of our missionaries have been crowned, should stimulate our zeal, and induce us by our cordial co-operation and liberal contributions, to strengthen the hands and encourage the hearts of the officers of the American Board, and the missionaries under their patronage.

Boston Aux. Report.

In February 1812, with the mere trifle of *five hundred dollars* in the Treasury, the Prudential committee, with much hesitation and trembling, cast themselves upon divine Providence, and resolved to send out the first little band of laborers. That Society, whose resources were then so scanty, has already acknowledged an income of more than sixty thousand dollars, in a single year. Its missionaries have planted themselves in Bombay; on the neighboring continent, and in the populous island of Ceylon. They have visited the western wilderness, and in many and distant places erected a heavenly beacon. At their hands, the Isles of the Pacific have received the Law of the Lord. They have passed the pillars of Hercules, and established themselves in Malta—explored the banks of the Nile—penetrated the Land of Promise—ascended the holy hill of Zion, and upon the very spot, stained with the blood of

the immaculate Saviour, published free salvation, in his name, to the thousands from different nations, who, with superstitious reverence, yearly visit that consecrated place. They have, also, traversed the fertile shores of the La Plata, and scanned the Andes of South America. Under their culture we see the wilderness rapidly transforming into a beautiful garden—the uncivilized, assuming the habiliments of civilization—the savage, laying aside his fierceness, and clothed with the meekness, the humility, the forbearance, and patience of Christianity. Under their labors, we see that soil, which has been burdened with idolatrous temples and polluted with the blood of human victims, fitted up with sanctuaries of the living God, and watered with the dews of heavenly grace. Under their instructions, “queens have become nursing mothers,” and chiefs, “nursing fathers to the church.” Indeed, when I contemplate the success with which God has crowned our brethren in Ceylon—among the Western Indians—at the Sandwich Islands, and at other stations, my heart is filled with admiring gratitude, and I am constrained to exclaim, Behold what God hath wrought!

Rev. Mr. Hemenway.—Old Col. Aux.

We had made various other selections, from these publications, for insertion in this number but there is not room for them. Possibly they will come into a future number.

To the Secretaries, Treasurers, and Collectors of Associations.

CHRISTIAN FRIENDS,—After what has been said, in the preceding review, it is not deemed necessary to ask your attention to a long address. A few additional hints are respectfully offered.

1. No great public cause can be carried forward vigorously, unless by the aid of public spirit, diffused extensively in the community. Many individuals must act as though the cause were their own; and as though success were more dear to them than any private interest. What cause can be more worthy of public spirited exertions than the cause of Christ?

2. With many associations this is the second year of payment. Let it be the aim of all, that the sum contributed in each association shall be increased. In order to this, let each individual consider, whether an increase of his or her subscription is not a duty; and whether it will not be acceptable to the great Lord of missions; but especially let a diminution, in each case, be avoided if possible. Let every one shrink from it, unless, in the dispensations of Providence, the means are entirely withheld.

3. Let it not be forgotten, that much de-

pends upon the manner in which every annual call of the heathen world for assistance is heard and regarded. But few such calls will be made upon any one person. If these are obeyed with cheerfulness and zeal, missionary societies are enabled to enlarge the spheres of their operation, missionaries in the field are encouraged, wider invasions are made into the empire of darkness, and greater numbers of perishing men are enlightened, converted, and prepared for heaven. The reverse of all this is too painful to be contemplated. May it never be experienced, from a deficiency of persevering charity on the part of American Christians.

American Board of Missions.

ANNUAL MEETING OF THE BOARD.

THE American Board of Commissioners for Foreign Missions will hold its **SIXTEENTH ANNUAL MEETING** at Northampton, Mass., on Wednesday, the 21st inst. The Annual Sermon is expected from President BATES, of Middlebury College.

DEATH OF JOHN ARCH.

THE Cherokee mission has lately experienced a painful loss, in the death of JOHN ARCH, a native Cherokee, whose name is familiar to the readers of missionary intelligence. This young man has, for some years, manifested great devotedness to the cause of Christ, and rendered himself highly subservient to the progress of religion among his countrymen. He died of the dropsy on the 18th of June. We expect to give a Memoir of this interesting young man, in a future number of the Herald.

ORDINATION OF MISSIONARIES.

ON Thursday, the 25th ult., the Rev. ELMATHAN GRIDLEY and the Rev. SAMUEL AUSTIN WORCESTER were ordained in Boston, as Missionaries to the heathen. The services were performed in Park Street Church. The introductory prayer was made by Rev. Warren Fay, of Charlestown; the sermon was preached by Rev. Leonard Worcester, of Peacham, Vt. (the father of one of the missionaries;) the ordaining prayer was offered by Rev. Samuel Dana, of Marblehead; the charge, by Rev. Dr. Woods, of the Theological Seminary, Andover; the fellowship of the churches, by Rev. Horatio Bardwell, of Holden; and the concluding prayer, by Rev. Samuel Green, of Boston. Mr. Gridley is destined to the mission in Western Asia; and Mr. Worcester proceeds immediately to the Cherokee Nation.

FORMATION OF AUXILIARY SOCIETIES.

CONNECTICUT. The *South Auxiliary Society of Windham County*, was organized at Windham, on the 2d of August. The officers chosen were the following.

Rev. Cornelius B. Everest, Windham, *President*.
Gen. John Salter, South Mansfield, Dea. Roger Clark, Chaplin, Dea. Gurdon Tracy, Scotland, Luther Paine, Esq. Canterbury, and Capt. Samuel Buckingham, Lebanon, *V. Presidents*;

Daniel Frost, jun. Esq. Canterbury, *Secretary*;
Zalmon Storrs, Esq. S. Mansfield, *Treasurer*.
Mr. Gamaliel Manning, Scotland, John Barstow, Westminster, Samuel L. Hough, Esq. Canterbury, Dr. Rufus Lummis, Hampton, Mr. Elisha Williams, N. Mansfield, Dea. Amasa Palmer, S. Mansfield, Dea. Darius Knight, Chaplin, Edward Clark, Esq. Windham, and Dennison Wattles, jun. Esq. Lebanon.—*Executive Committee*.

NEW HAMPSHIRE.—The *Eastern Auxiliary of Rockingham County* was organized at Stratham, on Thursday, August 4th. A sermon was preached on the occasion by Mr. Oran Eastman, Agent of the Board, after which addresses were made by several gentlemen present. This Auxiliary includes the

Associations in Rye, North Hampton, Hampton, Kingston, Brentwood, Exeter, Stratham, and Portsmouth, in Rockingham Co., and Dover and Durham, in Strafford Co.

Rev. Huntington Porter, Rye, *President*.
Hon. George Sullivan, Exeter, Rev. Josiah Webster, Hampton, and Rev. Federal Burt, Durham, *V. Pres.*
Rev. Jacob Cummings, Stratham, *Secretary*.
Mr. T. H. Miller, Portsmouth, *Treasurer*.
Mr. Ebenezer Wheelwright, Portsmouth, *Auditor*.

VERMONT.—The *Auxiliary Society of the Rutland Consecration* was organized at Wallingford, June 29th. The following gentlemen were elected officers.

Rev. William Jackson, of Dorset, *President*.
Rev. Charles Walker, Rutland, } *V. Pres.*
Hon. Chauncey Langdon, Castleton, }
Rev. Amos Drury, N. Rutland, *Secretary*.
Hon. James D. Butler, Rutland, *Treasurer*.

These with the clergymen and Secretaries of the several Missionary Associations constitute the Executive Committee.

The usual notices of ASSOCIATIONS, must be deferred to the next number.

Donations

FROM JULY 21ST, TO AUGUST 20TH, INCLUSIVE.

I. AUXILIARY SOCIETIES.

<i>Hartford co. Ct.</i>	J. R. Woodbridge, Esq. Tr.	
<i>Barkhamstead, Fem. char. so.</i>	20 00	
<i>Canton, A. Brown,</i>	1 00	
<i>East Windsor, N. par. young men's</i>		
<i>miss. so.</i>	2 55	
<i>Hartford, N. so. Gent.</i>	110 80	
<i>Windsorbury, Gent.</i>	8 80	
<i>La.</i>	12 38	
<i>Fem. benev. so.</i>	2 75	
<i>Indiv.</i>	3 75	
	167 43	
<i>ded. expenses,</i>	5 25	162 18
<i>Rockingham co. N. H. Western Aux.</i>		
<i>so. Dea. W. Eaton, Tr.</i>		
<i>New Market and Newington, Coll.</i>	7 63	
<i>Plaistow, Gent.</i>	12 75	
<i>La.</i>	25 37	
<i>Windham, Gent.</i>	31 66	
<i>La.</i>	30 00	97 41
<i>Rockingham co. (E. part.) N. H. Aux.</i>		
<i>so. Mr. T. H. Miller, Tr.</i>		
<i>Brentwood, La.</i>	25 65	
<i>Exeter, Gent.</i>	25 00	
<i>La.</i>	37 80	
<i>So. of Misses,</i>	4 50	
<i>Kingston, Gent.</i>	7 95	
<i>La.</i>	15 00	
<i>Rye, La.</i>	12 00	125 60
<i>Total from the above Auxiliary Societies,</i>		338 19

II. VARIOUS COLLECTIONS AND DONATIONS.

<i>Acworth, N. H. Mon. con. by the Rev. Z. S. Barstow,</i>	11 25
<i>Augusta, Ga. Mrs. S. G. Hutchinson, by Rev. A. Wright,</i>	5 00
<i>Aurora, O. A 2nd friend, by Rev. J. Seward,</i>	2 00
<i>Baltimore, Md. Fem. mite so. for William Nevins, John Summerfield and Stephen Williams in Ceylon, by Mrs. E. Young, Tr.</i>	60 00
<i>Bethel Green, Ala. Coll. by Rev. W. Potter,</i>	20 25
<i>Beverly, Ms. A friend, for wea. miss. 3; mon. con. in 3d cong. so. 65.72; a lady, for Levi Parsons Oliphant at Mayhew, 30; by Rev. D. Oliphant,</i>	100 72

<i>Dorset, Ms. United mon. con. for Pal. miss.</i>	52 88
<i>Mr. T. Vose, 4th and 5th pay. for Benjamin B. Wisner in Ceylon,</i>	24 00
<i>Brighton, N. Y. Fem. ed. miss. so. by Dea. A. Thomas,</i>	20 00
<i>Brooklyn, Ct. Mrs. H. Williams, by Maj. E. Flagg,</i>	5 00
<i>Brooklyn, N. Y. Coll. in Rev. Mr. Sanford's chh. after an address by Rev. Mr. Ellis, for Sandw. Isl. miss.</i>	36 62
<i>Bucketunne, Missi. Mr. McRhea, by Rev. A. Wright,</i>	1 00
<i>Cambridge, Vt. Fem. char. so. Clara Montague, Tr. by H. James, Esq.,</i>	13 00
<i>Canandaigua, N. Y. Mon. con. by Rev. A. D. Eddy,</i>	40 00
<i>Catskill, N. Y. A young lady, given just before her decease, for Emeline Hawley in Ceylon, by Rev. Dr. Porter,</i>	100 00
<i>Charlottesville, Ms. I. Warren, Esq. by Rev. W. Fay,</i>	10 00
<i>Charlotte, N. C. Mon. con. by W. Smith, Esq., Chickasawhay, Missi. J. McFarlane, Esq. 5; other memb. of Presb. chh. 3.50; by Rev. A. Wright,</i>	8 50
<i>Columbus, N. Y. Rev. C. E. Avery, by Dea. A. Thomas,</i>	5 00
<i>Concord, N. H. La. by Mr. S. Kimball,</i>	3 00
<i>Concord, Vt. Mrs. S. F. Williams, for George Warner in Choc. na.</i>	30 00
<i>Concord, Ms. Mon. con. by Rev. Dr. Ripley,</i>	7 00
<i>Courtland, Ala. Coll. 24.12; la. 4.95; by Rev. W. Potter,</i>	29 07
<i>Danby, N. Y. Mon. con. by Rev. S. Parker,</i>	13 00
<i>Danvers, Ms. So. for ed. bea. chil. by Rev. E. Cornelius,</i>	15 00
<i>Dawfuskie, S. C. Miss M. Mongin,</i>	2 00
<i>Durham, N. Y. Village m. f. 6.65; a bal. 35c. by Rev. Dr. Porter,</i>	7 00
<i>Emmaus, Choc. Na. Donation,</i>	5 00
<i>Fairfield, N. Y. Mon. con. by Dea. A. Thomas,</i>	28 00
<i>Falmouth, Ms. Mon. con. by Mr. E. G. Parker,</i>	13 00
<i>Fayetteville, Ten. Mr. Wilson, by Rev. W. Potter,</i>	1 00
<i>Fitchburg, Ms. Mr. A. Downs, for Abel Dewne at Mayhew,</i>	15 00
<i>Frankfort, Ky. Fem. cent so. for Eli Smith at Brainerd, (rec'd for 12 Kem. money),</i>	6 60
<i>Georgia, Vt. Mon. con. by Dea. Colton,</i>	6 62
<i>German, N. Y. A friend, m. f. by Mr. E. L. Leavenworth,</i>	5 00

<i>Hanover, Va.</i> Tract so. for tracts in Bombay and Ceylon, by Rev. J. G. Hammon,	4 00	<i>Townsend, Ma.</i> Benev. so. Mr. J. Seaver, Tr. by Mr. D. Palmer,	17 25
<i>Hardwick, Me.</i> Young men's char. so. Mr. O. Rogers, Tr.	11 25	<i>Troy, N. Y.</i> Fem. mite so. for <i>Jonas Cox</i> in India, by Miss Mary Ann Douglass, Tr.	00 00
<i>Huntsville, Ala.</i> Mr. S. Hazard, 10; Mr. Miller, 2; La. for <i>Nancy Pettit</i> at Creek Path, 13; mon. con. 28.75; by Rev. W. Potter,	53 75	<i>Utica, N. Y.</i> Child in union sch. sch. for Bombay miss. 16.17; mon. con. 12.50; gent. asso. 80.51; av. of dried apples, 1.51; by Dea. A. Thomas,	111 00
<i>Ithaca, N. Y.</i> J. Whiton, Esq. by Rev. S. Parker,	2 00	<i>Walton, N. Y.</i> Mr. D. Root, by Rev. Dr. Porter,	2 00
<i>Jaffrey, N. H.</i> For miss. so. 5; a friend, 1; by Mrs. E. Parker,	0 00	<i>Warsaw, N. Y.</i> A poor widow, by C. L. Sheldon, Esq.	2 00
<i>Jewetts City, Ct.</i> S. E. White,	31	<i>Westerlo, N. Y.</i> Fem. cent. so. Betsey Myer, Tr. by Mr. G. Pincney,	6 21
<i>Keene, N. H.</i> Mon. con. by Rev. Z. S. Barstow,	3 60	<i>Westford, Vt.</i> Fem. char. so. by Hannah Wood, Tr.	6 00
<i>Kennebunkport, Me.</i> Child's friend so. for <i>Edward Warren</i> in Ceylon, by Anna Weeks, Tr.	12 00	<i>Wilmington, N. C.</i> Child in Epis. sch. school for <i>Eliza Hassell</i> in Ceylon, 12; in work. asso. for <i>Adam Empe</i> at Brainerd, 30; by W. E. Lord, Esq.	42 00
<i>Kington, Ma.</i> Mon. con. by Mr. N. Cushman, 10; a box of do. 2.40;	12 40	<i>Winchester, Miss.</i> Messrs. McRhea and McCaskell, by Rev. A. Wright,	1 41
<i>Lenox, N. Y.</i> A friend, m. f. by Dea. A. Thomas,	3 00	<i>Winchester, Va.</i> L. Hoff, Esq. by Rev. Dr. W. Hill,	20 00
<i>Little Compton, R. I.</i> Fem. benev. so. Abigail Ahmy, Tr.	21 00	<i>Winstow, Me.</i> La. asso. by Mr. Osborne,	10 75
<i>Little York, Ky.</i> Dea. Z. Hurd, Jr. by Dr. G. L. Weed,	1 00	<i>Winthrop, Me.</i> Fem. asso. Mrs. Julia May, Tr.	15 00
<i>Manchester, Vt.</i> La. asso. Mrs. N. Isham, Tr. 23; Gent. asso. Dea. A. Loveland, Tr. 21; by Rev. H. A. Parsons,	43 00	<i>Wrentham, Ma.</i> Mr. R. Blake,	20 00
<i>Mason Hall, N. C.</i> Fem. benev. so. of Hawfield and Cross Roads cong. Eliza H. McKee, Tr.	30 00	<i>Zanesville, O.</i> Coll. in Presb. chh. of Zanesville and Putnam by Dr. G. L. Ward,	10 00
<i>Middlebury, Vt.</i> P. Starr, Esq.	3 00	<i>Unknown,</i> or purposely concealed by the donor, a fem. friend, for wca. miss.	5 00
<i>Newark, N. J.</i> Youth's miss. so. for youths in the Mission College in Ceylon, by Mr. W. T. Beach, Tr. 30; J. Baldwin, Esq. 30.40;	60 80	<i>Amount of donations acknowledged in the preceding lists, \$2,284 80.</i>	
<i>Newburyport, Ma.</i> Fem. Maybew so. (of which for <i>Charles William Milton</i> in Choc. na. 30;) by Martha Knapp, Tr. 50; Capt. J. Wills for <i>Paul Tycend</i> and <i>Sarah Wills</i> in Ceylon, 30; a friend, by Rev. L. F. Dimmick, 1;	81 00	III. LEGACIES.	
<i>New Hartford, N. Y.</i> Mr. S. Wells, av. of a fruit tree, by Dea. A. Thomas,	6 00	<i>Canton, Ct.</i> Part of legacy of the late Dr. Solomon Everest, (7,616 having been acknowledged previously,) by Benjamin Ely, Esq. Exr.	100 00
<i>New Haven, Ct.</i> Rev. Prof. Dutton, dec'd, by T. Dwight, Esq. 30; coll. by Mrs. E. Baldwin, for Greek youths, 4; Prof. Gibbs, for do. 4;	38 00	<i>East Bloomfield, N. Y.</i> Mr. Eber Norton, dec'd, by Rev. A. D. Eddy,	60 00
<i>New Ipswich, N. H.</i> Mon. con. by Rev. L. R. Barbour,	5 02	IV. PERMANENT FUND FOR CORRESPONDING SECRETARY.	
<i>New Sharon, Me.</i> Fem. miss. so. by Rev. J. Peet,	6 40	<i>Winchester, Ct.</i> Mr. Solomon Rockwell,	10 00
<i>New York City.</i> Coll. in Rev. Dr. Spring's chh. after an address by Rev. Mr. Ellis, for Sandw. Isl. miss. 95.50; coll. in Mr. Seaton's sch. school, for sch. schools at the Sandw. Isl. 14;	100 50	V. MISSION COLLEGE IN CEYLON.	
<i>North Adams, Ma.</i> Mr. A. Crittenden,	1 00	<i>Baltimore, Md.</i> Fem. mite so. Mrs. E. Young, Tr.	100 00
<i>Northampton and neighb. towns, Ma.</i> For miss. so. Dea. F. S. Phelps, Tr. <i>Northampton</i> , m. f. (of which to constitute Rev. SOLOMON WILLIAMS an Honorary Member of the Board, 50;) 83.13; mon. con. (of which to constitute Rev. MARK TUCKER an Honorary Member of the Board, 50;) 83.94;	400 00	<i>New York City.</i> Arthur Tappan, Esq.	500 00
<i>Pelham, N. H.</i> Mon. con. by Rev. Dr. J. H. Church,	107 00	VI. DONATIONS IN CLOTHING, &c.	
<i>Phelps, N. Y.</i> Fem. miss. so. by Dea. A. Thomas,	8 38	<i>Acworth, N. H.</i> Four pr. shoes, fr. Mr. D. Campbell, for wca. miss.	12 00
<i>Princeton, N. J.</i> A friend, for Ceylon miss. 5; so. for ed. bea. youth, Mr. I. Beecher, Tr. 15;	5 00	<i>Boston, Ma.</i> A box, fr. a few friends, for Maybew.	12 00
<i>Quincy, Ma.</i> Fem. evang. so. Mrs. H. Cudde, Tr.	20 00	<i>Bristol, R. I.</i> Six vests, fr. a friend of Zion,	12 00
<i>Randolph, Ma.</i> Coll. after an address by Rev. Mr. Ellis for Sandw. Isl. miss. by Rev. D. Brigham, 10.30; Coll. in first chh. after an address by do. for do. by Rev. Mr. Hitchcock, 20.78;	15 50	<i>Keene, N. H.</i> A hkf. fr. a poor man, for Dwight.	12 00
<i>Richmond, Va.</i> Fem. benev. asso. Mrs. H. B. Turner, Tr. for <i>Hannah More</i> in the Cher. na. by Mr. A. Otis,	43 05	<i>Medford, Ma.</i> A small bundle, for Cher. miss.	12 00
<i>Rutland, Vt.</i> Miss E. B. Maynard, (dec'd) av. of a bonnet, by Mr. J. H. Noble,	30 00	<i>Newark, N. J.</i> A box of books, fr. youth's miss. so. by Mr. W. T. Beach, Tr.	14 00
<i>Salem, Ma.</i> Mon. con. in Tab. so. by Mr. D. Lang, 12.18; a lady, a passenger in the —, by Rev. R. Cornelius, 2.50;	14 00	<i>New Haven, Ct.</i> Clothing for Greek youths, for young la. miss. so.	30 00
<i>—, N. Y.</i> Mon. con. in neighb. of Fox y Dea. A. Thomas,	15 50	<i>Shrewsbury, Ma.</i> A box, fr. fem. char. so.	23 11
<i>—, Ma.</i> Fem. char. so. Miss M. A. Tr. 12.31; asso. by Rev. Mr.	3 00	<i>Committed to the care of Dea. A. Thomas, Utica, N. Y.</i>	
<i>—, A friend, by Mrs. Blodgett,</i>	43 31	<i>Augusta, N. Y.</i> Sundry articles, fr. fem. miss. so.	20 00
<i>—, A friend,</i>	10 00	<i>Bedford co. Ten.</i> Clothing for scholars at Creek Path, fr. ladies in Rev. Mr. Hull's cong.	30 00
	3 00	<i>Courtland, Ala.</i> Clothing fr. ladies for Mrs. Potter, and children at Creek Path.	14 00
		<i>East Bloomfield, N. Y.</i> A hkf. fr. fem. benev. society.	14 00
		<i>Huntsville, Ala.</i> Sash for mission house, at Creek Path, fr. W. Leach, Esq.; a craps dress, fr. ladies, for Mrs. Potter; clothing for <i>Nancy Pettit</i> and other child. fr. ladies.	3 00
		<i>Winchester, Ten.</i> A black silk dress for Mrs. Potter, fr. ladies; a dress for <i>Nancy Pettit</i> , fr. ladies; sfb. coffee, fr. Mr. Warren.	43 31

THE

MISSIONARY HERALD.

VOL. XXI.

OCTOBER, 1825.

No. 10.

Biography.

MEMOIR OF MR. JOHN SILK, A STUDENT AT QUEEN'S COLLEGE, CAMBRIDGE, WHO DIED IN LONDON, JANUARY 28, 1820, AGED TWENTY-SIX YEARS.

THIS young student had devoted himself to the service of the Abyssinians, on the eastern coast of the African continent. From the following brief memoir of his life, written soon after his death, the Christian scholar may derive valuable lessons.

Mr. John Silk was born in London, and resided there from his birth. Nearly six years since, when he was about twenty years of age, he offered himself to the Church Missionary Society as a candidate for the honorable office of a missionary. He had the advantage of being warmly recommended to the Committee by one of their own body; who considered him, from long and intimate acquaintance and careful observation, as particularly adapted for the office which he desired. Decisive piety, unaffected humility, and a conscientious discharge of all the relative duties of life, had endeared him to his family and friends.

The mind of Mr. Silk had been deeply impressed, at an early age, by the great truths of the Gospel; and their influence had been manifested in his habitual carriage. Anxious to do good, he engaged, on Sundays, in the duties of a Sunday-School teacher. The institution with which he was connected, consisted of five hundred children, who were instructed by fifty gratuitous teachers—all members of the Church of England. They had formed an Association among themselves in aid of the Church Missionary Society; from which Association there is now paid into the funds of the institution nearly £100 per annum.

The perusal of the Missionary Register first excited in Mr. Silk a desire to be employed in the sacred work of making known the Gospel among the benighted nations; and the manner of his application, in connexion with the facts laid before the Committee, so satisfactorily evinced his integrity, his zeal, and his promising talents, that he was accepted without hesitation.

Mr. Silk entered on a course of preparatory studies, under a clergyman in a northern county; and, in July 1816, became a member of Queen's College, Cambridge.

During his residence in the north, he had,

by too close and continued application, injured his health. In college, his diligence was still unabated. As he manifested a love for the Eastern languages, it was resolved that he should be encouraged in this pursuit. His progress fully justified the hopes which had been formed respecting him.

To Mr. Silk's pursuits and acquisitions at college, Professor Lee, who very kindly assisted him, and warmly cherished his desire to labor among the Abyssinians, bears an honorable testimony.

"During the last two years," the Professor writes, "Mr. Silk's attention had been particularly turned to the study of the Hebrew, Arabic, and Ethiopic languages.

"In the Hebrew, his progress was very considerable; inasmuch that he had conceived the wish to become a candidate for the Tyrwhitt's Hebrew Scholarship, which is to be given, in May next, to the greatest proficient in Hebrew. In this wish, I had rather encouraged him, than the contrary; as I had great reason to believe that he would be successful; and hoped, also, that the study would be the means of affording him a large stock of biblical knowledge, which could not fail to be peculiarly useful to him in his future labors.

"The rapidity with which he read some books that I lent him, made me suspicious that he read either superficially or intemperately; and, accordingly, I admonished him of my fears, on both these grounds.

"There was another thing of which it was necessary daily to remind him, which was a disposition to extend his reading to every possible subject within the range of Hebrew literature. For this end, he had stored himself with several large folio volumes on Rabbinical and other criticism. I could very readily account for this anxiety in him, which, from the intimate acquaintance that I had with him, I knew originated solely in the

desire of leaving nothing unexplored that seemed to fall within the line of his duty."

"During this course of study, Mr. Silk had carefully read the Pentateuch, twice; with the Book of Genesis in the Hebrew-Samaritan, as well as Gesenius's Dissertation on the Samaritan Pentateuch—several of the Historical Books—the Books of Job and Proverbs, with the Commentaries of Schultens, and several other critical works by that author—some of the works of Scheidius and Schroeder—the Prolegomena of Walton and Houbigant, and the *Disertatio Generalis* of Kennicott. In addition to these, he occasionally consulted the writings of Bochart, Rhenferdius, Leusden, Robertson, Bythner, Fuller, and others.

"In Arabic, Mr. Silk's progress was not so great, though he had read over the Grammar, and could construe easy passages with some facility.

"In Ethiopic, he had done more; having read the Grammar of Ludolf with care, as well as parts of his Ethiopic History and Commentaries. He had also read some parts of the New Testament, as published by Nisaelius and Petreus. He also occasionally read, and transcribed for the press, parts of the Society's Ethiopic Manuscript of the first Eight Books of the Bible. In the mean time, he had read a great part of Bruce's and Salt's *Travels in Abyssinia*; and this, I believe I can say, was a means of daily calling to his recollection a subject, which had the first place in his affections—I mean, the hope that he should one day be an honored instrument of carrying into Abyssinia the glad tidings of the Gospel. I frequently discoursed with him on this subject, and invariably found that it was one for which he had always a tear."

This variety in Mr. Silk's reading, and the ardor with which he pursued it, was, however, too much for his debilitated frame. During the long vacation, in the summer of 1819, he continued in college. The excessive heat of the weather, co-operating with the efforts which he made, greatly reduced his strength. The rupture of a blood-vessel soon after followed; and he returned to London, in the autumn, with the hope that, in relieving his attention to books, he might, by the Divine blessing, yet be restored. In this respect, however, the hopes of his friends were disappointed; as he became gradually weaker, till the 28th of January, of the present year, when his spirit returned to God who gave it.

In the season of sickness, he manifested the same steadiness of character, as he had done in his health. Possessing clear and satisfactory views of divine truth, he enjoyed that calm serenity which the Gospel alone can give. The close attention which he had paid to his studies was followed, as he complained in the early stages of his sickness, by a degree of darkness which overspread his mind. This, however, fled away, when, in the retirement of his sick chamber, he contemplated the probable result of his illness, and began to view the time of his departure as at hand. To the friend who most frequently visited him in his last illness, he expressed an entire reliance on the divine

wisdom, and an unreserved acquiescence in the divine will. Joy would beam from every feature of his emaciated countenance, when he was reminded of the freedom and fulness of the salvation which is in Christ Jesus, and of the *exceeding great and precious promises* of his word. He would join, with much earnestness, in prayer; and, as he drew near to his end, though he had scarcely strength to speak, he expressed much enjoyment of that *peace which passeth all understanding*, and which *keeps the heart and mind through Christ Jesus*. The testimonies afforded to the piety of Mr. Silk's character, and the consistency of his conduct while resident in the university, are no less satisfactory than those which are gathered from his friends at home.

His tutor observes of him, that, "during his whole college residence, he conducted himself uniformly, in the most regular and exemplary manner." One of his contemporaries remarks—"He was an example to all who were in college." Professor Lee adds—"During the literary career of Mr. Silk, I had watched, with some anxiety, the progress of his mind; and the following is the result of my observations. In his views of religion, he was clear and decided; looking for salvation and strength from the atonement and grace of the Redeemer, and living in obedience to his commands. In his manners, he was retired and unobtrusive; careful rather to exhibit his principles by kindness and patience in well-doing, than by profession or debate. His failings, whatever they were, were not very apparent; and were, no doubt, controlled by the most powerful of all principles, that of divine grace. The point most likely for him to have failed in, amidst the variety and ardor of his pursuits, was that of contracting a deadness in respect of the vital principles of the Gospel; but I know of no instance, that indicated any thing of this nature. On the whole, he appeared to me to be endued with the best powers and dispositions for the work of a missionary; and I, with many others, could not but cherish the hope, that, under the guidance of divine grace, he would be made a blessing to the church, and the means of bringing many to the knowledge of God."

In view of the early decease of Mr. Silk, the conductors of the London Missionary Register remark:

There is a lesson of caution in the death of this young student, which must not be neglected. It seems manifest, that, in his first change from an active to a sedentary life, his application to study was greater than his constitution would bear, and that his subsequent course was disproportioned to the strength of a frame which had been thus debilitated. While every conscientious student will prepare for his labors with all practicable diligence and zeal, his studies should be so regulated as not to sacrifice his health and vigor; lest the very purpose in view be defeated; and when, with an unimpaired constitution he should go forth in the service of his Lord, he should be carried prematurely to the grave.

American Board of Foreign Missions.

BOMBAY.

EXTRACTS FROM THE JOURNAL KEPT
BY MR. NICHOLS DURING HIS LAST
TOUR.

It was remarked, in the last number, that Mr. Nichols's journal of the tour he was on, when he was taken with the sickness of which he died, had been transmitted to the Corresponding Secretary. Though it is without many improvements, which a revision by its author would doubtless have imparted to it, there are portions, which will be read with melancholy pleasure by those, who feel interested in the cause, for the promotion of which this missionary sacrificed his life, and these portions we shall insert.—The tour was for the purpose of visiting and re-organizing the mission schools in the Southern Konkan.

Nov. 17, 1824. Having made the necessary arrangements for a tour, I took leave of my family. We were under deep impressions of the uncertainty of life, having so recently heard of the death of Mr. R., a young man of scarcely twenty-one years of age, whom we saw in health but a few days ago. The possibility that every parting with friends may be the last, should give solemnity to such a season.

Crossed the river to Kulwah, and proceeded round the mountains to Kousah, about seven miles from Tannah. It being near night, we concluded to go no farther. Found the patell [ruler of the place,] and many people in this village sick with the fall fever. Went to the Chouky, and talked half an hour with a company, mostly Mussulmans. They acknowledged the truth of what I said, without gainsaying. Having bound the horse near the door, and taken supper, I went in, with the boys who accompanied me, and after prayers we spread our mats and blankets on the floor, before a row of buffaloes which were tied up for the night, and lay down to rest.

18. Was much disturbed in the night by the barking of dogs, occasioned by a tiger's coming into the village. The animal, finding no other prey, carried off a dog. Arose an hour before day, and, our men being ready, we proceeded on our journey. The cold wind from the mountains, the exhalations from the tall grass, and the rain, chilled us exceedingly. Was

much impressed with the goodness of God in covering the earth with such luxuriant crops of grass and grain, as are now standing, when the former rain had been withheld, and a famine seemed inevitable. Surely it is He who gives fruitful seasons, though idolatrous men give the glory to other gods. Saw many poor travellers sleeping in the open air on the damp ground. Some of them appeared to be sick.

Arrived this day at Thulohah, about nine miles from the place where we passed the last night. It is a large town; the inhabitants chiefly Mussulmans. Stopped at the house of the patell, a very venerable old man, who, for twenty years, held a high office under the Mahratta government. He invited me into his spacious verandah, and made arrangements for what things we wanted. Many people came in, and his inquiries respecting my profession and objects, led at once to a very free and candid conversation on the subjects of religion. I was much pleased to answer his questions. He agreed in all I said respecting the unity, purity, and spirituality of the Divine Being, and the manner in which he is to be worshipped. I knew he would beforehand, and therefore hastened to the great mystery, God manifest in the flesh. "We all," said he, "acknowledge the holy Jesus to be a great prophet, and he is now in the third heaven. When our women give charity, and perform deeds of kindness, they mention the name of Mary, the mother of Jesus. We acknowledge and honor him as a prophet, and believe his Gospel. But was Jesus," added he, "a man, or was he God?" "He was God and man united," was my reply. He could hardly bear this. "If God left heaven," said he, "and came into this world, whom did he leave in his place?" I felt hurt at this unworthy and blasphemous suggestion, and said to him, "You have just now told me that God is in every place, then what is your objection? May not God be on earth at the same time he is in heaven?" To this he replied, "Jesus cannot be God and man." "But," said I, "you may as well deny the possibility of a union between your soul and body." The old man was anxious to turn the conversation.

It need, perhaps, scarcely be remarked, that the ruler, with whom the above conversation was held, was a disciple of Mahomet.

About 5 o'clock, we arrived at Panwell, and as all places, where Europeans usually stop, were occupied, the patall found me a small room, very conveniently situated, though a part of the house was occupied by beggars. After we had made arrangements for our things, I had the very great pleasure to find Manuell here, he having been sent by the brethren at Bombay to accompany me.

19. Went to the school, and made some progress in getting it in order, on the new plan. The school-room is a very indifferent one. Was much pleased to see three girls in the school. Found two of them could read, and that all of them were good scholars. Though under many disadvantages for attending school, they have made more rapid progress than the boys. Two of them I found, on inquiry, were sisters. They have no parents, and were taken, or perhaps bought, when very young, by a prostitute, who was the kept woman of the tailor with whom these girls now live. The woman died some time ago, and the girls were taken into the house of their adopted father. But I was told that they were destined to the same wretched life with their deceased mistress, and that it is a matter of moral certainty that this will be their lot, unless something special should interpose and save them.

My heart was deeply moved by this story. If ever it yearned with compassion, it was now. O my God! is there no refuge for these lambs? No hiding place from shame and misery for them in this vile world? Perhaps there is. Perhaps divine truth, which they are learning, may provide a hand of mercy, which shall pluck them as brands from the burning. I thought what might be done, and contrived to have it whispered in their ears—"Go on; learn as fast as you can. And when you are prepared to be schoolmistresses, you shall have the employment." What the motive of the master may be in sending them to school, I cannot tell. The school-teacher seemed to think lightly of the case of the girls. He believed that nothing could be done for them without the consent of the tailor.

Spent the evening in conversation with the teacher, insiating on his highest efforts to introduce and establish in his school, the plan which I had explained to him. I told him of its advantages, and assured him nothing was wanting but zeal and enterprise, to make his school flourish, and his employment honorable and profitable. Though capable of keeping a good school, he has rather a divided mind, and I fear neglects his school by attending to his medical profession.

The town is in great commotion, on

account of the arrival of Mr. D. the Resident at Nagpore, in all the splendor, which military equipage, a train of elephants and camels, and a numerous retinue, could give. Was quite astonished at the rapidity, with which the elephant, on which the gentleman rode, walked. About thirty men with torches were kept on the run before him.

20. Returned to my place, took breakfast, and prepared immediately to set off for Aptah. Very hot at noon, though the morning was painfully cold. Almost every soul in the villages through which we passed, was gone into the fields cutting rice. Just at evening, we arrived at Aptah, about thirteen miles from Panwall.

21. Rose early, went to the temple, and conversed with some people there for half an hour. Then retired to a distant grove, and had a sweet season. Returning, we sang several Mahratta hymns. In the afternoon went out into the town. Sat down with several people, and began to converse, when a company gathered round, and I talked for an hour. Only one person attempted a reply, and he was temperate in his language. Several books were requested. A school of about twenty-five boys is in this town, taught by a brahmin.

22. Went to the tank and saw the skin of an enormous snake, which must have been cast the last night. Engaged an ox to take our baggage to Pane.—Left Aptah about 9 o'clock, crossed the creek, and ascended the high hills, which gave a romantic and extensive view. Our way was very rough, and the feet and legs of the horse were cut by the stones. The ox, too, travelled slowly. Halted at a well in a shade, where we sang two hymns, and talked an hour. Arrived at Pane, about 5 o'clock, P. M. and went directly to the school, which contained thirty boys. Manuell and myself proceeded to reorganize it. The teacher and his father were very anxious for our comfort, proposing to get our food, &c. to which we consented for this evening only, as we would not be burdensome. Went to a costly temple, where many people were gathered for evening worship. Introduced conversation by inquiring, why one of them did reverence to the new moon. This led to the inquiry what the moon is. It was a fine opportunity, and I hope I improved it in a humble manner to preach the Gospel to many attentive and intelligent hearers. May God bless his own word for his Son's sake.

23. Went to the school and labored till 9 o'clock. In the mean time, ten or twelve Mussulmans, and as many Hindoos, came in. I asked the one who sat next to me, who was a Mussulman, how we could

tain the forgiveness of sin. He replied, by asking it of God." "But," said I, "one takes a Rupee from you, and then asks your forgiveness, will you forgive me?" "No," he replied, "not unless he returns it." So, I told him, God would not forgive a single sin, till the evil of it in some way, cancelled. "But," said the Mussulman, "God has appointed the great Prophet Mahomet as a Mediator, and through him will pardon sin." I then asked him what Mahomet had done to cancel the sins of men. Did he suffer for them? Did he die for them? He suffered as other men, and died as other men—for his own sins.

Mussulman. "Mahomet did not sin."

Mr. N. "Not when he killed, and was the means of killing, thousands?"

Muss. "No; he did it by command of God."

Mr. N. "This is the very thing that wants proof. Did he work any miracle to prove his divine commission?"

Muss. "Yes, he clave the moon in two, and went to heaven and returned in a single night."

Mr. N. "But who were his witnesses?"

I felt my heart enlarged to speak; I had an attentive audience; and began to show the purposes of God in regard to the salvation of man by Jesus Christ; that these purposes were fulfilled in the death of our blessed Lord; and that after him no other prophet, and after his apostles, no other revelation, has ever been, or would be given.

The Mussulmans sent for their Kajee to confound my arguments. He came, a blanket was spread for him, and he sat down by my side.

He was much inclined to ask foolish questions, such as "How did God make man?" "How could God become man?" &c. At length, after nearly two hours conversation, the people, Kajee, and all, retired. O my blessed Redeemer, would that I were more worthy of the honor, which I enjoy, of declaring thy name to this people.—Being in open air, many people called to receive books, and inquire about the Gospel. I talked almost incessantly till 3 o'clock.

25. Sat off about sunrise, though later than we intended, on account of a demur with our ox driver. It is very trying to bear with the tricking and avarice of this people. Travelled all day long, except an hour at noon, when we rested under a shade at a watering place. Had no religious conversation except with our own company. Passed many villages, which never heard the Gospel, except, perhaps, from the brethren, Hall, or Graves, when passing this way.

The last part of our way was excessively bad. The bullock and horse were every

minute in danger of breaking their legs. Being benighted, we procured a guide to take us into Nagotannah about 9 o'clock. Was afflicted with a severe head-ache, and laid down to rest without food.

26. Blessed be God for his goodness. The rest of the past night has been to me both medicine and food. Went to the school. It is the largest and best that I have yet seen on this tour. Labored all the morning to get the school sorted into classes. Wrote during the heat of the day. Find ourselves very comfortably situated in the bungalow built by government for the accommodation of travellers. This town is on the head of the creek, and on the route from Bombay to Rutnagerry, the capital of the Southern Konkan. Four hundred people died here of the cholera, in May and June last! An awful mortality among such a population. At present, fever greatly prevails, though it is mortal in but few instances. In the afternoon went to the school, and labored until night. The school has a good number of active, intelligent boys; but they want reducing to order. The teacher has made me feel more favorably disposed to Brahminical schoolmasters.

28. Went to the school, and spent two hours in catechising the boys. Began teaching the boys to sing; they have as yet done nothing at this. After breakfast, had prayer as usual; read and explained the ninth chapter of John; and made some remarks on the blessings, which God has promised to those who keep this holy day. Directed the teacher to bring several of his best boys to the bungalow to practice in singing. The boys, and pantojee [schoolmaster,] and several others, assembled at the bungalow, at about 2 o'clock. We sung several hymns. Some of the boys got hold of the tunes very readily. A Bramin came in, who professed to be a worshipper of the invisible God. He condemned idolatry, and evidently came in to please me, and please himself, by a display of his own wisdom.

29. Proceeded very early to Ashtumee. Passed a terrific ravine on the way; a defile between two mountains, which it seemed quite impossible to pass. Arrived at Ashtumee about 9 o'clock, when we found the school in full session, and in such order that the pantojee must have heard of our coming. Divided the school into classes. Found a comfortable place to stop within a few rods from the school. It would make a suitable residence for a missionary, and is for sale at a very low price.

Was much pleased with the zeal and diligence of Mannell to day. I have much evidence of his integrity in his accounts of the schools. The pantojee has consider-

able talents, but I should think he had pledged himself too far to the prejudices of the people. There is a railing in the schoolroom made to divide the higher castes from the lower. We have paid no attention to caste, in reorganising the school.

30. Retired with an aching head, in consequence of eating bad rice yesterday. Felt relieved this morning. Was in the school till nine. During the middle of the day, had a long talk with Manuell respecting the deceptions of the teachers, and the best way of securing ourselves against them. Agreed on several things, which I shall report to the brethren at our next meeting. With all the imperfections of our schools, I am desirous that we should have many more.

The fatal illness commenced on the day in which the last entry was made. With great difficulty Mr. Nichols travelled from Ashtamsee to Rawadunda, sixteen miles below Bombay. There he was visited, first by Mr. Garrett, and then by his wife and Mr. Frost, who conveyed him to Bombay, where he arrived on the 9th of December, and, on the 10th, after a sickness of eleven days, was removed from missionary toils, we doubt not to the gracious rewards of the faithful.

CEYLON.

VIEW OF THE STATION AT OODOOVILLE.

THE view of the station at Oodooville, which follows, was appended to the journal of Mr. Winslow, published in the Herald for March, pp. 78—83, and was accidentally passed by in the subsequent selections of matter for this work. Oodooville being, however, the station, where the *Female Academy* is situated, the document is most important and interesting to be omitted. It was prepared in July 1824.

Buildings.—These remain the same as the last year, except that the old Church

is partially repaired, so as to make a very convenient place for preaching. It is about 98 feet long, though only 23 feet wide. The people sit on the earth floor covered with mats, and it will contain (though not well accommodated,) 700 men sitting according to their custom. There is a pulpit of open railing, sufficiently elevated on a basement of stone and mortar, and the floor of the church (without galleries of course,) rises gradually, after leaving a circular, open space in front, so as to bring all the congregation, even when sitting closely behind each other, in full view of the speaker, and, indeed, of most in the church. A narrow aisle runs through the middle, on each side of which is a low wall. There is a pew on each side of the pulpit, and an elevation of an elliptical form in front, for the Communion table. The roof is covered with the leaf of the Palmyra, and one end is separated from a part of the building which is not repaired, by a kind of matting made of the leaf of the Cocoa-nut tree. The windows are open, and matting answers for doors. We have a small bell, borrowed from the Church missionaries; and though this house of God is not restored to its ancient state, but is so far below it, as to make us weep while we rejoice; yet we do hope, that the Lord will record his name and manifest his glory in it, in a more remarkable manner, than he ever did when hundreds and perhaps thousands flocked to this house.

Boarding School.—As mentioned in the journal, the boys at this station were dismissed to make room for the girls' establishment, and most of the girls from the other stations took their place. Some, however, not being willing to live so far from their friends, would not come, but left the mission, and four or five of the large girls remained at the stations where they were. Some small girls have been taken since the school was formed, and several, for various reasons, have been dismissed. The number now is 29, and their names, probable ages, &c. are as follows:

Caste.	Names.	By whom supported.	Age.
Vellala.	Harriet Newell,	Fem. Sew. Soc. Salem, Mass.	9
Do.	Betsy C. Pomeroy,	Rev. J. L. Pomeroy, Worthington, Mass.	11
Do.	Fanny Hall,	A friend in Middlebury, Vt.	10
Do.	Sarah Woodhull	Ladies Ceylon Soc. Freshold, N. J.	9
Do.	Susan Huntington,	Ladies in Boston, Mass.	8
Do.	Maria Hutchinson,	Mrs. C. Hutchinson, Woodstock, Vt.	7
Do.	Louisa Hawes,	Soc. young Misses, Hartford, Con.	8
Maddeperdy.	Elizabeth Appleton,	Fem. Ben. Soc. Brunswick, Me.	11
Vellala.	Mary Sweetser,	Fem. Cent. Soc. Athol, Mass.	11
Do.	Jane Smith,	Col. L. Penson, (support withdrawn.)	8
Maddeperdy.	Fanny Baker,	Sister Circle, Brad. Acad. Mass.	10
Vellala.	Martha Ramsay,	Fem. Mite Soc. Baltimore, Md.	7
Do.	Mary Dayton,	Fem. Juv. Hen. Soc. Granville, N. Y.	6
Do.	Elizabeth McFarland,	Fem. Ass. Concord, N. H.	8
Do.	Elizabeth Nichols,	Soc. in Bombay, India,	7
Cherty.	Joanna Lathrop,	Char. Box and Knitting Soc. Norwich, Con.	6
Vellala.	Lucy Emerson,	Thomas Emerson, Norwich, Vt.	7
Do.	Huldah Perly,	M. Perly and R. Fessenden, Bridgton, Me.	7
Corey.	Mary H. Huntington,	Newell Soc. Bridgewater, Mass.	6

Caste.	Names.	By whom supported.	Age
	Charlotte Burnell,	Mrs. B. Burnell, Cazenovia, N. Y.	9
	Ann Kent,	Fem. Mite Soc. Baltimore, Md.	10
	Susanna Hookwood,	Fem. Asso. Whitesborough, Mass.	10
	Maria Montgomery,	Fem. Mite Asso. Baltimore, Md.	6
	Margaret Thompson,	Ladies, Princeton, N. J.	6
	Mary Reed,		6
	Sarah Wills,	Capt. J. Wills, Newburyport, Mass.	5

There are three girls who are not named, being still on trial, and two are absent from the school, to whom names have been given, and who may return; but as their return is uncertain, their names are not entered.

These scholars are all under the immediate care of a Portuguese woman, night and day, and are more or less in our house, though generally in a separate building appropriated to them exclusively. A day with them is generally spent as follows. At about a quarter before 6 o'clock, the bell rings for them to rise, and all are required to get up, wash, and prepare for prayers. At 6, the bell rings for prayers, after which they have time for their private devotions, before they take their congee, or cold rice, for breakfast. School begins at 8, when they go to their Bungalow, and are under a Tamul teacher, learning to read, write, &c. until 11 o'clock, when their lessons are recited before Mrs. Winslow. It is designed that they shall attend, as they become sufficiently advanced, to Arithmetic and Geography; but as yet none have commenced the second, and only one the first of these studies. Some of them have employed a part of their intermission seasons in learning to read English a little, but this does not come into their regular studies. They take their rice and curry at 1 o'clock, and at two are assembled in our verandah in classes, under the care of Mrs. W. to sew, knit, twist thread, &c. until half past five, when they are dismissed for the day. At candle-lighting, the bell rings for evening prayers, after which they have their supper of rice and curry. During the evening, if there is no meeting, the eldest read the Scriptures, or some other profitable book. During a part of the day, two or three of the girls are employed, by turns, in pounding rice for their food, and some other labor about the house, principally to give them habits of labor and industry. On Saturday they all bathe, put oil on their heads, and receive a clean cloth and jacket for the Sabbath. They likewise change their dress once besides, during the week. Their dress consists of a loose jacket with sleeves, and below that a piece of cotton from a yard and half to three yards in length and one in breadth. Such of the girls as have them, wear, at times, beads on their necks, and jewels in their ears; and when they are newly dressed, their

appearance is not only decent, but neat. A Bible Society has been formed in the school, and the girls, in order to pay their subscriptions, deny themselves one meal each week.

Harriet Newell is the most forward girl in the school, and seems capable of learning any thing, which it might be desirable for her to know. Her disposition is amiable, and we hope well of her piety. She is about the middle size, and interesting in her appearance.

Betsy Pomeroy is older than Harriet, and has more character, though she is not so forward in her studies. She is indeed uncommonly discreet, and gives us more satisfaction in her whole deportment, than perhaps any other girl. She is rather tall, but not large, and has, almost uniformly, a serious appearance. Considering from whence she was taken, (from a house where an evil spirit is worshipped,)—what she now is, (hopefully pious,)—and looking forward to what she may become; we see, in her case, an instance of good effected, which ought to be exceedingly encouraging to all, who are engaged in this heavenly charity.

Fanny Hall is not less interesting, and indeed, in her appearance she is more so, than the two first named. She is uncommonly pleasant in her manners, and by no means backward in her studies. In her religious feelings, she is distrustful of herself, and appears humble.

Sarah Woodhull makes good progress in her studies, and is amiable in her manners. Her disposition is very good, but she does not give so satisfactory evidence of piety, as either of the above named.

Susan Huntington continues in general to deserve the character formerly given of her, and we hope indeed a better character. She is much altered, if not truly converted; though a very playful habit often gets too much the better of her seriousness.

Maria Hutchinson is uncommonly forward, for her age, and is one of the most laughing, pleasant little things, that is often seen among black or white. She professes to be seeking the great salvation.

Louisa Hawes is attentive, steady, and diligent in her studies, &c. and gives some evidence of having chosen the good part, which shall not be taken from her. On a visit home, some time since, she openly professed her love to Christ, though her

parents opposed. She even went so far as to pray before them and others.

Elizabeth Appleton continues to do well, though she has not so active a mind as perhaps either of those above mentioned. She is, however, before most of them in needle work, &c. and appears sincere in her religious professions.

Mary Sweetser is naturally a girl of hasty temper, and is not very ready to learn. She seems, however, much changed since the awakening in the school. Her temper is improved, and her attention, especially when religious subjects are brought before her, is more fixed, and turns to more account, than that of most girls of her standing.

Jane Smith is very small for her age, and backward, considering the time she has been under instruction. She, however, is not unpromising. She is serious and sometimes appears pretty well.

Fanny Baker. This girl has lately suffered with the jaundice, which in this country, is destructive to mind, as well as body. It gives her a dull, heavy look. She is, however, well disposed. She is a daughter of Condon, a member of our church, and has been baptized. During the awakening she has been serious.

Martha Ramsey and *Mary Dugton* are much alike in their standing in the school, and not dissimilar in their appearance. They are neither very forward, nor very backward, in their studies, and stand about at mediocrity in other respects.

Elizabeth McFarland is about the middle size, very pleasant in her appearance, and on the whole a promising child, though some of her early bad habits still cleave to her. She professes to have some concern about her soul, but does not give any decided evidence of a real change of heart.

Elizabeth Nichols is a child of good mind, and has a pleasant countenance. She is supported by the girls of Mrs. Nichols's boarding school at Bombay.

Joanna Lathrop deserves the pleasing character formerly given of her, with this addition, that though a very little girl, she seems very much in earnest in religious things, even so much as to be remarked by all in the school.

Mary H. Huntington continues in many respects a promising girl; but she has been of late somewhat affected with the jaundice, which injures her.

Charlotte Burnell is a promising and serious girl, very sedate and correct in her deportment, for a child of her age. She is a daughter of the Agah, who has the care of the girls.

The other girls in the list, are either so young, or have been so short a time in the school, that no particular account of them seems at present necessary. In general

it may be said, that none are retained in the school, who do not, after a sufficient trial, appear promising; and though some of them may disappoint our hopes, and prove unworthy of the charity of those who support them, there is reason to hope that many may make good improvement under their privileges; and some at least become ornaments to the Christian name; elevate the character of their sex here, and shine as lights in the midst of this heathen darkness. Let them be remembered in the prayers of all, especially of the sisters and mothers in Israel.

Native Free-Schools.—There are ten schools now attached to this station, in the following villages, *Mallagum*, *Oodoorville*, *Santillepey*, *Chunagum*, *Erneville*, *Makerty*, *Saverdy*, *Oodoorville*, (low cast) *Oodoorloo*, and *Annoengtay*. These are set down in the order in which they were established. Most of them are in a flourishing state, and some of them rather large. There are in all about 25 girls, but there is no school for girls exclusively. The school at Erneville is named the *Colchester School*, to be supported by a society for that purpose in Colchester, Con. It has an average attendance of about 50 boys, who make good progress in their studies. The teacher is an old man, who was formerly employed by the Dutch, in teaching the government school at Oodoorville. We shall, I hope, hereafter be able to give some more interesting particulars concerning the school to those who generously support it. These schools are all conducted in much the same plan as they were last year, and as they generally are in the mission. They are all visited, and the account of the lessons learnt is taken, weekly; and according to the number in the school, and their attendance at church, the master is paid. These masters generally receive something less than two Spanish dollars a month. Every three months we have a quarterly examination, when the scholars all assemble at the station, and are examined in the studies of the past quarter. At the last examination, about 350 scholars came together. This number is, however, less than the average attendance, as many small boys in the school never come so far from home.

Preaching, &c. The native preacher at this station, *Malleappa*, having left in December,* and no native assistant coming into his place, until very recently there has been a deficiency in the amount of preaching, compared with former years; though this has been in part made up by my having myself more facility in the native language, which has rendered an as-

* See number for May, p. 124.

stant in the labors immediately at the station, less necessary.

The labors of a Sabbath are as follows:—prayers with the boarding-school and family at sunrise—attendance in the Sabbath-school from 8 to half past 9 o'clock—public preaching in the church, commencing at 10, after which, until 12 or after, a meeting in the virandah for all such as may wish to inquire further concerning the sermon, or be more particularly addressed. This finishes the morning. At 3 o'clock is preaching again, or an exposition of Scripture at the station, and at 5 o'clock is preaching at some of the school bungalows. The evening is spent principally in hearing the girls of the school recite their Sabbath lessons, and in enforcing upon them the great truths of the Gospel. Though little is done on the Sabbath, and much less on the other days of the week, compared with what need to be done, yet it will appear, by a few extracts from my journal, but more especially from accounts previously forwarded from the mission, that here, as at the other stations, the word of God has not returned void. There are several who give pleasing evidence of a saving change; and some others who are inquiring what they shall do to be saved. May the great and good Shepherd gather them all as lambs in his arms, and carry them in his bosom, and may he, who is able to keep them from falling, present them at last spotless before the presence of his glory with exceeding joy.

TILLIPALLY.

THE Herald for August, pp. 238—240, gave some account of a part of the youths in the Boarding-School at Tillipally. In addition to what is there stated, it should be remarked, that *Samuel J. Mills* had been removed from that school to Panditeripo; that *James Hutchinson* and *N. W. Raymond* had absconded; that *J. B. Lawton*, *Ellingwood Jenks*, and the boy bearing the name of *Ladd*, had been dismissed; and that *Cyrus Mann* had been taken away by his mother, who had removed to Trincomalee.

PALESTINE MISSION.

JOURNAL OF MR. KING.

(Continued from p. 106.)

Residence at Jaffa.

May 12, 1824. One of the Arabs, to whom I spoke last Sabbath, called, and requested me to go and speak to them again, saying, that there were several assembled to hear me.

I accordingly went, and found a little company of fifteen or sixteen persons, whom I addressed from John iii, 14, 15. "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in him, should not perish, but have eternal life."

All were attentive, and I felt an unusual degree of joy. At the close, I kneeled down, and, for the first time, offered a prayer in Arabic. Some of the Arabs kneeled with me, and, while I was praying, smote their breasts, and cried out, "Lord have mercy upon us;"—with how much sincerity, I know not.

We all devoted this day to fasting and prayer. In the evening, I preached (as preparatory to the communion,) from Rev. ii, 1—7.

The object of my discourse was, to shew "that Christian ministers, and Christian churches, may do and suffer much, and yet be wanting in the fervor of their love."

16. Sabbath. We united in celebrating the death and sufferings of our Lord and Saviour Jesus Christ. Mr. Fisk administered the bread, and Mr. Cooke the wine.

During the communion, the Arabs who assembled last Wednesday, sent to me, saying, that they were again assembled, and wished me to come and preach to them.

After the communion I went, but found that several, having waited for me a long time, had gone away.

To the few that remained, I read and explained some of the ten commandments. At the close, they requested me to pray with them, as I did before. So we all kneeled down together, and united in prayer.

22. We devoted this day to fasting and prayer, with special reference to our work—the difficulties we have to encounter—the American Board—an increase of laborers—the Colleges, and Theological Institutions of our country—and the American churches.

Residence at Der el Kamer.

June 4. Went with Mr. Cooke to Der el Kamer. On the way conversed with forty or fifty persons (Christians and Druses,) on the subject of religion. Took lodgings with my friend Domani, who, with his family, received me very cordially. In the evening, many of the Arabs called to see me.

5. In the morning, an Italian physician called. With him Mr. Cooke and myself had a very long discussion about the distribution of the Bible. In the evening,

many Arabs called, among whom were four priests of the Greek Catholic church. With all of them we conversed on religious subjects.

6. Sabbath. People were calling to see me almost the whole day, and I had frequent opportunities of speaking to them of Jesus Christ and his Gospel. Among others, were Aboona Yoosef, and a priest from Zook with whom I conversed much.

In the evening, Aboona Mina, with whom I had a dispute last year, called and spent two or three hours in conversation about the distribution of the Bible, the British and Foreign Bible Society, the Apocryphal books, missionary exertions, and the millennium.

8. In the morning, Aboona Girgins, a Greek Catholic priest from Barook, a place about three hours distant from this, and on the road to Damascus, called to see me. Had some conversation with him about the Bible, which we distribute. He observed, that the Jews were much pleased with it, but the Christians were not. I asked why? He replied, that it was defective. This brought up the subject of the Apocryphal books, which we discussed for some time. At last we came upon "tu es Petrus," and he affirmed, that the Bible said, Peter was the head of the church. I then gave him my Bible, and asked him to show me the passage. After searching a long time, he closed the book and went away.

In the afternoon called on Aboona Germanus, the Superior of the Maronite priests in this place. He received me with the same kindness and attention, as he did the last year; introduced me to some of his people, telling them, that I was a very great man, and knew all things, and that I was his particular friend. He also called in father Paul, a priest under him, and told him what a great man I was, and requested him to talk with me about grammar.

Returning to Signor Domani's I found Aboona Saba, from Der Mokholles. He is one of the two Superiors of the Greek Catholic convents, and was often mentioned to me last summer, as being one of the most learned priests on Mount Lebanon. At that time, it was repeatedly said, "Go and dispute with Aboona Saba, in our presence, and if you convince him, we will embrace the doctrines which you preach."

Though an Arab, he speaks Italian very well, having spent ten years in the Propaganda at Rome.

Conversation with an Arab of the Roman Church.

On my entering the house, he arose and, after the usual salutations, I sat down by

his side, and addressed him in Arabic. He in reply spoke in Italian, and asked me some questions about my country, saying, that the discovery of America has been of great injury to the cause of religion.

"Pardon me," said I, "I think quite the contrary—that it has been of great use to the cause of religion."

Aboona Saba. "Infidels have said, that the savages are not men, not the children of Adam; and this has done harm to religion."

Mr. K. "We have no doubt, that they are men. They have all the qualities of men. We teach them to read and write. We teach them the word of God. And many of them receive Jesus Christ as their Redeemer, and rejoice in his love."

Aboona S. What are the different religious sects in your country? Are they Lutherans, or Calvinists?—and what is the difference between these two?

Mr. K. "Many of the different sects in our country differ only in some forms of worship. Of Roman Catholics, we have but very few."

Aboona S. "Then you are Protestants?"

Mr. K. "Yes Protestants."

Aboona S. "You have protested against the true Church?"

Mr. K. "No, we have protested against the errors of the Church."

Aboona S. "Errors in the Church? No, No. There are no errors in the Church. Old things are certainly better than new."

Mr. K. "Surely; and for that very reason, we protested against the errors of the Romish Church, which were new, and returned to the ancient system, such as existed in the first ages of the Church, among the disciples of Christ, and took the Gospel and the Old Testament for our guide; which were of old."

Aboona S. "Eh,"—and after a short pause added, "What system of Theology do you study?"

Mr. K. "The Bible."

Aboona S. "But what Book of Theology have you, which is of authority?"

Mr. K. "None but the Bible. We take no man for authority? We study the Bible in the Original Languages, and then consult twenty, fifty, or a hundred Commentaries, written by men of different sects, to see what they say; but no one is of acknowledged authority."

He then questioned me with regard to the course of study pursued in our Colleges, and did not seem disposed to enter upon any contested point in doctrine.

So the greater part of the evening was spent in conversing about Grammar, the Druses, and the war between the Greeks and Turks, except that, now and then, I threw in an episode on the depravity of man, the necessity of regeneration by the

Holy Spirit, and my belief that the day is coming, when the name of Jesus shall be known and adored by all, that dwell on the earth.

9th. In the morning, Aboona Yoosef, called, and I asked him about the order of the Maronite Patriarch, with regard to our books. He said, that an order came from the Maronite Patriarch to destroy all the books, which the English had distributed; but that neither he, nor the people here, would obey it; that one day, he saw a man tearing one of our books in pieces, and told him he was a fool so to do. "Why," said the man, "is it not a bad book?" "No," said Aboona, "it is a good book and correct." "How should I know?" said the man.

Aboona Y. also observed to me, that he had one of the books himself, and that the people here generally, who have them, will not give them up, or destroy them.

Conversation respecting the Maronite Patriarch's Order.

Soon after he went away, Saad Ibr Bas, the Maronite, mentioned in my journal, last winter, called to see me.

Saad Ibr Bas. "I suppose you have heard from Hanna Domani, about the Patriarch's Order."

Mr. K. "Yes, I heard, that he has sent a general order to the Maronite Christians on Mount Lebanon, to burn, or destroy all the Bibles, all the books, which the English have distributed among them."

Saad. "True."

Mr. K. "Why that?"

Saad. "News came to him, that some of us had taken your books, and he feared they might do harm, and prohibited them."

Mr. K. "Are they not the word of God?"

Saad. "Yes, and I told one of our Bishops that I had read your Bible, and found it, word for word, like the one printed at Rome, and asked him, whether it made any difference where the book was printed provided it was the word of God? and he said, No. I then said to the Bishop, 'Suppose this book was printed by a bad man, for instance, a Moslem, and he should give it to me, where would be the harm for me to receive it, and read it.' The Bishop replied, 'You might receive it from the hand of a Moslem, but not from the English; for if people should receive these books from the English, they would become favorably disposed towards them, and look on their books, and say, *Ah, Inglis tygeb*, the English are good, and be led away to embrace their faith, and leave the true Church.'"

Mr. K. "Who was that Bishop?"

Saad. "Abd Allah."

Mr. K. "Then he thinks the Bible might be the means of bringing you out from the Romish Church—from under the Pope?"

Saad. "Yes."

Mr. K. "It is very possible. It brought out my forefathers from that church. For the moment they got the Bible, to read and search for themselves, they saw that the Pope and his Church were in many errors, and they determined to return to the simplicity of the Gospel, and to take that as their guide."

Saad. "We cannot do this."

Mr. K. "Thousands in Europe came out from the Romish Church, though, in so doing, they were obliged to pass through fiery tribulations, flames, and death. They were determined to read the Bible, and to follow Jesus Christ, and it is your duty so to do, although you should be put to death in consequence of it. You ought to obey God rather than man. Jesus Christ says, 'Search the Scriptures;' and your Patriarch says, 'No.' Which ought you to obey?"

Saad. "We cannot disobey our Patriarch."

Mr. K. "What is your Patriarch? What is the Pope himself? A bit of clay! What are all the Kings and Emperors of the earth? As a drop in the bucket, or the small dust of the balance, in the presence of Him who made the heavens and the earth, before whom you, and your Patriarch, and the Pope, and all the nations of the earth, will soon be gathered to be judged. Your Patriarch may do you harm; perhaps he may be able to take away your life: but fear not them, said Jesus Christ, who have power to kill the body only, but fear Him who is able to destroy both soul and body in hell.—Whom do you choose to obey—God, or man?"

Saad. "St. Paul said, we must obey the powers that be, and that they are ordained of God."

Mr. K. "Yes in civil matters. But did Paul obey the powers that were, when they ordered him not to preach Jesus Christ? Did Peter and John obey the great men, when they were commanded to speak no more in the name of Jesus? The priests, the rulers, the elders, the scribes, and Annas the High Priest, and all his kindred, called Peter and John before them, and strictly threatened them, and commanded them not to speak at all, nor teach in the name of Jesus. But what said Peter and John? 'Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.'—You are now in a similar situation. Your High Priest orders you to destroy the word of God. He is an enemy to God and his holy word; an enemy to Jesus Christ and

his Gospel; and you ought to disobey in the thing which he has commanded."

Saad. (To the wife of Domani.) "What can we say? I wish he could have an interview with the Patriarch." (Then turning to me,) "Why do you not go and talk to the Patriarch?"

Mr. K. "I cannot spend time to go and see all, who oppose the word of God; nor do I think it my duty to go and see them. St. Paul, when he heard of any one opposing the truth, did not set out immediately to go and see him, he kept about his business, preaching the Gospel. I bring the same Gospel which he preached. I distribute the sermons of Peter, and Paul, and John, and of Christ himself, and your Patriarch is afraid that they will be the means of bringing you out of the Romish Church. If these should bring you out of the Romish Church, it is better that you should come out, than remain where you are."

Mr. Cooke. "Why do you have English gold thread interwoven into your Abba? Your Patriarch will perhaps denounce you, as putting heretical thread in your garments, and so spoil your trade."

Mr. K. "Yes you may look on your garments, and say 'Ah, the English are good,' and so become favorably disposed towards them and at length embrace their faith."

Saad. "What is your object in coming here to distribute the Bible so cheap? What leads you to do this?"

Mr. K. "The same that leads me to give a poor, blind beggar in the streets a few paras. I see him poor, and blind, and miserable, and my heart is moved with pity towards him, and I give him food. In the same manner, I see you here spiritually blind, and poor, and dying with hunger, and I come to put into your hands the bread of eternal life. What motives had the Apostles for going about and preaching the Gospel? Christ commanded them to preach the Gospel. The command of Christ is binding on us. Why did Christ come into the world to save sinners? What did he do for us? He laid down his life; he sweat as it were drops of blood; he bore our sins; he died to redeem us; and shall not I be willing to leave my country and friends, and come here, and give you the Gospel, though I may do it in the midst of opposition, and perhaps of death? Shall we not be willing to give a little of our money to make known the love of him, who laid down his life for us?"

Saad. "Is it possible that you have no other object, than the glory of God?"

Mr. K. "No other. We see you in ignorance, and we hope to enlighten you. We see you without the word of God, and we come to give it you."

Saad. "What shall we say?"

Mr. K. "What could have been our

object in what we did for the Syrian Patriarch Giarve? He came to England. The English gave him money, a large sum of money, and told him to go and print the word of God, on Mount Lebanon. An American gave him a press, which was worth some hundreds of dollars. Had they, think you, any interested motives?"

Saad. "No. But did the English do this?"

Mr. K. "Surely; and for the express purpose that you might have the Bible. It is now five years, since he was in England. I called on him the last summer, and asked why he did not print the word of God. He said, he had a sight to do as he pleased. He has not as yet printed the word of God, and we come to give it to you. What does he do? Prohibits us from distributing the books, which we expected him to print." (I had been informed, that he had issued an order similar to that of the Maronite Patriarch.) "We know Giarve, who he is, and your Patriarch now joins him. They are like the Pharisees of old, who would neither enter the kingdom of heaven themselves, nor suffer those who were entering to go in."

Saad. "What the Syrian Patriarch did, was not right, but our Patriarch is not with him."

Mr. K. "Your Patriarch does not give you the Bible himself, and he tries to hinder me from giving it you."

Saad. "O yes, there are books printed at Rome."

Mr. K. "What should you say, if bread here were a hundred dollars a loaf? Could the poor man, who has not five paras, purchase for himself? Must he not die with hunger? Should I come, and offer you a plenty of bread, at two paras a loaf, or for nothing, and your Patriarch should give orders that no one should receive bread of me because I was a bad man, and at the same time keep up the price of the loaf at a hundred dollars? Would you think he was doing right?"

Saad. "Surely not."

Mr. K. "The Romish edition of the Bible is at least a hundred piastres. Your poor people cannot purchase it. I come and offer it cheap. I offer what you yourself acknowledge to be the word of God, and your Patriarch prohibits it. But, Sir, the word of God will run and be glorified, and neither your Bishops, nor your Patriarchs, nor all the powers on earth, can stop it. The stone, cut out of the mountain, is destined to fill the whole world, and we be to the man, who shall dare to oppose its progress! It will crush under its weight your Bishops, and Patriarchs, the Pope, and Satan himself—every principality and power in the universe, that shall attempt to resist it.

"And, Sir, this is not a thing of indif-

ference. You, and I, and your Patriarch, in a few more years, shall stand before God, and give account to him of this matter. And when the Son of God shall demand of you, why did you not receive my word? Will he take as an excuse,—‘Ah, I feared the Patriarch!’ or, ‘I feared the Pope!’ Will he not say to you—has he not said to you, ‘He that is ashamed of me and of my word, of him will I be ashamed before my Father, who is in heaven!’ Are you not taught to obey God rather than man?

“The Jewish Church was the Church of God. In the times of Christ, the priesthood united in excommunicating any one, who should believe in Him, just as your priesthood, at the present day, threaten to excommunicate any one, who shall receive the word of God. Christ did not teach the people to fear such an excommunication, but commanded them to profess him openly; and pronounced a blessing upon such as should be persecuted and excommunicated for his sake. What your Patriarch has done is no new thing. Men have always been opposed to what is good. Said Stephen to the Jews, ‘Which of the Prophets have not your fathers persecuted and slain?’ They slew the Prophets; they slew Christ; they persecuted his disciples. The Roman Catholic Church has, in like manner, by order of the Pope, persecuted and slain millions of the followers of Jesus.”

Saad. “They do not prohibit us from reading the word of God; but simply that of your printing.”

Mr. Cooke. “Why do they not give it to you then, themselves?”

Mr. K. “Truly. If they would furnish you with the Scriptures, we should be glad. All we wish is, that you should have the word of God. We gave Giarve money for this purpose, and five years have passed away, and nothing is done. We should not wish to come here, and expose ourselves to a thousand fatigues and hardships, in order to give you the Bible, if your priests would but furnish you with it. No. The fact is, they do not wish you to have the Bible. They wish to keep you in ignorance, in blindness. They are blind themselves, and if you follow them, you will both fall into the ditch.”

Saad. “But the Church is of authority—thou art Peter, and upon this rock will I build my church.”

Mr. K. “Yes, you profess to be built upon St. Peter. Why do you not obey him? He says, you would do well to take heed to the Scriptures, as to a light shining in a dark place. Those, who profess to be the successors of St. Peter, at the present day, seem to think otherwise.”

Saad. “St. Augustine said, that if the

church should say, that the Scriptures were not good, he should say so too.”

Mr. Cooke. “St. Augustine did not say that. He said, indeed, that if the church had not received the Scriptures, he would not receive them. We act upon the same principle. For instance, if the church at Corinth had not received St. Paul’s Epistles, at the time they were written to it, we should have no ground upon which to receive them afterwards. But the Romish Church does not act upon this principle. She receives, as Jewish Scriptures, books which the Jewish Church never did receive.”

Mr. K. “Like St. Augustine, we receive the Scriptures on the testimony of the Church, but not the present Romish Church—the primitive Church—those whom you call saints, and who recommended to all to read the Scriptures. If the Romish Church should condemn the Bible to day, that would be no reason why it should be rejected.”

Saad. (To the wife of Domani.) “I wish we could get the Patriarch here to talk with him?”

Mr. K. “I should be glad to see your Patriarch, and tell him all that I tell you. He has not the least reason for what he has done.”

Saad. He was obliged to do what he did, having received orders from the Pope to that intent.”

Mr. K. “He ought to have done his duty. He ought to obey God rather than man. Supposing he should order you to kill me, ought you to do it?”

Saad. “I hear that the English have purchased, in Casserwan, some copies of the Scriptures printed at Rome, and burned them.”

Mr. K. “That is a lie of some son of him who is the father of lies, and was a liar from the beginning. Any Englishman who should do this, would be accounted a madman. The English do not even burn the Koran.”

Saad. “A lie?”

Mr. K. “Yes—a lie from some son of the father of lies.”

Saad. “You will recollect that I bought several books of you, last year, and among the rest three Bibles. One of these, I kept for myself; one I gave to my partner in business; and the other I sold to a Maronite, who, after the Patriarch’s order was issued, returned it, and requested me to take it, and give him back the money, which I did. Will you take that back and pay me the money?”

Mr. K. Have you got the Bible, which I let you have still?”

Saad. “Yes.”

Mr. K. “What, in defiance of the Patriarch? Have you not burned it?”

Saad. "No. It is correct—it is the word of God, and I cannot burn it. I have told the Patriarch, that if he will give me a Bible, which he approves, I will give up this."

Mr. K. "As you have two on your hands, I will take back one, the other you must keep."

Saad. "That I wish to do; I only wish to give back the one, which was brought back to me, as I shall not now be able to sell it."

The above discussion, though carried on with much earnestness, did not seem to produce any ill temper on either side. Saad parted with me, as with a friend, and seemed to go away with the impression, that his Patriarch had taken a wrong step, in prohibiting the Bibles which we distributed.

SANDWICH ISLANDS.

MOWEE.

Progress of the Mission at Lahinah.

THE journal of the mission at this station, published in the Herald of last month, will naturally excite some curiosity with respect to the subsequent progress of instruction on the island of Mowee, and of the interest in learning thereby created. This curiosity will be in some measure gratified, and, at the same time increased, by the following paragraphs of a letter from Mr. Stewart to the Corresponding Secretary, dated Dec. 10, 1824, full nine months later than the last date of that journal.

In one of my communications last spring, speaking of the fresh excitements, which often suddenly arise in the minds of the chiefs and people in favor of the *palapala*, and the objects of the mission, I recollect comparing them to the successive ripples of a flowing tide, which, though followed by a corresponding recession, are constantly covering new ground. The late war at Atooi produced an unusually long ebb; but the current has again set in, with a velocity and power that promises a high spring tide; and has already overflowed the boundaries of all that have preceded it.

On my return from Woahoo, last week, I brought 500 spelling-books, as a supply for this station, and 500 more to be forwarded to Kiruah. Such, however, has been the importunity, with which they have been sought, that we have felt it necessary to appropriate the whole number to this station. Upwards of 600 have already been distributed to as many new scholars, and

the prospect is, that not one hundred of the thousand will be left in the depository at the close of the week. Most of the chiefs have erected neat and spacious school-rooms immediately adjoining their own houses, in which their people, including both the cultivators of their land, and their personal and household servants, assemble regularly, three times a day, for instruction. Many of them have also sent teachers, with books, to their respective districts, in different parts of the island. Indeed, such is the general enthusiasm, that could teachers and books, in sufficient number, be provided, we doubt not, that, in less than a fortnight from the present time, two thirds, at least, of the 20,000 beings supposed to inhabit Mowee, would be under daily tuition in the elements of reading.

One single fact discovered to day, is a most pleasing confirmation of the opinion, that every fresh impulse is productive of a progressive and permanent good. Among the chiefs, who received books, at the time of a particular excitement last spring, there was one, to whom five only were given. The same person applied for thirty to day. On being asked, who were to be the teachers of her people, she pointed to five young men, whom she represented as *akamai ros* (very skilful) in reading and *itais* (strong) in prayer. On taking their names, we found them to be the very individuals to whom we had given the spelling books, only a few months since, and who at that time did not know a letter, and had never prayed to the only true God and Saviour Jesus Christ. The knowledge of such and similar incidents, which daily reach us, are exceedingly encouraging, and are a sweet assurance that, in due time, we shall reap, if we faint not. It is a fact, that calls for devout acknowledgment and thanksgiving from us, and that I doubt not will cheer and animate the hearts of our patrons and friends, that, in less than one week, schools have been formed, at this single station, in which there are upwards of 600 new scholars; and that every school has for its teacher one, who is known to worship God in secret, and who opens and closes his school with prayer. The dispensations of Providence to this station have ever been most encouraging and most kind.

OWHYTEE

Journal of Mr. Ely at Kaavaroa.

July 25, 1824. For several days past, Kapiolani has been seriously ill. I have had repeated calls from her to administer medicine, and this has afforded a very favorable opportunity to exhibit to her the

dutary influence of divine truth, and to oppress on her numerous attendants their solemn and imperious duty of seeking the Lord of hosts.

28. Kapiolani is still suffering with extreme pain. Mrs. Ely observed to her, "We are all anxious for your recovery." He answered, "I wish to suffer patiently the will of God. If it is his will, I have a desire to depart and be with him; then I shall be free from all sin. Once I exceedingly feared death; but Christ has taken away its sting."

From this sickness Kapiolani, the friend and patroness of the mission, happily recovered; and to the human mind, her life seems of much importance to that part of Owhyhee in which she resides.

Early in August, Mr. Ely attended the Christian burial of one of Kamakau's chief men; in view of which he thus remarks:

It has usually been the custom of this people to inter the deceased silently under the shades of midnight. They adopted his practice to avoid the scorn, and ridicule, and jests, of their neighbors, who are in the habit of assembling and making sport at the burial of the dead. But we hope the day is not far distant, when the toll of the church bell will pall the giddy heart, and awaken the listener to solemn reflection. The man buried to day, had but a glimpse of light. But he was thoughtful. At the hour of his death he prayed, "O God, enlighten me. I am dark minded. I have not known thy word and salvation. I am dark minded. Renew me, that I may live in heaven;"—and expired.

22. The Sabbath-school attended by Mrs. Ely, is becoming more and more interesting. The children conduct with propriety, and make good proficiency in learning. To day more than 30 were present. This evening, Kapiolani called, and we enjoyed a refreshing season of conversation with her. She spoke with great interest of the state of man. "The heavens and earth, the sun, moon and stars, the birds and fishes, the seas, mountains, vallies and rocks, all combine to praise the Lord. But where is man, poor, sinful, depraved man. He is *wute*. God has given him a mouth, the gift of speech and knowledge; but man refuses to praise him. Astonishing depravity! They are most favored of the Lord, and still most rebellious. They can praise Satan; he is their God." As she spoke, she wept. And then she added, "We are awfully depraved. We are justly the objects of the displeasure of God. We shall stand speechless at the bar of God."

26. Spent this morning in the study of the Owhybean tongue, and in collecting the names of the several species of fish in these islands. Obtained the names of ninety; and this is but a part.

Mr. E. observes, that dances, which have heretofore constituted a very important part of the amusements of the natives, and usually collected great multitudes, are going out of favor in the neighborhood of the station.

The notices respecting the ancient superstitions, in the following paragraph, were made after a return from a visit to the opposite side of the bay of Kearakukua.

We passed in our small canoes near the base of the high precipice, that bounds a part of the bay. Here we saw shapeless stones, the objects of adoration, the idols to which this people formerly paid their vows. They gave presents to these, when passing under the precipice, to procure protection from falling stones, which not unfrequently intercept their path, and the voracious shark, which watches the watery way.

28. Many and urgent calls for books. I gave the last of our hymns. Still there are many who are not supplied, and who solicit them with great earnestness.

Sept. 3. Hopu collects the children at evening, to teach them the Lord's prayer, and to impress on their minds the importance of early seeking the Lord. They are quite awake to the subject. Two returned home, and begged of their parents leave to pray.

7. To day the chiefs of Kaavaroa have published a law prohibiting the drinking of spirituous liquor, on the penalty of five hogs. We hope the time is not far distant when the chiefs, as a body, will exert their influence to prevent this destructive practice.

12. Never did I witness a more interesting day in this dark land. If the Lord is among us, how should we fear before him. At the close of the evening exercise, five called to converse on the concerns of the soul. The inquiry is made, "What must I do to be saved?" O that we may be guided by the Spirit, that a word may be spoken in season to their souls. A former priest of Naihe and his wife were of the number. He thinks much of his former sins in sacrificing to idols.

14. The priest and his wife, spoken of on the 12th, called again to day. He said he had learned a little, but much still remained. He wished to know what he must do. I endeavored to point him to Christ as the only sovereign balm for the wounded soul, and to press him to go up speedily to Jesus for help.

19 Sabbath. We are not a little en-

couraged with the prospect of good to this people. To day the house of God has been crowded with a solemn and attentive audience.

20. To day a school house of cocoa-nut leaves has been completed by Kapiolani. Here the people assemble for morning and evening prayers, and here Hopu is diligently and daily employed in teaching them to read.

28. This morning Naihe and Kapiolani, with their attendants, sailed for Kau. They purpose to reside there two or three months to collect sandal wood. They called on us yesterday morning, made us a present of a hog, gave us full liberty to kill a kid from their flock when we chose, and directed their head-man to supply us with fish, &c. They gave directions, also, that no one be permitted to molest us, that the people attend to the *palapala*, and the word of God; and appointed a man to procure for us such things as we should need. We would notice, with feelings of gratitude and thankfulness to our heavenly Father, his kind intention to us, in giving us such friends in this dark land. May we be more entirely devoted to our work, and may these favors qualify and stimulate us to do much for Christ. After giving full instructions to the head-men, and commending us to Kamakau, Naihe requested that a prayer be offered on the shore, where many were assembled, previous to their embarkation. We most cheerfully seconded this request, and a hymn was sung, and prayer offered for the protection of Jehovah, while they were passing on the great deep, and at their temporary residence, and for the enlightening and preservation of those who remained behind. They then launched their canoes and were soon wafted from us. We regretted that it was necessary for them to remove at this crisis, as many persons disposed to serious inquiry will accompany them, to be as sheep without a shepherd. May Israel's God lead them to Jesus, the Great Shepherd and Bishop of souls.

Oct. 3. A day of peculiar interest to us. Mr. Thurston, who is present on a visit, preached in the Church, and administered the Sacrament of the Lord's Supper at our house.

9. All the people of Kaavaroa, and many in the neighboring villages, are engaged in the *palapala*. The great cry is for *books* and *teachers*. Those, who were once stubbornly opposed, are now soliciting instruction.

10. Sabbath. Interesting day. Though many of our regular hearers removed with the chiefs to Kau, still our church was crowded. Many new hearers were present, and some of them from a distance.

GENERAL STATE OF THE MISSION.

In a letter from Mr. Chamberlain, dated Honolurua, January 1825, the general state of the mission at that time is thus briefly described.

The work is, in general, in a very prosperous state. At this place, several of the schools, which were suspended in consequence of the war at Atooi, have been resumed, and arrangements are making to commence the work of instruction with vigor, as soon as Krimoku returns. There is an increasing attention to religious meetings; and a *prayer meeting for females* has recently been proposed, and has met the cordial approbation of Opiia, who is forward in attending upon all the means of instruction, and recommending the same course to others. At Labinah, the work prospers. Schools have been established on every part of Mowee; and the constant cry from that quarter is, "give us books." Schools are also established on the island of Ranai; and will soon, we hope, be established on Morokai. At Kiruah, and Kaavaroa, the efforts of the missionaries are crowned with encouraging success. The edition of the hymns will be distributed long, we fear, before a new one can be printed. Our edition of 7,000 of the *elementary sheet*, is nearly expended; and a new elementary work is contemplated.

Mr. C. thus speaks of the necessities of the mission.

We need—says Mr. Chamberlain—many things. Most of all, we need a supremely devoted spirit—a spirit of self-denial and missionary enterprise. Next, we need more love to the heathen, and more of that spirit of prayer, which says, "We will not let thee go, except thou bless us." After that, we need the prayers of our patrons, helpers, and the Christian Church. We need, also, the means—the *pecuniary means* of carrying on our work. We need paper and types, slates and pencils, and all the apparatus for writing.—And lastly we need more laborers of the true stamp; persons that are *qualified to preach*, and who are willing to suffer the loss of all things for Christ; who are willing to become all things to all men, and above all, who are willing to be *nothing*, and to count themselves unprofitable servants after they have done all.

SOUTH AMERICA.

BUENOS AYRES.

A LETTER has been received, by the Corresponding Secretary, from Mr. Parvin, dated June 15th, 1825, which gives some very

pleasing information with respect to the state of public opinion in Buenos Ayres, as it regards religious toleration.

The granting of religious toleration has not, so far as I have learned, produced the smallest excitement of an unfavorable kind, among the Catholics of this city. The public mind appears to have been prepared for it. The subject had been discussed in many social circles, and in several public prints of this place. In these last, much was said in favor of the measure, and nothing against it. The sessions of the National Congress, when deliberating on this subject, were secret. I have seen it stated, that the article of the treaty [with England] granting toleration, passed that body, consisting of about twenty-five members, with but two dissenting voices; and this, notwithstanding nearly half the members are clergymen, and some of them from the interior. In the newspaper published in Mendoza, a series of remarks favorable to religious liberty, have been, and still are, published. A letter from another province, San Juan, said to be entitled to the utmost confidence, states, that beyond all doubt, the representatives of that province will, before the close of this year, declare in favor of toleration. For though the question has been acted upon by the National Congress, yet there being no National Constitution, each province appears to feel its liberty to take up, and decide upon, even subjects which have been under the consideration of the national body.

A Colony of Scotchmen.

About two weeks ago, a vessel arrived here with 200 Scotch emigrants, men, women and children. They have come with the view of forming a colony, about 150 miles in the interior; but are staying for a few days in a convent recently vacated by Friars, three miles out of town. This being the first instance of an emigration of the kind to this country, the colonists have attracted much attention. Hundreds of the native citizens have been out to look at the *Escoces* (Scotchmen.) A sight of their little children appears to have been particularly gratifying. I regret to say, that, however bright may be their prospects of a worldly kind, their religious prospects are, at present, dark. They have no clergyman, and, so far as I can learn, but one pious man among them; and whether he will remain with them is not certain.

On the last Sabbath, immediately after having finished the usual exercises of our two meetings, I walked out to the temporary residence of the emigrants, with a

view of preaching to them. It was dark when I arrived. In about half an hour, we commenced our religious exercises in a room of the convent, next that formerly used by the good Friars as a chapel. Probably 60 were present; others were occupied with their little ones, the sick, &c. Almost every one appeared to pay, from whatever cause it may have originated, marked attention. In truth, it was to me one of the most interesting meetings I ever attended. And then, after it was over, to receive so many and such hearty salutations, as the preacher did, from those who had never seen his face before, and might never see it again;—some inquiring when I should repeat my visit; one, with apparently considerable solicitude, wishing to know whether, should they set out for their ultimate place of destination in a day, or two, or three, as is expected, I would not come up the evening previous to their departure: the sensibility, or rather the want of sensibility in the man, who could remain unmoved in circumstances like these, I have no disposition to envy.

I wish an arrangement could be made, by which I should have it in my power to make occasionally among them a missionary tour.—Two or three vessels more, loaded with emigrants, are expected soon, one daily.

The introduction of a Colony of Protestant Scotchmen into the heart of Buenos Ayres, will not, by any reflecting mind, be deemed an event of small importance. One of the principal means, by which the blessings of pure religion are to become universal, is that of colonization.

Bible Society of Buenos Ayres.

At a late meeting of this institution, Mr. Parvin was appointed on a committee to prepare a condensed account of the origin and proceedings of the Society. That account, with some omissions, was as follows.

The Buenos Ayres Auxiliary Bible Society was organized April 5, 1822. The circumstances, which, so far as I can learn, gave rise to this institution, were the following.—On Mr. Thompson's departure from this place, he left with a gentleman residing here, a number of English Bibles and Spanish Testaments for distribution. Some months passed, and but few copies were put in circulation. In the mean while, a box of Testaments, sent out by the British and Foreign Bible Society, arrived; and the prospect was, that, unless some measures should be taken more efficient than any which had hith-

been adopted, little would be done toward accomplishing the benevolent views of the Society. Impressed with this consideration, a number of British residents agreed to form an association to be known by the name of "*The Buenos Ayres Auxiliary Bible Society.*" Their object was, to aid the Parent Institution by distributing the Scriptures, in every prudent way, either by gift or sale, binding themselves to make up to the Society, by their subscriptions, the value of all copies of the Scriptures, which might, by them, be disposed of gratuitously. The number of individuals, who thus united in this association, was nineteen.

The Society continued, from the time of organization till January 1823, to meet regularly once a month, and sometimes oftener, for prayer and consultation with regard to the grand object in view.

During these nine months, 31 Bibles, and 53 Testaments were sold, and 71 Testaments were bestowed gratuitously. The sale of the Bibles and Testaments, together with the subscriptions of members, amounted to \$222.

No meetings were held from January 1823 to April 1824, though, during this time, 113 Testaments were sold. In April 1824, the sum of \$338 50 was remitted to the Parent Society in London.

During the past year, the monthly meetings of the Society have been regularly observed; 39 Bibles and 52 Testaments—some English, French, and Portuguese, but the greater part Spanish, have been put in circulation. The receipts into the Treasury amount to about \$200.

The principal part of these copies of the Scriptures have been distributed in this city and vicinity. A few have been handed to persons going to Peru, Santa Fe, Cordova, or some other place in the interior.

These copies have, in general, if not always, been well received. As to the good effects, which may have resulted from their distribution, but little is known. One individual, a soldier, who had been presented with a New Testament, observed, after having perused it, that he valued it more than an ounce of gold,* and that it had done much toward removing his prejudices against the religion of the Potentates.

The number of members of the Society, at present, is fifteen, each of whom pays into the treasury one dollar a month, besides the proceeds of any sales of copies of the Scriptures, which he may effect.

The whole number of Spanish Bibles

distributed here, according to the best information I have been able to get, (and I know not why it may not be relied on,) is about 400. The number of Testaments disposed of, is much greater. I can now reckon up about 900, of which I have a personal knowledge: and to this number I should think might be added 600 more, making in all 1,500.

CHILI.

The last published accounts from Mr. Brigham, were dated at Santiago de Chili, Jan. 11, 1825. See Herald for June, p. 177. Recently a letter has been received from him, by the Assistant Secretary, dated Valparaiso, April 30th, and another, by the Corresponding Secretary, dated Coquimbo, May 6th.—From that to the Assistant Secretary, the following extracts are made.

I came to Valparaiso from the interior, in the month of March, thinking to sail immediately for some northern port. But receiving a polite invitation from Com. Hull to take a passage in the frigate United States to Concepcion, I accepted it, as I was quite anxious to visit that important part of Chili.

My visit was as interesting as I had anticipated, though I was obliged to see many things in that section of country, painful to the philanthropist and the Christian. Concepcion is located in the finest part of Chili, and has been a place of beauty and wealth, with more than 20,000 inhabitants. But, during the late war, it has been taken, and retaken, by the conflicting parties, many of its beautiful edifices have been demolished, its best inhabitants, after much suffering, have fled, until there is a present population of less than five thousand; and these, too, are generally but indolent and vicious.

I became acquainted with the Governor of the place, had many opportunities of conversing with the common people, and some with the ecclesiastics. This country, at present, is in such a state, having thrown off the Spanish Government, and not yet fully organized a new one, that I find a perfect facility in all companies to converse on some important topic. All are inquiring as to the nature of the government, which they ought to form, as, also, on the subject of education, and a free toleration of religion. They have, moreover, an impression, that the United States have the best of all institutions, though few are well acquainted with them. Telling them, therefore, that I am from that country, always prompts them to inquire in relation to our systems, and gives me a full license to describe them. Had

* A gold coin of some value. Ed.

I more of the wisdom and spirit of our Divine Master, I should think myself in one of the best of fields for exerting a good influence, though no striking effects of that influence might now be distinctly seen.

It requires not only time to learn the language of the South Americans, but time to learn their prejudices and peculiarities, before one can talk to them to moral advantage. I think I have now learned most of their characteristics, for I have mingled and conversed, more or less, with all classes; with civil and military officers; with *canonigos* *clerigos*, and *frailes*; have entered churches, colleges, monasteries, and *casas de ejercicios*; and visited families and individuals, until I have learned most that I wished to know of this people. In some way, I hardly know how, almost all who know me, learn that I am a clerical man, but receive me none the worse for that. It gives some, especially priests, an anxiety to see me, and soon opens the way to converse on the Protestant religion. Some clergymen treat me with a studied kindness; and nearly all with respect.

At the close of the letter, Mr. Brigham remarks, that he expected to sail in a few days for Coquimbo; and from thence to Arica and Lima, in Peru. From Lima, he designed to go to Guayaquil, Quito, and Bogota, in Colombia; and, should Providence carry him safely through his long tour, he may be expected in this country, in the course of another year.—By his letter to the Corresponding Secretary, it appears that he reached Coquimbo early in May.

MR. BRIGHAM'S ACCOUNT OF THE ARAUCANIAN INDIANS.

THE following account of the Araucanians, a remarkable nation of Indians in the southern part of Chili, was forwarded, by Mr. Brigham, with the letters above mentioned.

One of my objects in going to Concepcion, was to learn something of the present state of the Araucanian Indians. I had hoped, that I should be able to visit this celebrated tribe in person. But learning, that, although I had reached the borders of their territory, their settlements were yet fifteen or twenty leagues distant, I could not, in the four or five days, which the frigate was to remain, consistently with other duties, spare time to visit them. I had, however, the opportunity of seeing several of the tribe in Concepcion; and of making inquiries of persons, who had travelled, and of some who had resided, among them.

Territory, Government, General Character, &c.—The Araucanians yet claim as

their country, all that lies between the Biobio and Valdivia, and between the Pacific and the Andes; a territory about 240 miles long, and 100 broad. Their present population could not be learned with accuracy. A Patriot officer, who had travelled much in their country, told me, that he thought they amounted to about 50,000. It is the more difficult to learn their number from the fact, that they do not reside in villages, but are scattered along the windings of their numerous valleys, and on the borders of their streams.

They are divided into a great number of different clans, over each of which a single *cacique* presides, who, in time of peace, though independent of all other chiefs, has but little authority over his own clan. This love of freedom hardly suffers them, in ordinary times, to be dictated to, even by rulers of their own choice. With few exceptions, each family resides by the same brook, and on the same spot, where their respective fathers and grandfathers lived before them, and have little desire for any other possessions.

I was anxious to learn, whether they yet possessed those martial qualities, strength, valor, and love of country, which so distinguished their ancestors, at the time of the Spanish invasion. The Governor of Concepcion told me, that they had greatly degenerated; that their fathers would have been ashamed of their effeminate progeny of the present day. Others, however who had been much among them, and whose opinion I was, in this case, inclined to prefer to that of his Excellency, told me, that they were the same athletic, haughty, bold race now, which they ever were, and that nothing but occasion was wanting to manifest it. Although whole generations have passed away since their country has been seriously invaded, their highest glory yet, is in their military strength, and the army is the only place of honor. To this the healthy and strong are all attached, by the laws of the nation, and, on this account, are exempt from all kinds of ordinary labor. None work, except the sickly, or deformed, the aged, and the females. Those of the army spend a part of their time in the making and exercising of their war arms, and the rest in some of their numerous athletic games. Sometimes the inhabitants of a whole valley challenge those of another valley to a game of ball, and, in their strife, many are often maimed, and sometimes killed. It would seem that these games would produce civil broils; yet I was told, that it is otherwise, and that quarrelling of any kind is not very frequent. I said, that all the strong and healthy males belonged to the army, by a national regulation. I learned, also, that their place in the army, that is to say, the kind of weapon, which each is to use, is assigned him. Their weapons are four, the lance, the arrow, the sling, and the war club. Some few now have swords and muskets, but they are rare. Those, who use the lance, are generally mounted on horseback, and sometimes the archers also. Those who bear the war club, the most effective of their weapons, are men, who have most strength and firmness. Of course, this is the most honorable branch of the army. The war club is usually a firm

stick of young timber, about three and a half feet long, with numerous knots projecting a short distance, and these often pointed with sharp stone, or bone. Their mode of attack, in modern times, against other Indians, for they have recently fought no other enemy, is in the rash, whooping, irregular manner practised by all savages.

When a war is seriously apprehended, some aged chief (for all chiefs, in peace, are equal and independent, as the Governors of our States) sends messages to the other chiefs, inviting them to a meeting. They assemble, and choose a commander in chief, and then return to their houses. This commander, if he deems an engagement necessary, or resolves on an attack, sends a messenger to all the chiefs, who bears in his hand an arrow stained in blood. They then assemble with their forces, prepared to shed the blood of their foes. They are said still to be a terror to all the tribes in this part of the country, and their immediate neighbors do not dare or wish to be any thing else than their allies.

The officer, of whom I have spoken, related several facts and anecdotes, illustrating the independence of their character, and their physical energy. He says, that among the numerous tribes of Indians, which he has seen, none of them, except the Araucanians, can look a white man fully in the face. This people, however, said he, will pierce you with a look, which tells you, that they feel equal, at least, to any people on the globe. In the families, which I saw at Concepcion, I noticed an openness and boldness of countenance, which does not belong to ordinary savages. He told me further, that when asking the Peruvians and other Indians for a cup of water, they brought it, not only with cheerfulness, but with an air bordering on servility. When in the country of the Araucanians, he often would ask them for a drink of water; but received invariably in reply, "There is the water; go yourself and get it." Though they are hospitable to strangers, in whom they have confidence, they will submit to no acts or labor towards them, which could possibly imply, that they were made to serve.

He saw, when among them, a young vigorous Indian brought before one of their tribunals, and condemned to death. He walked coolly out, without moving a muscle, to the place of execution. A selected Indian then approached him with a huge knife, cut the scalp from his head, plunged his knife through his throat, and then through the centre of his breast. The victim fell, but in an instant rose again, and leaped, he said, higher in the air, than he had ever seen a human being leap before, and, at the close of twenty-five minutes, expired; but in such powerful struggles, as reminded him only of the dying Hercules. A German officer was with him, but, after ten or fifteen minutes, left the scene, saying, that he could no longer witness his agonies, the man was immortal. They are not of the tallest class of men, commonly five feet eight or ten inches; but are more than usually heavy, with broad shoulders, and limbs well made, and strong, with the best of sinews. Those, whom I saw at Concepcion, had faces rather unusually large,

with well formed mouth and nose, and eyes which, though bright, indicated a frank and noble disposition.

Religious Belief.—I could not learn as definitely as I wished, the nature and rites of the Araucanian religion. An old clergyman of Concepcion, who spent two years in their country, told me, that they fully believed in the existence of one Supreme Being, or Creator, called *Billan*, and believed in their own future existence. They believe, that there is, on the other side of the water, a large, beautiful island, abounding with luxuries, where all their countrymen go at death, and reappear with their present body, and all its desires. Their sacrifices are but few and simple. The most common is that of their wine, which they take in a small cup, or in their hand before drinking, and throw it into the air, saying, "This to *Billan*." An old lady told me that she had often been at their meals, when this easy sacrifice was offered by all the members of the family. Animals they rarely sacrifice, except before engaging in war, or when great evil is apprehended. On such an occasion they offer most commonly a young colt, taking out his heart, liver, and entrails, and sprinkling the blood attached to them in the air, as they do their wine. They then divide the heart, &c. and indeed the whole sacrificed animal, among the people, and soon devour it.

Some, who had travelled among them, insisted that the practice of sacrificing was now wholly abandoned. The clergyman, however, and two females assured me, that it was occasionally done, though with much indifference, except the eating part, which they do in earnest. From all I could learn they are, for savages, unusually heedless of the duties and customs of their own religion, and are still more indisposed to adopt that of the Catholics. At Arauco, where the Spanish Patriots have a fort and chapel, a few families have connected themselves with the society and been baptized. In no other part of their country is there now a Catholic society, nor is it possible, as the priest told me, to form one. A few years since, they killed two Friars, who attempted a propagation of Christianity among them. Their entire aversion to all the influence and customs of foreigners, renders it probable, that they must exist many years without the benefit of the Gospel.

Mode of Burial.—When one of their number dies, they assemble in crowds at the house of the deceased, talk of his virtues, and sometimes express their sorrows in mournful shouts. If the deceased was wealthy, they frequently turn the house of mourning into a house of feasting and noisy revelry. The males, before they leave, prepare a spacious grave, in which they deposit the corpse, and with it all his clothes, arms, provisions of horseflesh, maize, *chicha*, in short every thing, which they

* They also believe in the existence of an evil being, called *Epenamon*, and sometimes, through fear, sacrifice to him. They think he occasionally visits and injures by inflicting disease. Sometimes they imbibe a belief, that he has possessed one of their children, and on this account will destroy it, or sell it to the Spaniards for a servant.

think he may need to sustain him on the way, or that will be peculiarly desirable to him in the fancied happy island. They then cover the grave, and depart.

Marriages.—When a youth wishes to espouse a particular female, he often visits the house of her father, and treats her with marked attention, though without saying a syllable to her, or her friends, in relation to his designs. At a convenient time, either by night, or when the parents of the daughter are absent, he approaches the house, seizes the object of his affections, and conveys her, with many real and feigned shrieks, to his own home. He there keeps her for several days, treating her in the most affectionate manner, and endeavoring, by every means, to make her contented and willing to remain with him. If he does not succeed in reconciling her, he must deliver her safe again to her friends, or bring on his head all that is terrible in the combined wrath of his countrymen. If she is pleased with her new home, and willing to remain, which is usually the case, a message is sent to all her relatives, inviting them, on a specified day, to visit her in her new situation. They assemble, and find her decked out in all the bright pins, bands, rings, shells, and feathers, which fresh love could lavish upon her; and happy as her nature will admit of. Her lover (for we can yet hardly call him husband,) then presents her father with horses, cows, sheep; her mother with some new dresses, or other presents; and all the numerous household with some acceptable gift. To the young sisters he usually presents a new *Tradclonko*, (head dress, made of beads, shells, and feathers;) and to the young brothers, a flaming rod, new bow and arrow, precious enough to compensate a young Indian for a dozen sisters. With these gifts the female is considered as purchased, and is now a wife. A splendid feast, however, is yet to succeed, which often continues several days. In this feast his own friends and all the remote relations join, and the time is spent in eating, drinking, dancing, and noise, until weariness and want of sleep drive them again to their own dwellings.

The Catholic priest told me, and so did a young Indian, who spoke Spanish, that polygamy was frequent among them, though few had more than two or three wives. The sum, which must be paid in purchase of a wife, renders it difficult in most cases, to obtain a great number, even when all other obstacles are removed. The Indian told me, that he knew of one person, who had seven; but no other who possessed more than three; others but one. As might be expected, there are among them frequent jealousies and broils, where there is a plurality of wives; each striving to gain the affections of the husband, by good dishes, neatly made ponchos, girdles, &c. As they must all live in the same house, the quarrels thus arising, make an unmarried daughter cautious about being stolen by one, who has already other wives.

General Remarks on their Character, &c.—From all I was able to learn of this celebrated nation, they are now essentially the same, in their habits, feelings, mode of life,

indeed, in all respects, that they were, when invaded by Valdivia and Mendoza. Perhaps no people in the world have, for nearly three centuries, maintained so perfectly their national identity. Their proud confidence in the perfection of the customs handed down from Colocolo, Cautopolcan, Lautaro, and other great ancestors, leads them to feel, that any change would be wrong. They, as a people, had always striking qualities, both bad and good, and they yet retain them. Intemperance is always their vice, and they have ever had an aversion, and even contempt, for all labor, unless connected with war. They are, also, extremely cruel in their punishments among themselves, and are ever ready to shed the blood of foreigners, if they have the slightest pretext.

On the other hand, they are yet shrewd and eloquent in debate, far superior to all the contiguous tribes in talents, and are brave and vigorous as men can be. They have always been a proud, free people, and, as one observed, they always will be free, for there is probably not a man among them, who would not, in some way, sell his life, before he would submit to a foreign master. The first lesson, which a child learns is, that while other Indians have been beaten and enslaved, they are the unconquered lords of Araucania, the greatest and bravest people of the whole world.

They are strict in observing their public treaties, and punish, with terrible severity, any infraction by their own subjects. An example of this was recently witnessed, and related to us. Four months since, the Government of Chili formed with them a treaty, (for during the struggle between Spain and the Colonies, they rather favored the former, protecting their subjects, &c. when they came for refuge,) and obtained liberty to carry the mail through their country to Valdivia. A short time after the ratification of the treaty, a patriot officer, travelling among them, was seized by a large party, and put to death. The Governor of Concepcion then dispatched an officer, with a military force, for the purpose of asking an explanation. The chiefs assembled, and after inquiry, declared, that the officer was killed, not by national consent, but by an enraged party, and that they must be punished. One hundred offenders were then arrested, brought into an open field in presence of the officer and multitudes of their nation, and all put to the knife.* All this was done without a murmur on their part, and with as little sympathetic emotion in the spectators, as if the sufferers had been so many insects.

Probably too much has not, and cannot be said in favor of Araucanian strength, valor, and love of country. But there is little else in their character, which a benevolent man can contemplate with pleasure, and, in some

* A son of one of the slain was brought by the officer to Concepcion, and when we were there, was presented to Com. Hull, and gladly received. He is a lad of seven years of age, with fine features, strong frame, and apparently of good mind and disposition. During our passage to Valparaiso, he became quite reconciled to the frigate, is beginning to exchange his smooth Araucanian, for our rough tongue, and is the pet of all on board.

respects, their situation must give pain. When standing on the mount, in the rear of Conception, were I could glance my eye over the Biobio, and survey a large extent of their soil, and some of the very spots where they had contended unto death for their liberties, the recollection of the past, and of their present condition, drew from me tears of

pity. They are not only, in common with other heathen nations, destitute of the comforts of civilized life, and of the hopes of Christianity; but their pride in their own customs, and contempt for all foreigners and foreign institutions, renders it probable, that they must long continue in their present savage state.

Foreign Intelligence.

TRANSACTIONS OF FOREIGN BIBLE SOCIETIES.

THE following statement of the operations of foreign Bible Societies, in different parts of the world, is compiled from the Ninth Report of the American Bible Society, recently published.

Great Britain and Ireland.—The receipts and expenditures of the British and Foreign Bible Society, during its twentieth year, were given, at some length, in the Herald for May, p. 146, and need not be here repeated. The number of Bibles and Testaments, which had been issued up to May 1844, were there mentioned.—In England this Society has published the Bible, or parts thereof, in 23 languages; and on continental Europe it has aided in publishing the Scriptures in 27 languages. In Asia, it has promoted the translation and publication of the Divine word in 14 languages, and in various dialects, and the whole of the Scriptures in the Chinese language, in two versions. It has aided, directly or indirectly, in printing, publishing, circulating, or translating the Bible, in whole or in part, in one hundred and forty different languages and dialects. It has given an impulse to Christendom, and to the world.—The Hibernian Bible Society received over 20,000 dollars during the year ending May 1824.

Continental Europe.—In Russia the Bible cause is said to be still gaining ground. The National Society has three hundred auxiliaries and branches, and is circulating the Bible in 23 different languages. The Riga Society alone had sent out the Bible in eleven different languages; and in New Pebals, a branch of the Riga Society had no less than 2,340 members. The Swedish National Society had circulated 200,000 copies of the Bible and Testament, and is in a prosperous state. The Danish Bible Society has sent out more than 100,000 copies of the Scriptures; the Sleswig-Holstein Society, more than 50,000; the Rendsburgh, nearly 5,000; and the Prussian National Society, more than 33,000.

The Societies in Germany for promoting the circulation of the Word of God, are generally increasing in zeal and usefulness. Clergy and laity, peasant and prince, in a good degree, unite to cherish and foster them. They are protected and patronized by royal munificence and authority.

While Protestant Germany is thus associated to revive the world with the waters of life, Roman Catholic Germany is turning its eye to the guidance of a single individual, as Israel to Moses, expecting from his hand an abundance of water to follow them through the wilderness. The Roman Catholic students in the various universities, the youth in the elementary seminaries, the travelling mechanics, the military, and the multitudes of the peasantry, look to Dr. Leander Van Eem, a Roman Catholic priest, of primitive holiness, for a supply of their wants. The War Department of the Grand Duchy of Hesse-Darmstadt has encouraged his exertions, and much good has already resulted from his labors. During a single year, he has put in circulation 50,000 copies of the Scriptures, and more than 500,000 copies since the commencement of his exertions! Many of the Roman Catholic clergy encourage his labors, and aid him with all their influence. One of them took from him, at one time, 2,300 copies, and afterward sent an order for 5,000 more, observing, that the tears of the starving multitude kept constantly telling him of their hunger and thirst for the bread and water of life.

The Switzerland Bible Societies are scattering the incorruptible seed over all the vallies and mountains of that interesting country. The Societies of Schaffhausen, St. Gall, and Toggenburg; of Zurich, Glarus, and Aarau; of Bern and Geneva, and many others; are harmoniously pursuing their sacred work. But the Society of Basle excels them all, having circulated already more than 128,000 copies of the Scriptures. In Netherlands the cause is daily gaining ground; and in France it flourishes in a most animating degree. The income of the Protestant Society of Paris, during its fifth year, was 55,495 francs. It has seventy-five auxiliaries and branches, besides a great number of associations. Besides other places of note and in-

erest, societies have been established at Lyons, Bourdeaux, Nîmes, Montauban, Marzeilles, Montpellier, Toulouse, Rouen, Orleans, Caen, and at Ferney, formerly the residence of Voltaire!

Africa.—The Society of Sierra Leone is in a flourishing state. Even there the system of domestic visitation is vigorously and beneficially pursued. Farther south, the Society at the Cape of Good Hope is doing much in relation to the sphere of its action. Dr. Philip thus writes to the British and Foreign Bible Society:

“The discoveries daily making lead to a supposition, that all the languages spoken from Kiasakamma to the Arabian Gulf, and from the mouth of the Zembese to that of the Congo, are derived from a single stock, and so nearly allied to each other as greatly to facilitate the translation and circulation of the Holy Scriptures. Who does not see in these circumstances a field of operation of unlimited extent—a population to work upon innumerable—a foundation laid for the temple of Jehovah in Southern Africa, in which all the numerous dialects of the Bootchuans language will be consecrated to the service of the living God, and in which its numerous tribes may worship, and receive the light of life and salvation.”

The Amharic version of the Gospel has been sent, by the British and Foreign Bible Society, into Abyssinia, and the Ethiopic version follows closely upon it, “which cannot fail to help Ethiopia in stretching out her hands to God.”

India.—The notices respecting this part of the world, will be given in the language of the Report.

In Calcutta, the Bible Association has

adopted the system of district inquiry, and has been very successful. The Hindoos, Mohammedans, Portuguese, and Armenians are now receiving the Bible from them with great readiness, and some of them are contributing funds to the Bible with great liberality.

From Serampore, Burmah, Bombay, and Madras, intelligence of the most gratifying kind has been received, in relation to the progress of the translation and circulation of the Scriptures in the various languages of the East; also from Ceylon and Amboyna; from Sydney, in New South Wales, and Hushine.

It must gladden the heart of every Christian to learn, that two versions of the whole Bible in the Chinese language have been completed, and are now in circulation—one by Dr. Marshman, and the other by Dr. Morrison and Dr. Milne. Thus, 240,000,000 of perishing sinners, in China, and Cochin China, and Japan, may now read in their own language, wherein they were born, the wonderful works of God.

Netherland India, too, gladdens our hearts with good tidings. The Javanese Bible is completed; and promises much good to the inhabitants of Java; and Chinsurah begins to relinquish her idol gods, beholding their vanity in the light of the revealed will of God.

EDUCATION IN EUROPE.

A FRENCH Journal has furnished a table presenting a comparison of the number of children in the several countries of Europe, who are educated at public schools, with the whole population. According to this table, the pupils of the public schools in the circle of Gratz, are one in nine of the whole population—in Bohemia, one in eleven—in Moravia and Silesia, one in twelve—in Austria, one in thirteen—in Prussia, one in eighteen—in Scotland, one in ten—in England, one in sixteen—in Ireland, one in eighteen—in France, one in thirty—in Poland, one in seventy-eight—in Portugal, one in eighty—and in Russia, one in nine hundred and fifty-four.

Christ. Spec.

Domestic Intelligence.

AMERICAN BIBLE SOCIETY.

Ninth Report.

THE Ninth Annual Meeting of this Society was noticed in the Herald for June, p. 184. Of the Report, which was then read, and has since been published, we shall now insert an abstract, as full and explicit, as the nature of our limits will permit.

In the early part of the Report, there is a paragraph, which should not be forgotten. It is this.

The Board of Managers are fully aware that there is an opinion very currently circu-

lated, and generally received, that the receipts into the Treasury, of free donations and subscriptions, unbalanced by any returns of value to the donors and subscribers, are very great! amounting to almost the whole annual income. This opinion is both *unfounded*, and *injurious*, and should be fully examined, and well considered by every friend of the Bible Society. It is *unfounded*, because the Society returns in value almost all that it receives in money. This may be fully understood by a reference to the accounts of receipts into the Treasury, compared with the account of sales, and donations from the Society. It is *injurious*, as it makes a false impression on the minds both of the friends and enemies of the Bible, in relation to our annual income, and countenances a belief that the Society has no necessity for increased resources. This im-

pression relaxes the efforts of the benevolent, turns the benefactions of many into other channels, misleads some auxiliaries, so far as to invest their surplus funds, rather than transmit them to a treasury, supposed to be already overflowing; it induces others to neglect the collection of their annual dues, and some to cease from all operations!

Of the 50,000 dollars in the Treasury of the Society, during the last year, only about 6,500, was at the disposal of the managers, to be applied, at their discretion, to the translating and printing of the Scriptures in foreign languages, and to the circulation of them in foreign parts, or in our own country, where there are no Auxiliary Societies formed, and where the people are greatly in want of the Sacred Volume.

Printing of the Scriptures, &c.—During the last year, there have been printed at the Depository,

Bibles in English,	23,780
Bibles in Spanish,	2,000
Testaments in English,	23,000

Total, 47,780

German Testaments purchased, 800

Total the past year, 48,580

Which, added to the amount already printed or purchased, 403,383

Makes a total of 451,963

This is the result of the Society's proceedings during its first nine years.—Nearly 373,000 copies have been issued from the Depository.

The Spanish Bible is the version of Padre Seo, for which stereotype plates have been procured. Stereotype plates have also been obtained for a Pica New Testament, in octavo, of large, full type, for the use of the aged; and plates for a Pocket Bible are now in a course of preparation.

A number of Bibles and Testaments were issued from the Depository, the past year, in the French, German, Spanish, Portuguese, Gaelic, and Welsh, languages. Also 651 copies of the Gospels in the Mohawk language, for the use of Indians at Greenbay, in the Michigan Territory; at Grand River, in Upper Canada; and at Caghnawaga and St. Regis, in Lower Canada.

Demands for the Scriptures.—How important a use is likely to be found for the stereotype plates of the Spanish Bible, will be perceived by the following extracts.

The important communications received from different provinces of South America are well calculated to animate the hearts and hopes of all the friends of Bible holiness. The ardor with which the Bible is sought for

—and the gratitude with which it is received—the free introduction of the New Testament, or parts of it, into some of the most important schools—the strong desire manifested by many to have the whole Bible in the vernacular languages of some of the most populous and powerful provinces—the gradual decline of prejudice and opposition—and the cordial and affectionate co-operation of many of the most influential clergymen and laymen—are encouraging in the highest degree. In addition to all this, the translation of the whole of the New Testament into the Quichua, or Peruvian language, spoken by more than a million of intelligent people—the certain prospect of the speedy completion of the translation of the whole Bible into that ancient and sacred language of the Incas, and also into the Aimara and Moxa languages, spoken by more than two hundred thousand people,—and the formation of a Bible Society in Caracas, by the united exertions of the priests and the laity of that place—cannot fail to gladden the heart of every one who longs for the spiritual emancipation of all South America. Toward hastening on this glorious result, your Board of Managers have voted five hundred dollars in aid of the above-mentioned translations.

Your Board of Managers have information that the Bible is received gladly in Patagonia, in the provinces on both sides of the Porana, in Monte Video, Bahia, in the Brazils, in Valparaiso, Chili, across the Andes into Mendoza, and through all Mexico.

In our own country, too, the demand is great. As an illustration of this, we bring together several extracts.

It has been the constant practice, and earnest endeavor of the Managers, to ascertain as far as practicable the wants of every section of the United States; and having ascertained them, to send relief, through their regularly organized Auxiliary Societies, as far as their limited means enabled them. There has been no want of opportunity; for, had the funds placed at their disposal been tenfold, they would not have been sufficient to supply the ascertained necessities of the United States.

In one of our Western States it is represented that more than sixty thousand readers are destitute of the Holy Bible; and in many districts of that state it is almost wholly unknown. Nor does it appear that the wants of that state are greater than the wants of some other states. But a detailed account of the wants of every district, which have been spread out before us, would swell this report to a forbidden extent, and cast a gloom over the exercises of this hallowed morning. Yet still there are a few cases which may not be omitted. The state of Missouri, possessing a population of more than eighty thousand, has not in circulation ten thousand Bibles; and the state of Illinois, containing nearly an equal population, does not possess an equal number of Bibles.

In one district in Madison county, in the state of Alabama, containing 665 white in-

abstents, there were found 69 Bibles, and more than 2,000 were necessary to supply the wants of that county.

Nor is this scarcity of the Holy Scriptures confined to the western states. In the state of New-Jersey, and almost within sight of our Society's house, in that region called the *Pinelands*, in Camden, Haddonfield, Clemington, Speedwell, &c., as we learn from the last Report of the Nassau-Hall Bible Society, whose Agents have lately examined that district, many families were found who did not possess the Bible, and not a few who had never seen one! and whole neighborhoods in which there was not a single copy to be found! In all that part of the south-eastern section of the state were very few copies of the Scriptures.

In the state of New-York, too, there is a most deplorable scarcity. In the county of Monroe there were found 1,200 families destitute of the Bible. In the county of Jefferson, also, the town of Champion has not half as many Bibles as readers, and in the city of New-York, after all that has been done in it, and in a ward which has done more for its own supply than any other ward in the city, there were lately found in one section of a single street, and on one side of it, 46 families without the Oracles of God! These are but a few items in the appalling sum total of want of the Book of God in our own beloved country.

In view of these affecting representations, we know not how a deaf ear can be turned to the following appeal of the Managers.

The Managers have sometimes, from want of means, been obliged to reduce the ordinary amount of printing and binding, even to an inconvenient degree; and sometimes to borrow money to carry on the business thus diminished: and even now, the Depository is almost empty. If the Society had tenfold the amount of the present income, its operations could be proportionably increased. The attention of the public is affectionately invited to this statement.

AMERICAN TRACT SOCIETY AT BOSTON.

Eleventh Report.

Our limits will admit of but a few of the more important paragraphs in this document. These will give, however, a general view of the transactions of the Society the past year.

Among the Tracts published the last year, there have been printed, of the first series, 94 numbers in editions of 6,000 copies; 41 numbers in editions of 4,000; and one in an edition of 2,000; making an edition of 136 numbers. Of these, 41 are stereotype plates, eighty-three of them are ornamented with engravings, and fifteen are new Tracts. In the second Series of Tracts, designed especially for the young, the Committee have published eighteen numbers.

Of the First Series 2,950 volumes have, the past year, been bound, making the whole number bound since the formation of the Society 11,900 volumes.

The first fifteen numbers of the Second Series are also collected into a volume, of which 475 copies have been bound.

The history of the *Proceedings of the first Ten Years*, which, when the last Annual Report was presented, was in the press, has been completed, embracing 216 pages, and in an edition of 1,500 copies.

The success of the *American Tract Magazine*, of which six numbers have been printed, has been greater than was anticipated.

Second editions of the first four numbers have been called for, and issued. A copy of this work is sent to each of the Society's Auxiliaries, gratis; and its influence in diffusing information, and promoting the general objects of the Society, is such as to show its importance. Of this work, 2,160 copies have been printed, and 15,000 put into circulation.

The *Christian Almanack** for 1825 has been printed, in seven editions, at the following places; viz.

Boston, Mass. by Lincoln & Edmonds.
New-York, John P. Haven.
Rochester, Mon. Co. N. Y. Everard Peck.
Philadelphia, American Sunday School Union.
Pittsburgh, Pa. Rev. John Andrews.
Baltimore, Cushing & Jewett.
Huntsville, Alabama, Samuel Hazard, Esq.

Of the edition at Boston, about 50,000 copies have been circulated—of the edition at New-York, 4,000; at Rochester, 7,000; at Philadelphia, 5,000; besides the edition at Pittsburgh, Baltimore and Huntsville; making in all 50,000 copies circulated the last year, and nearly 200,000 since the commencement of the work in 1821.

During the past year twenty-two new Depositories have been established.

The Society has recognised the past year 141 new Auxiliaries, making 304 from which donations had been received previous to the first of May. Besides these, information has been communicated of the existence of more than 100 others, making the whole number to which the American Tract Magazine is now sent gratis, more than 400.

During the year also, 186 persons have been constituted life members of the Society, making the whole number about six hundred. The whole amount of donations received is \$4,735 91. The amount received for Tracts sold, premium on Christian Almanac, and from other sources, exclusive of donations, is \$6,066 52. The total receipts of the Society during the year are \$10,822 43; besides a valuable donation of Books to the Library of the Society from an individual, comprising 127 volumes. The amount now due from the Society is \$1,683 19.

* The Christian Almanac for the year 1826, has been issued by the Society. It is published, for the New England States, by Messrs. Lincoln & Edmonds of Boston. We are told that many persons suppose this work to be edited by the Assistant Secretary of the American Board. It is proper to remark, that this is a mistake. Excepting the two first numbers, he has had no connexion with that very useful publication.

Miscellanies.

REV. MR. GURLEY'S DISCOURSE.

A discourse, delivered on the Fourth of July 1835, in the City of Washington. By Ralph Randolph Gurley.

The text is in 1 Cor. xii, 31; "But covet earnestly the best gifts; and yet shew I unto you a more excellent way." The main object of the discourse is, to urge to the celebration of our country's Independence, by appropriate deeds of charity;—a habit, which, to the joy of all who think soberly, and feel benevolently, is every year gaining ground. Mr. Gurley recommends such a course, because it is most conducive to our individual and national happiness—because it may be the highest benefit to others—and because it will conduce most to honor our religion.

In the conclusion of the discourse, he eloquently adverts to the objects and claims of the American Colonization Society, of which he is the principal Agent.

"This Institution proposes to transfer the free colored people of our country, with their own consent, to the soil of their ancestors, and assist them in founding the institutions of freedom, civilization, and Christianity. The objects for our patronage every where surround us; their degradation and misery none will question. A physical distinction; public sentiment; their sense of degradation; their real debasement, constitute a necessity which excludes every hope of elevation; which binds down their bodies and souls to the dust. For them are no literary pleasures or distinctions; theirs are not the fascinations and treasures of science; they are sustained by no feelings of independence; stirred up by no spirit of enterprize; prompted by no view of honors; excited by no prospect of splendid rewards. Even religion, their sole benefactress, seldom rouses them from their insensibility to her motives, and rescues them from their captivity to the lowest indulgences of sense. Her light shines around, but penetrates not the darkness of their minds. They know not the worth of her favors; they are destitute of the instruction, they feel not the influence, which generally conducts to this knowledge. The vicious propensities of our nature, unrestrained by the love of reputation and the fear of disgrace, bear them away from the means of religion, and set the heart upon gratifications that live but long enough to ruin the soul.

"But this class are formed, like ourselves, for immortality; equally with us are they capable of intellectual cultivation, moral worth, of that faith which conquers the world, that hope which lives in death, and the charity which reigns eternal throughout the kingdom of God. To elevate their character we must change their state. No legal enactments shut

them up from the ministrations of our kindness; our beneficence may flow forth unobstructed upon them; and shall we make no effort to sunder the bands of their wretched and hopeless condition, and raise them up to the dignity and happiness of an enlightened, free, and Christian people?

"By the system of Colonization on the African coast, we place these human beings in circumstances better adapted than any others which we can imagine, to improve and regenerate their characters; to break in upon the oblivion of their death-like existence, and inspire them with the noble sentiments which create the privileges, honors and virtues of nations.

"We have spoken of their present miseries and vices as a class; exceptions, bright and honorable, however, there are to the general character, and from these must be derived the materials for the infant colony."

Mr. G. then mentions the principal advantages, which are likely to arise to this country from their colonization. It will remove the barriers, "which now, in a thousand instances, obstruct the flow of generous feeling and prevent the open and manly recognition of sacred rights;" in other words, it will afford to masters facilities for liberating their slaves under desirable circumstances. Indeed, the public papers have lately mentioned several instances, in which it has effectually done so already. It will, also, tend to remove from the bosom of the country, a great moral, political, and physical evil—"a cancer in the body politic, eating into the vitals of the state."

"But, AFRICA appeals to us this day! She stretches out her hands, and implores us, in the name of justice, as well as of mercy and religion, to remember the unparalleled wrongs which, for centuries, she has endured from Christian nations. Her coast depopulated, her villages burnt, her children murdered, or consigned to afflictions worse than death, bear testimony to the validity of her claims. Upon her shores have stood, and now stand, like demons of darkness, the traffickers in human blood, regarding nothing as sacred in the ties or affections of our nature; nothing as venerable in human rights. No ensigns of authority or valor, no maternal tenderness, no story of friendship or of love, no personal weaknesses, can rescue the victims from the rapaciousness of these inexorable pirates. How many despairing wretches have crossed the Atlantic waves as upon the billows of death! How many have fled for refuge from suffering into the awful shades of eternity!

"By the establishment of a colony on the coast of Africa, we may introduce into that continent both civilization and Christianity.

in time, we expect their blessings will be scattered over that whole land, where now roam sixty millions of barbarians. Christian villages and cities may adorn the whole line of coast; intervene, as with an impassable rampart, between the parties in the slave trade, and dispel, by their blessed illuminations, the deep gloom of the interior. From these may go forth the holy missionaries, to announce the grace of the Son of God, and to teach the lessons of his Gospel. And is there in the whole civilized world, a field for missionary exertions more easy for cultivation, or rich in promise, than that which presents itself in Africa? Here are no formidable systems of superstition consecrated by age and authority, no imposing ceremonies, no awful rites to terrify, impress, fascinate, or subdue the soul, and to render it inaccessible to truth. Some vague notions the natives have of an External Power; some faint imaginations of the invisible world; but these shadowy conceptions cannot fortify their minds against the arguments and appeals of the word of God. There prevails, extensively, among the African chiefs, a conviction of the superior intelligence and felicity of Christian people, and, in some instances, have they earnestly solicited, as a particular favor, instructors to reside in their towns. One poor native has already received Christian baptism; another, revered for his rank and age, listened to the admonitions of a minister of God with tears. And shall we remain indolent at this auspicious season for enterprise and action? Africa may be civilized, regenerated, saved; and is this truth one, to us, of insignificant import? Is it nothing to terminate the worst system of fraud and crime which has ever existed; to construct, out of the broken and despised materials of a ruined race, social and political institutions, based upon truth and right; nothing to promulgate throughout Africa, our heavenly religion, and thus to erect to our national honor, a monument more durable than granite, inscribed to **CHARITY, THE QUEEN OF THE VIRTUES?**

"Frequently, in the dispensation of Providence, confusion is succeeded by order, and light bursts forth from the depths of darkness. The manifestations of wrath toward Africa, are, we trust, soon to give place to the revelations of mercy, and those calamities, the like to which are recorded not in this world's history, turn to the production of benefits which cannot be estimated by temporal good. Amid her monuments of industry and civilization, in her temples of justice and science, and in the churches of the living God, the population of Africa may become adorned with holiness and acquire the habits of that kingdom which shall never be moved.

"But, the scheme of the Colonization Society is pronounced impracticable. Why impracticable? The character of the soil, productions, climate, inhabitants of Africa, furnish no reasons for the assertion. Does not history authorize our hopes and predictions? The mightiest empires of the world, even proud Carthage, and Herculean Rome, once struggled with difficulties in the infancy of a colonial state. Have we not before our eyes

the astonishingly beneficial and sublime results of colonization? Ten millions of people, the freest and happiest on earth, sprung from a few hardy adventurers, who, two centuries ago, planted themselves in the wilderness, and, amid the savages of our borders, daily rising in intelligence, wealth, and power, and extending improvements to the western ocean! these constitute the argument and demonstration we offer to the incredulous.

"But we are told of the superior knowledge and virtue of the American colonists? We doubt their *moral* superiority to the present emigrants to Liberia; and, though certainly better educated, there could possibly act upon them no stronger motives for industrious and energetic conduct, and for improvement. The materials for the African colony have been selected with peculiar care. The foundations of this colony are good; they sustain the government. But it is said that the misfortunes, with which it has been visited, prove that it cannot succeed. And were the early settlements of our own country visited by no misfortunes?

"The first two attempts to plant a colony in Virginia were entirely defeated; when such a colony was finally established, in one season of its distress were its numbers reduced from five hundred to sixty; and, at the period when it could reckon eighteen hundred souls, more than three hundred in the same hour fell murdered by the vindictive natives. Of those who landed at Plymouth in 1620, one half perished before Spring. Upon the African settlement such calamities have never fallen. The impracticableness of the plan then, we cannot perceive. Still, there is urged another objection—the means to effect the end cannot be obtained. What ought to be done can be done. If, as we trust in God, the Liberian colony shall prosper, an enthusiastic desire to become members of it will excite the free colored people to secure, by their own industry, the means of transportation. The sum demanded for this purpose will, by the increase of trade, be reduced to a trifling amount. Every town may contribute, from regard to interest as well as duty:—each State, not merely in kindness to the emigrants, or for Africa's improvement, but for its own advantage.

"And what is the work, to the execution of which, when its propriety and necessity are clear, the wealth and power of this nation are inadequate? Let the moral sense of our countrymen be rendered alive on this subject, and never again will be heard the plea of inability. We have money to gratify every pleasure; to fulfil every purpose of ambition; to minister to vanity, and purchase crowns for pride; money to build magnificent cities, and enrich them with the finest productions of art; money to erect palaces; to open canals to the Pacific, and highways to Mexico; to rear monuments; to build navies; to maintain wars; we have money to waste—and want we the means to effect an object, for neglect of which we are marked delinquent in the High Court of Eternal Justice, which brings its suit to all the charities and sympathies of nature!"

American Board of Missions.

SIXTEENTH ANNUAL MEETING.

THE SIXTEENTH ANNUAL MEETING of the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS was held at Northampton, Mass. Sept. 21, 1825. Present,

The Rev. JOSEPH LYMAN, D. D.

Hon. JOHN HOOKER,

Gen. STEPHEN VAN KENNELAER, L. L. D.

The Rev. JEDIDIAH MORSE, D. D.

Rev. DAVID PORTER, D. D.

Rev. CALVIN CHAPIN, D. D.

Rev. EDWARD D. GRIFFIN, D. D.

Rev. JEREMIAH DAY, D. D. LL. D.

Hon. WILLIAM REED,

Rev. LYMAN BEECHER, D. D.

JEREMIAH EVARTS, Esq.

Rev. HENRY DAVIS, D. D.

Rev. WILLIAM ALLEN, D. D.

Rev. JOSHUA BATES, D. D.

SAMSON V. S. WILDER, Esq.

Rev. GARDINER SPRING, D. D.

Rev. HENRY HUMPHREY, D. D. and

Rev. WARREN FAY,

Of the Honorary Members, there were present, PETER ALLEN and ORRIN DAY, Esquires, and the Rev. Messrs. RUFUS W. BAYLEY, ENOCH HALE, JOEL HAYES, NATHAN PERKINS, RUFUS A. PUTNAM, ASA RAND, MARK TUCKER, SOLOMON WILLIAMS, and JOHN WOODBRIDGE, D. D.

The session was opened with prayer by the Rev. Dr. PORTER; and, on the succeeding days, by the Rev. Dr. SPRING, and the Rev. Mr. FAY.

A communication was then presented from the Rev. Dr. THOMAS H. McAULEY, the Rev. Dr. WILLIAM McMURRAY, and the Rev. James C. CRANE, as Commissioners from the UNITED FOREIGN MISSIONARY SOCIETY, stating that they had a proposition to make relative to an amalgamation of that Society with the American Board of Foreign Missions, for the more effectual promotion of the great objects of the two institutions: whereupon, these gentlemen were invited to sit with the Board as Honorary Members, during the session.—Gen. DANIEL B. BRINSMAYD, being present as a Delegate from the Agents of the Foreign Mission School, was also invited to sit with the Board as an Honorary Member during the session.

After these preliminary transactions, the Treasurer made his Report. His statement of Receipts, and Expenditures, during the past year, was as follows:

Receipts.	
In Donations,	\$50,624 03
In Legacies,	3,101 45
Income of Permanent Fund,	\$2,333 63
Deduct interest paid on money loaned,	448 83—1,884 70
Money refunded,	106 00
	\$55,716 18

Brought forward,	\$55,716 18
Donations to the Permanent Fund,	1,006 00
Donations to the Permanent Fund for Corresponding Secretary,	5,048 61
Donations to the Perm. Fund for Treasurer,	874 63
Donations to the Mission College in Ceylon,	788 12

Total of receipts ack'd. in the Herald,* \$63,393 54

Expenditures.

The expenditures during the year ending Aug. 31st, were,	\$41,668 33
Balance, for which the Board was in debt, Aug. 31, 1824,	14,275 65

Total,† \$55,744 18

The Report of the Prudential Committee was then read, and ordered to be printed.

At two o'clock P. M., on the first day of the session, the Annual Sermon was preached by the Rev. Dr. BATES, from John viii, 32; *And the Truth shall make you free*. A copy of the sermon was requested for publication.

The following officers were chosen for the year ensuing:

The Rev. JOSEPH LYMAN, D. D. *President*;
 The Hon. JOHN COTTON SMITH, LL.D. *V. Pr.*;
 The Rev. CALVIN CHAPIN, D. D. *Rec. Sec.*;
 The Hon. WILLIAM REED,
 The Rev. LEONARD WOODS, D. D.
 JEREMIAH EVARTS, Esq.
 The Hon. SAMUEL HUBBARD, and
 The Rev. WARREN FAY,
 JEREMIAH EVARTS, Esq. *Corres. Secretary*;
 Mr. RUFUS ANDERSON, *Assistant Secretary*;
 HENRY HILL, Esq. *Treasurer*; and
 CHESTER ADAMS, Esq. *Auditor*.

The Rev. EDWARD D. GRIFFIN, D.D. was chosen preacher for the next annual meeting; and the Rev. LYMAN BEECHER, D. D. was chosen to preach in case of his failure.

On the subject of Salaries, it gave the Board great pleasure to be informed, that it had been necessary to pay nothing, the past year, out of the General Treasury, for the support of the Corresponding Secretary; and that it was expected there would be no occasion, the coming year, for paying any thing out of the General Treasury, either for the support of the Corresponding Secretary, or the Treasurer. This highly gratifying fact was owing to the public spirit and liberality of a few individuals residing chiefly, though not altogether, in the city of Boston; who, being informed that the question of salaries had given rise to some uneasiness, in different parts of the country, and believing that there was no just ground for the uneasiness, and that all occasion should, if pos-

* In addition to the above, there has been received, the past year, for the Fund for the Printing Establishment for Western Asia, \$2,653.77.

† By the above statement it will be perceived, that the amount, for which the Board was in debt, the last year, has been reduced to twenty-eight dollars.

A more particular statement of the pecuniary concerns of the Board, will be published in the Annual Report.

ible, be removed; generously undertake to raise, by private subscription, a sum sufficient, with the interest of the funds already received for that purpose, to pay the whole amount of compensation allowed to those officers, for five years to come.

In the course of the two first days, the subject of amalgamating the United Foreign Missionary Society with the Board came several times under consideration. A committee appointed to confer with the commissioners from that Society, reported, that, so far as they had been able to examine the subject, the proposed union is both practicable and desirable. The commissioners then made statements to the Board, similar to those which they had previously made to the committee. The reasons, which they adduced in favor of a union with the Board, were briefly these:

That the most friendly relations and feelings now exist between the General Assembly and the Synods, and the Orthodox Associations of New-England.

That the spirit of controversy having subsided, the intelligent and candid of the Christian public are all satisfied, that the same Gospel which is preached in the Middle and Southern and Western States, is preached also in the Eastern States.

That the missionaries of both societies preach precisely the same Gospel to the heathen; and that the same regulations are adopted by both in the management of missions.

That both derive much of their funds from the same churches and individuals; that the great body of Christians do not perceive or make any distinction between the two institutions, and consequently do not perceive any necessity for two, and regret the existence of two; and that many churches and individuals, unwilling to evince a preference for either, are thus prevented from acting promptly, and from contributing liberally to either.

That both societies are evidently embarrassed and cramped, through the fear of collision and difficulty; and that the agents of both are discouraged and limited in their operations by the same apprehension.

That the objects, principles, and operations, of both are so entirely similar, that there can be no good reason assigned for maintaining two.

That the claims upon the churches are becoming so numerous and frequent, and the necessities of the destitute so urgent, that all institutions are sacredly bound to observe the most rigid economy; and that by the union, much that is now expended for the support of

offices, officers, agents, &c. will be saved for the general objects of the societies.

And lastly, that the prevailing feeling in the churches demands a union between the two societies, and will eventually make it unavoidably necessary.

After these statements, a committee was appointed to report the terms, on which they supposed the union might be formed with the United Foreign Missionary Society. Their report, after much and deliberate discussion, was unanimously adopted by the Board, and received the concurrence of the Commissioners from New York. The report was as follows:

"Preliminary terms in contemplation of union.—As the amalgamation of the two societies cannot be completed till after it shall have received the sanction of the highest judicatories in the Presbyterian Church and the Reformed Dutch Church, which cannot take place before the meeting of those Bodies in May next, the American Board of Commissioners for Foreign Missions on the one part, and the Commissioners of the United Foreign Missionary Society on the other part, agree to these five preliminary articles; viz.

"1. A document shall be issued jointly by the Prudential Committee of this Board, and by the Directors of the United Foreign Missionary Society, as soon as it can be conveniently prepared, stating and explaining in what sense the American Board of Commissioners for Foreign Missions is a National Institution; how it is organized; the reasons for hoping and believing, that this organization will continue to receive the confidence of the Christian community; and the reasons which have had weight in promoting the contemplated union.

"2. During the interval, which must elapse between the present time and May next, the Directors of the United Foreign Missionary Society will make all practicable exertions to replenish its Treasury; so that, should the proposed union take place, the engagements to be assumed by the American Board of Commissioners for Foreign Missions may be as few and as small as possible.

"3. The Directors of the United Foreign Missionary Society will correspond with the missionaries under its care, explaining to them the proposed union, and advising them, if the measure should be adopted, to transfer their relation to the American Board of Commissioners for Foreign Missions.

"4. The Directors of the United Foreign Missionary Society will direct the missionaries of the several stations, not to enter upon any new measures involving expense, and generally to prac-

time the strictest economy, till the result of this proposed measure shall be known.

"5. As the Directors of the United Foreign Missionary Society contemplate sending an agent to visit the stations west of the Mississippi, the Prudential Committee will, if practicable, send an agent also to accompany him, and ascertain, from personal inspection, the condition of these stations.

"*Permanent terms of union.*—The following principles are adopted as the basis of the proposed union, which principles, when consented to by the United Foreign Missionary Society, and the judicatories above referred to, shall thenceforward be binding on both societies:

"1. The Missionaries now in the employment of the United Foreign Missionary Society shall, if their character and standing remain unimpeached, be received as missionaries of the Board; and, if any of them should be unwilling to enter into this new relation, they shall be at liberty to retire from the stations which they now occupy.

"2. The property, of every kind, belonging to the United Foreign Missionary Society, whether at the missionary stations, or elsewhere, shall be transferred to the American Board of Commissioners for Foreign Missions, on the ratification of this union.

"3. The American Board of Commissioners for Foreign Missions will assume all the engagements of the United Foreign Missionary Society, as they shall stand at the time of said ratification; it being understood, however, that the fourth preliminary article shall have been complied with.

"4. In the election of members according to the provisions of its charter; in the appointment of missionaries, occasional agents, and other functionaries; and in the administration of all its concerns; the American Board of Commissioners for Foreign Missions will endeavor to merit the high character of a truly National institution, and to acquire and retain the affections and confidence of all classes of persons, who have heretofore aided either of these societies, and of all others who may wish to promote the salvation of the heathen.

"5. As the American Board of Commissioners for Foreign Missions has heretofore consisted, with few exceptions, of persons belonging to the Presbyterian, Reformed Dutch, and Congregational Churches; and as its national character will always insure the election of a competent and satisfactory number of persons from these religious

communities, the Board will send to the General Assembly of the Presbyterian Church, the General Synod of the Reformed Dutch Church, and the several General Associations in the New England States, as many copies of its Annual Report, and other printed documents, as shall be sufficient to furnish each member of these Bodies with a copy; not only as a token of respect, but that means of information may be afforded in regard to the measures of the Board and its missionaries, and to any success, which God may grant to its exertions.

"6. The highest judicatories of the Presbyterian Church and of the Reformed Dutch Church will recommend the American Board of Commissioners for Foreign Missions, as a National institution, and entitled to the warm support and efficient patronage of the churches under their respective jurisdictions.

"7. The periodical publications of the Board shall be sent gratuitously to all societies and individuals, now entitled to the periodical publications of the United Foreign Missionary Society; and, on the ratification of this union, the Missionary Herald shall take the place of the Missionary Register."

The Commissioners from the United Foreign Missionary Society expressed their belief, that a union on these terms, would be generally acceptable to the Presbyterian and Reformed Dutch Churches.

A resolution having been submitted to the Board, on the second day of the session, "That it is inexpedient to continue the Foreign Mission School at Cornwall;" a committee was appointed to report upon the same. The next morning that committee reported as follows:

"The Foreign Mission School was established by the advice and under the direction of some of the wisest and best men, which our country has produced, and who now rest from their labors. The design was excellent, and commended itself to the consciences and hearts of Christians throughout the land. The favor of God was vouchsafed to the rising institution, and a considerable number of pupils became pious, as their subsequent lives have proved; an important mission had its origin here; happy specimens of improvement were witnessed; and thousands of Christians have personally seen the advancement in useful knowledge, of young men, who had previously lived in ignorance and paganism.

"But a change of circumstances, in many important respects, together with the inherent difficulties of the case,

have excited serious doubts, whether a school designed for the education of youths collected from heathen nations, can be permanently supported, with advantage to the cause of missions. Many pupils have been selected from natives of the Sandwich Islands; but these natives can now be better educated for the purposes of the mission, at the schools in the islands. Higher schools than any, which have yet been in operation, are contemplated, in both the Cherokee and Choctaw nations, to be supported at the expense of the people themselves. Youths from the Mediterranean need, and their friends expect they will receive, a collegiate education.

"On the whole, the question whether a sufficient number of promising youths can be obtained; and whether they can generally be restored to their respective countries greatly improved, civilized, and guarded against evil; causes so much hesitation, that the following resolutions are recommended to the Board for its adoption; viz.

"*Resolved*,—That a committee of this Board be appointed to take the whole subject into consideration; to visit Cornwall, and there confer with the agents of the school; to examine into all its concerns; and to report to the Prudential Committee their opinion respecting the course, which Providence shall seem to render judicious and necessary.

"*Resolved*,—That, at present, no new expense be incurred for the erection of buildings.

"*Resolved*,—That when the committee shall have made their report, in accordance with the provision in the preceding resolutions, the Prudential Committee be authorized to act definitively on the subject of the school."

This report was accepted, and the Hon. Mr. HOOKER, JEREMIAH EVARTS, Esq. and the Rev. Dr. CHAPIN, were appointed a committee pursuant to these resolutions. It was then resolved,

"That the Prudential Committee be authorized, in case they think proper, to admit the descendants of Africa into the Foreign Mission School, with a view to their preparation for missionary labors on the coast of Africa."

It was also recommended to the Prudential Committee to establish a mission in Africa, as soon as they shall find it practicable, and be able to make the requisite preparations.

The following resolutions passed unanimously, with respect to the Mission College proposed to be established in the island of Ceylon; viz.

"That the Board fully approve of the proposed establishment of a Mission College in the island of Ceylon, as soon as the Prudential Committee shall be able to obtain funds sufficient for the purpose, and make requisite and satisfactory arrangements." And,

"That the Corresponding Secretary present the thanks of this Board to the gentleman, who has offered to pay five thousand dollars for the purpose of establishing a College in the island of Ceylon, whenever ten thousand dollars shall have been provided from other sources for the same object."

The thanks of the Board were voted to the Selectmen of Northampton, for the convenient accommodations afforded to the session in the Town Hall;—to the choir of singers, for their attendance and appropriate services in connexion with the public religious exercises of the sanctuary;—and to those families and individuals, whose hospitality and kindness had been experienced, during the session.

After passing these resolutions, the meeting, which had been one of unusual interest and importance, was closed with prayer by the Rev. Dr. BATES.

The next Annual Meeting is to be held in the city of Middletown, Conn. on the Thursday next succeeding the second Wednesday of September, 1826, at ten o'clock A. M.

Donations

FROM AUGUST 21ST, TO 31ST, INCLUSIVE.

I. AUXILIARY SOCIETIES.

Franklin co. Ms. Mr. J. Ripley, Tr.	50 00
New Boston and vic. N. H. Mr. P. Clark, Tr.	
Lyndeboro', Gent. and la. (of which to constitute the Rev. NATHANIEL MERRILL an Honorary member of the Board, 50;)	64 78
Total from the above Auxiliary Societies,	\$114 78

II. VARIOUS COLLECTIONS AND DONATIONS.

Amherst, Ms. Miss. so. in acad. for Zenas Clapp at the Sandw. Islands, by Mr. H. Davis, Pres.	32 00
Berwick, Me. Miss M. A. Cutts, by Rev. C. Marsh,	5 00
Bridgeport, Ct. Young la. sew. so. for wes. miss.	

by Miss J. E. Hawley, Tr.	30 00
Calais, Me. A lady, by Mr. N. Willis,	5 00
Cannan four corners, N. Y. Indiv. for Bombay Chapel, by Mrs. S. P. Gates,	2 00
Catskill, N. Y. Mon. con. in prob. chh. by Rev. Dr. Porter,	50 00
Danvers, Ms. A friend,	20 00
Gouverneur, N. Y. Mr. H. D. Smith,	1 50
Groton, Ms. A few la. for Pal. miss. by M. W.	5 00
Hanover, N. H. A friend, by Rev. S. A. Worcester,	3 00
Lempster, N. H. Moral so. of young men, Mr. E. Carey Jr. Tr.	9 25
Marlboro', Ms. A friend, by Mr. D. Goodell,	12 00
Meredith, N. Y. Miss V. Curtis, by Rev. H. Bardwell,	1 00
North Yarmouth and Cumberland, Me. Cent so. 4th pay. for Gilman Brown Cressy and	

<i>Curtis Woodbury</i> in Ceylon, by Mrs. S. Cre- ney, Tr.	36 00
<i>Peasch, Vt. Gen. W. Chamberlain</i> , 10; mon. con. 3,23; coll. in June, 19; by Rev. L. Wor- cester,	32 22
<i>Pemfret, Ct. Coll.</i> by Rev. Mr. Lyon,	6 75
<i>Richmond, Va. Mr. D. J. Burr</i> ,	50 00
<i>Rindge, N. H. Young men's benev. so. Mr. E. W. Brown, Tr.</i>	21 00
<i>Schwartz, Ms. Mr. C. Tolman</i> , to purchase Tea- tamments for Jews in Palestine,	33 00
<i>Sutton, Ms. Aux. asso. P. Marble, Tr.</i>	8 00
<i>Westboro', Ms. Fem. asso. for ed. hea. chil. for Elisha Rockwood and Susan B. Rockwood</i> in Ceylon, by Ann O. Parker, Tr.	13 00
<i>Winchester, Va. Two indiv. each 2</i> , by Mr. D. Gold,	4 00
<i>Amount of donations acknowledged in the preceding lists, \$493.50.</i>	

III. LEGACIES.

<i>Sutton, Ms. Mr. Stephen Hall, dec'd</i> , by Mr. P. Marble,	10 00
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IV. PERMANENT FUND FOR TREASURER.

<i>Beeton, Ms. H. Hill</i> ,	100 00
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V. MISSION COLLEGE IN CEYLON.

<i>Richmond, Va. Mr. David J. Burr</i> ,	50 00
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Donations

FROM SEPTEMBER 1ST. TO 15TH. IN-
CLUSIVE.

I. AUXILIARY SOCIETIES.

<i>Cumberland Co. by Rev. Dr. Payson</i> ,	
Brunswick, Gent.	30 80
La. (of which for Tappan Brunswick female sch. in Ceylon, 30;)	
Cumberland, Gent.	60 78
La.	18 75
Falmouth, La.	17 87
North Yarmouth, (1st par.) Gent.	13 08
La.	30 00
(Of the above, to constitute the Rev. ASA CUMMINGS an Hono- rary Member of the Board, 50;)	30 14
do. (Walnut Hill par.) Gent.	34 00
La.	26 73
Portland, La.	106 00
	347 70
Deduct a. note,	1 00
	346 70

<i>Lincoln Ms. Maj. Z. Hyde, Tr.</i>	
Alna, Coll. at meeting of the So.	13 47
Boothbay, Gent.	40 44
La.	34 78
Bristol, Gent.	23 80
La.	41 50
Edgecomb, Gent.	10 00
La.	14 10
New Castle, La.	86 25
Wiscasset, Gent.	100 00
Mr. J. Starret,	2 00
Woolwich, Gent.	25 35
La.	14 80
C. box, by Rev. Mr. Adams,	9 85
	386 01

<i>New Haven city, Mr. C. J. Salter, Tr.</i>	
Derby, Gent.	26 90
La.	23 17
Milford (North) Gent.	50 10
La.	25 07
Chh. contrib.	12 26
Mon. con.	6 47
Av. of calf,	5 80
New Haven, Mon. con.	42 85
Sub. 1834,	6 00
Fem. aux. so.	137 00
	335 92

Total from the above Auxiliary Societies, \$1,068 72

II. VARIOUS COLLECTIONS AND DONA-
TIONS.

*Andover, Ms. Char. so. in Phillips acad. for
Samuel Farrar, Samuel Phillips and William*

<i>Phillips in Ceylon, by Mr. D. C. King, Tr.</i>	
21; for "Barley Wood," by Mrs. Leavitt,	20 50
<i>Saratoga Springs, N. Y. 8,50;</i>	
<i>Bloomfield, N. J. Fem. mite so. Miss P. Dodd,</i>	25 00
Tr. for hea. chil.	25 00
<i>Beeton, Ms. United mep. con. for Pal. miss.</i>	84 80
<i>Charlestown, Ms. Misses S. and F. Gardner,</i>	1 00
ea. 50c.	
<i>East Gridford, Ct. M. f. asso. by T. Dwight,</i>	
Eq. 20,50; fem. cent so. Miss H. Meigs,	32 50
Tr. 12;	
<i>East Palmyra, N. Y. Mon. con. by Rev. A. D. Edly,</i>	3 00
<i>Ellsworth and Surry, Me. A small so. by Miss M. Jellison,</i>	7 50
<i>Elmira, N. Y. Fem. miss. so. 12; a friend, 1; by G. Hibbard, Esq.</i>	13 0
<i>Hamden east plains, Ct. La. miss. asso. by T. Dwight, Esq.</i>	12 85
<i>Hamp. Chris. Deas. Ms. West Hampton, chh. av. of flannel sold, 6,27; East Hampton, av. of mats, 1,60; Deerfield, (Bloody brook par.) fem. mite so. for Jews, 7,05; Norwich, fem. char. so. 10,33; Rowe, a fem. friend, 1; South Hadley, J. Woodbridge, Esq. 100; North- ampton, Rev. J. L. Pomeroy 5th pay. for Jonathan L. Pomeroy and Betsey C. Pomeroy in Cey- lon, 24; Tunbridge, Vt. Rev. D. H. Williston, 50;</i>	200 25
<i>Hanover, N. J. Fem. mite so. for Aaron Condit in Ceylon, by J. N. Voorbies, Esq.</i>	10 00
<i>Hartford, Vt. Gent. asso. by Mr. F. E. Cannon,</i>	2 75
<i>Irelell co. N. C. A friend, by Rev. D. Gould,</i>	2 00
<i>Keene, N. H. Mon. con. by Rev. Z. S. Barton,</i>	5 75
<i>Kingboro' (Johnstown, N. Y. Gent. asso. 50; la. asso. 14,65; young gent. asso. 9,64; young la. asso. 9,98; a friend, 1; by Rev. E. Yale,</i>	55 34
<i>Lee, Ms. Mr. L. Robinson, by Rev. Dr. Hyde,</i>	50
<i>Lexington, Ms. Mrs. L. Wyman,</i>	1 00
<i>Leyden, N. Y. M. f. by Rev. R. Kimball,</i>	3 00
<i>Moffet's Stone, N. Y. P. Roberts, Esq.</i>	2 00
<i>Morristown, N. J. Mrs. E. Ford, by Mr. J. P. Haven,</i>	10 00
<i>New Hampshire, (supposed to be from Ply- mouth,) Fem. cent so.</i>	25 80
<i>New York city, La. of Wall St. chh. 2d pay. for Wall St. school in Ceylon, by Mr. J. P. Haven,</i>	36 00
<i>Pelham, N. H. A widow's offering, by Rev. Dr. Church,</i>	1 37
<i>Plainfield, N. H. Mrs. M. B. Wood, by Dea. N. Coolidge,</i>	75
<i>Princeton, N. J. Mrs. S. Merham, for Ceylon miss. by Mr. J. McIlvaine,</i>	2 80
<i>Rodman, N. Y. Fem. so. by Mr. F. Boxworth,</i>	1 88
<i>Royalton, Vt. Mon. con. by Dea. S. Joiner, 8; Gen. J. Francis, 10; by Mr. F. E. Cannon,</i>	18 00
<i>Salem, Ms. Men. coh. in south so. by Mr. D. Lang, 10,12; a friend, 100;</i>	110 13
<i>Scurboro' Me. Cent. so. Miss M. F. Tilton, Tr.</i>	6 80
<i>Schenectady, N. Y. Miss E. Ely, a balance,</i>	80
<i>Sharon, Vt. Mrs. Bascom, dec'd, by Rev. S. Bascom, 2; a poor widow, 31c. by Mr. F. E. Cannon,</i>	2 31
<i>Southbury, Ct. Fem. cent so. by T. Dwight, Esq.</i>	12 00
<i>South Salem, N. Y. J. Gilbert, 6; T. Mead, 4; Miss M. Gilbert, 5; M. M. Lawrence, 1; fem. cent so. 23; by Mr. J. P. Haven,</i>	60 00
<i>Stow's Square, N. Y. Coll. by Mr. F. Box- worth,</i>	17 45
<i>Troy, N. Y. Gent. asso. Mr. J. Tracy, Tr.</i>	
123y13; la. asso. Mrs. S. Tracy; Tr. 183,23;	386 34
<i>Turner, Me. Mon. con. by Rev. A. Greeley,</i>	5 00
<i>Westminster, Ms. Mon. con. for Cyrus Mann in Ceylon, by Mr. N. Whitney,</i>	15 00
<i>Woodbridge, N. J. Mr. J. Barrow, by Mr. J. P. Haven,</i>	7 00
<i>Woodstock, Vt. Gent. asso. 2; S. Denamon, 50c. by Mr. F. E. Cannon,</i>	2 80
<i>Unknown, A friend, for Pal. miss.</i>	3 00
<i>Amount of donations acknowledged in the preceding lists, \$2,180 75.</i>	

Note 1st. The articles of clothing from Bedford & Courland, Huntville and Winchester, acknowledged in the Herald for last month, as committed to the care of Dea. A. Thomas, Utica, N. Y. were received at Creek-Path.

Note 2d. The unusual and unexpected amount of space occupied by the account of the Annual Meeting of the Board, excludes again the acknowledgments of Associations formed; as also the list of Donations & Clothing, &c.

MISSIONARY HERALD.

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NOVEMBER, 1825.

No. 11.

American Board of Foreign Missions.

BOMBAY.

JOINT LETTER OF THE MISSIONARIES.

THE following letter to the Corresponding Secretary, was prepared early in the present year. The date, however, was accidentally omitted by the writers.

Dear Sir,

We have hitherto had but little direct intercourse with other missionary stations in India; often not hearing from them, until their accounts have gone home, been printed, and returned. To prevent this extreme delay, we have desired to receive direct communications from each station, and also to communicate in our turn direct accounts from ourselves. To save unnecessary expense of time in writing, we are about to print a report of our mission, embracing a sufficiently particular statement concerning our schools, for circulation here. This we hope our kind friends at home, who support some of them, will accept instead of a letter from each school. If we should be so prodigal of our time as to consume a greater portion of it in correspondence, we should have still less than we even now have, that would be worth communicating, and less hopes of honoring our Saviour in the salvation of our fellow men, who are rapidly perishing around us. Could we suppose duty required or permitted, it would be to us a high gratification to write to many scores of persons, and receive their answers, whom we may now never know in this world. There are many, too, whom we have seen, and still remember with love, to whom we may never write. All these we hope to meet hereafter, where no distance will separate. But in order to meet with the greater joy, it becomes us to turn our time to the most profitable account here. And all our friends may rest assured, that if they can find time, as many of them may, their communications to us, whether we answer them or not, will be most agreeable to us, and will

yield us, we presume, greater profit, than ours could them. The prospect of sending you soon a copy of our report, is the reason of the shortness of this letter.

We have forwarded to you the mournful intelligence, that our number is diminished by the removal of our dear brother Nichols. We feel that our loss has been great, yet considering the hand that removed him, we would confide in Divine Wisdom. But when such a breach is made in our little number, we are called upon anew to pray the Lord of the harvest to send forth laborers into his harvest. And this solemn event admonishes us to entreat earnestly for additional help from the churches at home. We thank them, under God, for so faithful and so loving a brother. Several thousands heard something of the way of salvation at his lips. Possibly he may have some at last given him as stars in his crown. Yet ought not his labors to be followed up? Will they not otherwise, as to their effect, be in great measure lost?

But, dear Sir, we ask for other places, besides Tannah. In our present circumstances, we ask, with some degree of confidence, for three or four fellow laborers immediately. The prospect is, that the Rev. Mr. Kenney, of the Church Missionary Society, will ere long leave the country; and when our number was greatest, there was, as it were, no supply for so large a place as Bombay. Besides, we believe that now two or three missionaries would be permitted to settle in several large towns on the continent;—in Basseen, in Kulyan, and Pane, and especially in Rawadunda and Allebag, which now belong to the native prince Angria. Our brethren, the Scottish missionaries, are settled much farther from us at the south; and north there are none to publish the words of life between us and Surat. We present this region, though small, yet not inconsiderable; containing, probably, fifteen times the number of inhabitants on the Sandwich Islands. We present it

before the Board, not to shut out the claims of other perishing nations, but that these, also, may have some share of attention.

Our widowed sister is, for the present, alone in Tannah, having the care of ten children, which were previously in their family. She has written to you requesting advice respecting her future course. She has also requested our own, and we have thought that, if her health permits, she may be usefully employed in confining her care of the *charity children*. It may be expedient, however, for her to reside either at or near some one of our families. She has recently had several attacks of the asthma, to which she is subject, but she is now relieved. Mr. Hall's eldest child, who suffered so much during the last rains, and the last hot season, has been much better since the weather has become cooler. Mr. and Mrs. Garrett, and almost all in their family, have suffered much recently from a severe ophthalmia, but they are all recovered. Mrs. Graves is at present in a debilitated state, but the symptoms of her former complaint are much abated, and we are not without hope, that she may yet enjoy some health, and be permitted to be in some degree useful. With the above exceptions, our mission is blessed with health.

We have thought it inexpedient to attempt, to any great extent, the establishment of schools exclusively for girls, because we think they will be much more easily induced to attend the common schools. Such attendance we endeavor in all possible and proper ways, to encourage. We have offered to reward each girl for the attainments she makes, besides giving the teacher double pay for instructing them.

At our meeting, in October last, Manuel Antonio of Chandnee, in Tannah, a superintendent of schools, requested to be received into our church. But though we are not without some hope, that he has passed from death unto life, we have not yet thought it expedient to receive him. He has, therefore, only subscribed to the Rules of the Mission Chapel Congregation, a copy of which is to be herewith forwarded. We anxiously wait for stronger evidence of piety in him, and hope for the same ere long in many others.

G. HALL.
A. GRAVES.
E. FROST.
J. GARRETT.

The Rules of the Bombay Mission Chapel Congregation, above mentioned, are as follows:

1. All persons, on subscribing their names to this instrument, become members of the Bombay Mission Chapel Congregation, and they thereby promise and engage, on their part, regularly to attend on divine worship at the Bombay Mission Chapel, on the Sabbath, as circumstances may permit; to regard the teachers there, as their spiritual guides, and to be subject to their admonitions, reproofs, warnings, and counsels, in spiritual matters, and to assist, as far as they may be able, in such kind offices towards the sick and distressed, and in the burial of the dead belonging to the congregation, as the dictates of humanity, and the injunctions of the Christian Scriptures, require.

2. The missionaries belonging to said chapel, do, on their part, promise and engage, that they will faithfully teach the congregation the whole Gospel of our blessed Saviour, as far as God shall enable them, and opportunity be afforded them; and that, as servants of Christ, they will minister to them in seasons of affliction, and officiate at marriage occasions, and at the funerals of their dead, without fee or reward; and, if required, will furnish a place among themselves for the interment of their dead; and they will regard them with affection, and will seek their temporal and eternal welfare, as the Gospel requires.

PALESTINE MISSION.

JOURNAL OF MR. KING.

(Continued from p. 316.)

Residence at Der el Kamer.

June 13, 1824. Sunday. Hanna Domani observed to me, that he was to day at a certain house, where several of the most respectable men in this place were assembled; that the conversation turned upon me, and my doctrine; that they all said, "King is right;" that I had gained them over to my belief; that their number would increase, till, by and by, all would believe as I do; and that they thought Aboona Baba's belief nearly the same as mine, although, being Superior of the convents, he could not speak out, lest he should be excommunicated.

"I was the first," said Hanna, "that believed, and now there are several; and I think, that all will by and by believe also. The prophet David said, 'All the ends of the world shall remember, and turn unto the Lord.' This is coming. The priests have not liberty to speak. I can speak more freely. After a year or

two, you will have many to follow you."

16. In the afternoon, went into the market-place to call on some friends. On my way, a man, who sat on a wall near a house, bid me good evening, and began to ask me some questions; so I went up to him on the wall, which overlooked the court of his house, where several persons were present, and listened to our conversation.

Arab. "Do you go to our churches to pray?"

Mr. K. "No."

Arab. "Why?"

Mr. K. "There are several reasons. I cannot go where images and pictures are worshipped. Besides, it is not necessary to go into the church every day, in order to pray. Christ said, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father, who seeth in secret."

Arab. "That means, shut the door of your heart. Why do you not go to church and be a Christian?"

Mr. K. "For the very reason that I am a Christian, I cannot go into your churches to worship. The second command in the Law is, 'Thou shalt not make unto thee any graven image, nor any likeness of any thing in heaven above, or in the earth beneath, or in the waters under the earth; thou shalt not bow down to them.' This command of God you violate. Take away your images and your pictures, and pray to God as you ought, and I would go to your churches every Sabbath day. But I cannot bow down to a bit of wood, or stone, or any thing, but to Him who made the heavens, and the earth, and who is every where present. He is a Spirit, and we must worship him in spirit and in truth." While this conversation passed, several persons came along in the street, and stopped to listen; but the man, who began the conversation, soon slipped away, and left me preaching to a company of entire strangers.

To day gave a book to the son of a Maronite, for which he seemed very grateful, and said, it should never be given up to the priests.

I am told, that the Superior, Germanos, has collected about fifty of our books from the Maronites in this place, but that he has not destroyed them.

13. Called on the Maronite Superior, Germanos. Found Abou Yoob with him.

Abou Yoob. "Le monde, Monsieur, le monde etait gate—noi ge conaske"—(he speaks bad French,) "Dieu la detruira." ("The world Sir, the world has become corrupt.—I know—God will destroy it.")

Superior. "A philosopher once took a candle, and went out into the streets of the

city, it being broad day light, and began to look about as if searching after something. The people thought it very strange, and came to him, and demanded why he did this? what he wished for? The philosopher replied, that he wished to find a man;—that was what he was searching for—a man, such as he was at first, such as God created him; but there was not a single one to be found."

I, in reply, made some remarks upon the light of philosophy and the light of God's holy word, intending to remind him of what he had done, in taking away the Bible from his people.

Superior. (Speaking to Abou Yoob, with regard to me,) "This man is my friend. The first time I saw him, I loved him. Go, tell Father Paul to come and talk with him."

After he had gone to invite Father Paul to come in, he returned, and I asked him in French about the Patriarch's order, and whether any books had been burned here.

Abou Yoob. "No; they deceived the Patriarch. Father Paul told me, that there was only one word wrong, and that was *Esa*, instead of *Yessoa*; and so the book was condemned."

Father Paul now entered, and I said to him, "where is the place you mention, where it is said *Esa*, instead of *Yessoa*? I should like to examine it."

Father Paul. "O that is nothing."

Mr. K. "But I wish to see it."

Abou Yoob. "You told me that that was the only fault in the book."

Father Paul. "O, there are a great many things. It is not like the one printed at Rome, and the books," (naming those called Apocryphal) "are wanting."

This led to a discussion with regard to the Apocryphal books, during which four or five other priests came in to dispute. There were also four or five of the common people, who came in to hear. All these sat down in a circle around me, so that I was hemmed in on all sides.

The Superior sat in a chair at a little distance, as if to judge of the contest, and said but little.

Father Paul. "When did the schism take place between the church of Rome and the English?"

Mr. K. "It is a little more than three hundred years since we left that church."

Superior. "What was the name of that king, who took the girl—the schism commenced with him?"

Mr. K. "Henry. He was a Roman Catholic, lived and died such, I believe."

Father Paul. "It is about three hundred years since you left the church?"

Mr. K. "It is about that time, since we left the errors of the church."

never left the church, nor the true doctrines of the church.

Father Paul, and all the priests at once. "The errors of the church? The church in error?"

Mr. K. "Yes; so we believe. So I believe."

Father Paul. "What is the difference between you and the church? What occasioned the division?"

Mr. K. "If you will listen a little while, I will tell you what occasioned the division."

Here I entered into a detail of some of the abominable practices of the Church of Rome, about the time of the Reformation; and on my remarking, "The church at that time had become very corrupt, both priests, and people," Father Paul and all present, exclaimed, "The church corrupt! The church corrupt! Impossible! Impossible!"

Mr. K. "Not at all impossible. The Jewish church was formerly the true church, the church of God; and yet, at the time of Christ, the priests and the people, almost the whole of them, had wandered; were in error, and in sin. And so it was with the church, three hundred years ago."

Father Paul. "But the Christian church cannot wander, for Christ said, 'I am with you alway.'"

Mr. K. "Yes, but St. Paul says, that in the last time shall come in errors; many departing from the faith, giving heed to the doctrines of devils;"

Father P. "Yes, yes, that is very true."

Mr. K. continued—"forbidding to marry, and commanding to abstain from meats, which God hath created, to be received with thanksgiving."

This word, among so many priests and monks, was like fire to powder, and there was at once an explosion from the whole.

So great was the noise, that, for some time, I could not speak.

At length, Father Paul's voice was heard above the rest, saying, "There is no such thing in the Bible. What you have reference to, is a passage about keeping holy days."

Mr. K. "I mean what I said. It is the word of God. It is in St. Paul's Epistle to Timothy."

Father Paul. "There is no such passage. What you have reference to, is about keeping holy days."

Mr. K. "Are you a priest, and do not know your Bible better than this? Bring me your Bible, and I will show you the passage."

Father Paul. "There is no such passage."

Mr. K. "Bring me your Bible, and I will shew it to you."

All now became very noisy, every one wishing to speak to me at the same time so I said very gently, "Brethren, listen." At this all were silent, and I proceeded "You asked me about the cause of the division between the English church and the Romish. I undertook to tell you. I cannot talk with you all at once. I will talk with one at a time. I am a man, and ye are men. I seek salvation. I do not wish to go to hell; neither do you wish to go there. Let us talk calmly."

"Father Paul said, the church could not wander. I quoted the passage to shew, that the church could, and would wander. At the time I mentioned, the church was in great errors; had become very corrupt. Those good men, who perceived the errors, boldly spake against them, and a persecution soon arose, and multitudes were doomed to the flames. But the more they were persecuted, the more they increased."

Father Paul. "Who persecuted them?"

Mr. K. "The Pope—the Roman Catholic Church; and multitudes laid down their lives for the word of God."

Father Paul. "The Pope might be in error, as it respects practice, but not as it respects faith."

Mr. K. "One Pope denied that Jesus Christ was God—was not that an error?"

Father Paul. "It is impossible. He could not have been a Pope. He might have done it through fear."

Mr. K. "No. It was not from fear. That the Pope can err, there is no doubt. Peter himself erred."

Priests. "Peter! Peter! Peter!"

Mr. K. "Yes, Peter, sometime after he denied Christ; and Paul reproved him before all the disciples."

Father Paul. "There is no such thing. He denied Christ, but then that was not an error; he simply denied with his mouth, and not with his heart."

Mr. K. "You must be a Jesuit. Do you affirm, that it is no error for a man to say with his mouth one thing, and with his heart another?"

Soon after this, notice was given to the priests, that it was time for prayers, and all arose to go away.

Father Paul. "I must go to prayer. I hope God will guide you, and enlighten your mind, and bring you to the truth."

Mr. K. "You are going to prayer. Pray to God alone—to God the Father, and the Son, and the Holy Ghost, one God; and may the Lord have mercy on your soul."

While saying this, a young man who appeared to be a simple, foolish fellow, entered, and cried out, "You are right—you are right;" then turning to the priests,

a. said, "He is right; he is right; the truth is with him; the truth is with him."

Superior. (to me.) "Ah! you are in a great error, in a great error."

Mr. K. "I have read the word of God from my earliest years to the present day, and if I walk according to that, I have nothing to fear."

At this all the priests retired, and the simple fellow cried out, "He is right; the truth is with him. They cannot dispute with him. He knows too much for them." And when I left the house, he came out after me, saying, "Go, Sir, you are right. I think as you do. Go, Sir, you are right."

20. Sabbath. Had an interview with the head, or principal of the Derveshes of Damascus, who has lately arrived here. There has been some difficulty between him and Mustapha, now Pasha of Damascus; and fearing for his head, he has come to find protection with the Emir Bushir. He is an old man, and speaks like one who has been accustomed to teach.

Our conversation turned, at first, on the Divine Being.

Dervesh. "There are many, who confess that there is no God but God, without knowing what they say."

Mr. K. "There are many, both Christians and Mussulmans, who say, 'We believe in God;' and think that they love him; but they do not know who God is, or what is his character."

Dervesh. (to the company.) "That man has got a great mind."

Mr. K. "They think they love him, and at the day of the resurrection will find that they hate him. Before we say we believe, we ought to inquire what is his character."

Dervesh. "There called on me once, at Damascus, an Englishman, who had with him interpreters, &c. He sat down by me, and stretched out his legs, and asked me about the soul. There are four kinds of souls; that which exists in plants, the animal, the human, and the spiritual."

Here he entered into a long explanation about the soul and body, their state during sleep, and by what means they are awaked.

After listening a while, some of the company began to play on instruments, resembling our flute, and the old Dervesh closed his eyes, as if to make an experiment upon what he had been saying. He was attended by two or three young Derveshes, one of whom, on hearing the music, dropped his head, and appeared to be in a profound sleep.

After the music ceased, I asked the Dervesh, what was the origin of the word Dervesh, and what it signified.

Dervesh. "The soul has seven qualities;" (which he enumerated,) "Now a

Dervesh does not follow the dictates of any one of these, which is according to the flesh. If a man strikes him, he does not return the blow, but leaves it with God to avenge him."

Mr. K. "What you mean is, that he walks not according to the lusts of the flesh, the lust of the eye, and the pride of life."

Dervesh. "That's it."

Mr. K. "That is right; that is what we call bearing the cross, and all, who walk according to the flesh, will go into fire, everlasting fire—into hell."

Dervesh. "The fire of hell—what is it? It is real fire. The fire on earth only seems to be such."

Mr. K. "Yes—real fire—everlasting fire. As to avenging injuries, our rule requires of us, that we should commit our cause to God."

I then asked him "what a young man must do, or learn, in order to be a Dervesh."

Dervesh. "There are twelve different sects of Derveshes. If one would be a Dervesh according to my order, he must go into the house of some Shekh, and serve him, light his pipe for him, and bring water."

Mr. K. "Then you serve some Shekh?"

Dervesh. "Ah, we serve him apparently; but he serves us in reality; from his heart."

Mr. K. "Does a Dervesh marry?"

Dervesh. "Never. Though he may marry, when he has arrived at a certain point—when it would be a trouble to him, rather than a pleasure, to be married. It is the part of a Dervesh not to follow his own desires and pleasures."

I then attempted to make some remarks on happiness, as connected with holiness; but the Dervesh interrupted me, by saying, "You see that window. There are glasses in it of different colors. One is blue, one red, another white, another green. The sun shines on them; they cast shadows of different hues; the light is all one—from the same sun. So with man. Here are Mussulmans, Druses, Christians, —different shades—the same sun—the same light."

22. Mr. Fisk arrived from Beyroot.

Journey to Damascus.

24. At 7 P. M. set out from Der el Kamer for Damascus, in company with Messrs. Fisk and Cook. After six hours and a half ride, we arrived at the summit of Mount Lebanon, and immediately began to descend towards the east, into the beautiful plain of Cælo-Syria, which had opened to our view. The descent general very steep, though we rode

the greater part of the way without much difficulty.

In two hours, we reached the foot of the mountain, and began to cross the plain of Bekaa, which is here quite narrow.

After an hour's ride on this plain, we came to the river Lietani. This we crossed by a bridge, near which is a Khan, called Khan Gib Geneen. It is about half an hour's distance from a little village of the same name, and is now kept by a Christian from Der el Kamer. Here we concluded to spend the night. But as our good host informed us, that there was so much vermin in the Khan, that we should not be able to get much rest in it, we took lodgings in a little booth, made of bushes, with the leaves on, which he fitted up on the banks of the river, and which admitted the air from every quarter. In this we spread our beds on the ground, and called for supper. With much difficulty, and after waiting a long time, we procured a little milk and leban, to eat with the bread, and meat, and onions, which we had brought with us from Der el Kamer.

25. Set out on our journey at about 5 o'clock. In half an hour passed the village of Gib Geven on our right. Here are several families of Christians. To one man, whom I met in the way, I gave a copy of the book of Genesis. In one hour more, we came to the foot of Anti-Libanus. After ascending about half an hour, we came in sight of a plain, into which we descended, and pursued our way in it for nearly an hour. Then rising a little, we came near to a small village, called Aity Fookhas, where coarse earthen ware is manufactured.

The inhabitants are nearly all Christians of the Greek Church. Leaving my companions, I rode up into the village, and inquired for the house of the priest. He was gone out, but his wife came to the door, treated me very civilly, invited me to spend the Sabbath with them, and on my telling her, that I could not remain, brought out to me four or five loaves of bread, and urged me to accept them. I, however, refused, saying, "I have plenty of bread. I only wish to supply you with the word of God." With her I left one copy of Genesis for her husband, the priest.

Going out of the village, I saw in one house, several little boys learning to read. I called out to them, "good, good," and passed on.

Before overtaking the company, I sold one copy of the Book of Genesis to an Arab, for sixteen paras.

In one hour and three quarters from Aity, we came to a place, called Yeutah, where is a little grove of poplars, and a small stream of water. Here we rested two hours and a quarter.

From Aity to this place, the road is alternately ascending, and descending, and through short plains.

Leaving Yeutah, and passing along a tolerably level road, we came, in about half an hour, to the Valley Whellooh. This valley, which has high barren mountains rising each side of it, we pursued for about one hour and a half.

Leaving this valley, we came to a fine fountain of water, and in three quarters of an hour arrived at Deemas, making our journey, for the day, nearly nine hours and a half.

At Deemas, we found lodgings in the house of a Mussulman, where we were furnished with plenty of leben, milk, and bread, which was baked with the dung of sheep and goats.

26. Left Deemas at a quarter before three in the morning, and at seven we came in sight of the great city of Damascus, which, together with the whole country around it, was covered with a kind of smoke, or thin mist, which reminded me of the country around the Dead Sea.

It is situated in a large plain, and round about, at some distance, are several considerable villages. We entered the plain at eight o'clock, at which time the sun poured down on us with intense heat. The air was filled with locusts, which, at a little distance, appeared like large flakes of snow carried along rapidly by the wind.

In this plain, which is covered with gardens of chesnut-trees, olive-trees, fig-trees, apricots and vines, we rode for about an hour, when we came to the gate of the city.

Here Messrs. Flak and Cook, dismounted, and entered on foot, as we had been told that no Christian is allowed to ride within the city. I however determined not to dismount, till I should be ordered so to do, and accordingly rode in.

After proceeding twenty or thirty rods, an armed Turk came up, and demanded of one of our Macaries, who was a Christian, whether I was a Moslem or Christian. The Macari did not give him any direct answer, and he demanded again. The Macari replied, "He is a Frank."

Upon this the Turk ordered me to dismount.

"Why?" said I. "Dismount; dismount;" said the Turk. "I am an Englishman," said I. "I have a Firman from the Grand Signor, which gives me liberty to pass where I please, and forbids any one from hindering me, or molesting me."

"Dismount; dismount;" said the Turk.

* Mr. K. uses the term "Englishman," in the sense in which it is understood throughout Syria, to mean, that he is under English protection. See *Herald for February*, p. 34. Ed.

"What, an Englishman dismount?" replied I.

"No matter who he is," said the Turk, "he must dismount."

Seeing that what I said availed nothing, I dismounted.

The French Consul, who lately came from Bagdad, the Turks pulled off from his beast, cut off his sword from his side, and struck him several times.

Residence at Damascus.

After going to the custom-house, we went to the Capuchin convent, and asked for lodgings, but there were none for us. The convent is small, having only four rooms, and these were all occupied.

Padre Modesta, who was there, and whom we had known at Beyroot, urged us to go to the convent of Terra Santa. We declined, at first, having heard that letters had been sent from Jerusalem to all the convents of Terra Santa, ordering them not to receive us.

Padre Modesta, however, urged us so much, that we at length concluded to go.

On entering the convent, we inquired for the Superior, and were told, that he was absent. After waiting a little while, we ordered our Macarics to put down our baggage in the street, till we should know where to go.

Presently the Superior came in, treated us very civilly, and frankly told us that he had orders from the Superior at Jerusalem, not to admit any of those men, who distributed Bibles. I said to him, "We are the men who have done that evil—if it be an evil." He said he was very sorry, begged us to excuse him, saying, that he must obey his Superior.

The room, in which we were, had a picture of St. Paul in it, and on our attention being directed to it, I remarked to the Superior; "He came down here to persecute the Christians. It often happens, that those, who are truly Christians, are persecuted, have their names cast out as evil, and are excluded."

He understood what I meant, and with a smile said, "It is true."

From the convent of Terra Santa, we went to the Greek convent, and asked for lodgings, but were told, that it was full. Returning to our baggage, we sought a room in some private house, where we might remain for the Sabbath.

After spending about two hours and a half in walking about the city, we obtained a small room in the house of a Maronite. It was indeed miserable enough, and so filled with vermin, that it was almost impossible to get any rest in it.

Towards evening four priests called on us. One of them was Aboona Michael, a

Maronite, who is a very amiable and liberal minded man. To him we are indebted for the greater part of the comfort, which we had while at Damascus.

27. Sabbath. Spent most of the day with Aboona Michael. In the evening went with him to the house of Aboo Ibrahema, El Jernaty, a Maronite, who, at the request of Aboona Michael, had offered to receive us.

22. Towards evening, walked out to Bab el Salam, near which, without the city, are four streams of water, which run close to each other. On their banks, are booths and coffee houses, shaded with abundance of trees, and a bridge, passing over these streams, is also beautifully shaded. Here were lounging great numbers of Turks, drinking coffee, smoking pipes, and argashas, and playing at chess, or silently listening to the waters, which roll beneath, and which have here and there a gentle fall.

Thus they have a kind of foretaste of that world promised them in the Koran after death.

29. Called on Dr. Solomon, an Arab, of the Papal Syrian church. While with him, a priest (Padre Thomas,) from the Capuchin convent, came in, sat down by my side, and began to converse about the Bible, asked me to let him have one in Italian, and then begged to know why the English do not print the Apocryphal books. This led to a very spirited discussion about the distribution of the Scriptures, the Pope, St. Peter, and the English.

In the afternoon, called on Ahmed Bek.

July 1. In the evening had much discussion with Serkees, an Arab, about the Pope, and the worship of images.

2. Spent the morning in conversing on religious subjects with Aboona Michael, and an Arab Shekh. In the afternoon, called on Girgins Elias, who is a very intelligent man, of the Greek church. Had much discussion about the Apocryphal books.

3. Engaged Mahammed, an Arab Shekh, to give me lessons in Arabic. He is said to be one of the most learned Shekhs in Damascus.

4. Sabbath. Aboona Michael told me, that the Superior of the convent of Terra Santa had sent to Aboo Ibrahema, and demanded of him, why he received us into his house, without letting him know it beforehand. Aboo Ibrahema replied, that he was under Aboona Michael, who had requested him to receive us. The Superior then said, "Well, since it is so, it must be so;" and then asked, if the consul's brother (Mr. Barker,) had arrived. On being informed that he had not, Superior said, "Do not receive him."

your house, and if a thousand Englishmen come, do not receive them."

5. Shekh Mahommed gave me a lesson in the true oriental style. I was to sit at his feet like a child, and be taught, as if he were lord of the world.

8. Mr. Benjamin Barker arrived from Beyroot, and took lodgings with us in the house of Ibrahema. Mr. B. is brother of the Consul at Aleppo, and is employed by the British and Foreign Bible Society in the distribution of the Scriptures.

10. Shekh Mahommed told me how, the last night, he had seen a genii, whom he had sent a few days before, to kill the king of the Greek genii. Last evening he returned, and reported that he had killed him.

My Shekh says, that the genii have visited him every night, for nine months past; that they first came to him of their own accord, and that he feeds them; that there are male and female genii, who intermarry, both among themselves, and among men, and beget children; that he knows two who appear to be men, and who go to market, and buy and sell, like men; that they usually live under ground, and among ruins, such as Balbeck, and others of less note, and that they have the power of assuming any shape they please.

On my appearing to wonder at what he said, he exclaimed, "Ah, you are like a sparrow, which has seen a drop of water. An ocean remains to be seen!"

In the afternoon, we rode out to a mountain, called Kaisoon, and also Salaheeah, which lies along north and north-west of Damascus, about one hour's distance. Going a little way up the mountain, we took our station a little below the place where, it has been said, Mahommed took his, when he viewed the city, and was so enchanted, that he would not enter it, saying, that there was but one heaven for man, and he was determined not to have his upon earth.

The scenery is indeed beautiful, but, at the distance from which I viewed it, did not appear to me so enchanting, as it did to the Mussulman prophet.

You see a great city thickly set with houses of a whitish appearance, which have very little to distinguish them from each other. The minarets, of which there may be seventy, or eighty, with here and there a tall cypress rising above the houses, are the only things which break in upon the uniformity. This whitish city you see in the midst of a large wood, about fifty miles in circumference, with little variety, except what arises from the dark green of the chestnuts, and the dark, mournful appearance of the olives and poplars.

In the skirts of the wood, is to be seen

here and there a little village, with a mosque. This wood, which actually consists of an immense number of gardens and orchards, lies in a great plain, having, on the south-by-west, a hill, or rather a chain of little hills, which I suppose skirt the northern part of the Hauran.

On the north-west, north, and north-east, stretches along the hill of Salaheeah, which, I suppose, forms a part of the eastern range of Anti-Libanus.

On the south-east, and east, you see, at a great distance, rising in the horizon, a chain of hills, or mountains, which, I suppose, divide this Mahommedan Paradise from the hot regions of the Desert. These mountains are not seen very distinctly, on account of the clouds, mist, and smoke, which seem to cover them.

According to the best information we could get, Damascus contains about one hundred and fifty thousand souls, about ten thousand of whom are Christians.

The Christians are divided nearly as follows: Greeks, three thousand; Greek Catholics, six thousand; Maronites, one hundred; Syrians, Armenians, and Catholic Armenians, nine hundred.

Of Jews, there are about four hundred houses, and three thousand souls. This is the estimate of Joseph Davies, the great Khakham.

11. Sabbath. Joseph Davies, accompanied by three or four of his Jewish brethren, called on us. Had much conversation with him about Jesus and his Gospel. Told him plainly, that it was the sins of the Jews, which kept them in captivity, and that it was the sin of his fathers, who crucified Jesus Christ, which was the cause of their long dispersion of 1800 years, and that God would never be favorable to his chosen people, till they should repent and believe in him, of whom Moses and the Prophets did write.

I also related to him the story of Saul of Tarsus, and told him, that it was his duty, as a ruler among the Jews, to search the Scriptures, and believe the truth, and lead his brethren in the right way. During the conversation, he remarked to me, he had read the Gospel four or five times in Hebrew, and asked who translated it, saying, that it was good Hebrew.

12. In the evening, called, with Mr. Barker, on Hama Ann Hoory, an Arab of the Greek Catholic Church. Had much discussion with him about the Apocryphal Books. He informed us that the Greek Catholic Patriarch had excommunicated our books, and that many people said, on hearing his letter of excommunication, "What shall we do for books? We cannot go to the mountains and buy the Psalms, at the rate of several piastres!"

14. Mr. Cook left us to go to Beyroot.

Mr. Fisk and myself accompanied him out of the city, and, while he was waiting for the muleteer, we sat down together under a tree, where a Turk had his stand as a coffee-keeper. A Derveesh from Bagdad was present, and we entered into conversation with him about the Governor of the Universe.

The coffee-keeper seemed to be very angry with us, and said, "This is not the place to talk about such subjects—the mosque is the place."

Derveesh. "God is Lord, not of the Mussulmans only, but of all worlds; he makes one to differ from another. I am a poor Derveesh, but I should not complain, though I should go fasting ten days together. If I were naked I should not speak of it."

Mr. Cook approaching us, the Derveesh arose, and gave the little chair on which he was seated to Mr. C. and sat down himself on the ground.

Mr. Cook then ordered a cup of coffee for the poor Derveesh, and being told that he must give one also to the Derveesh's wife, I said, "Are you married?" "Yes," replied the Derveesh, and pointed to a slender, veiled figure, which sat at a little distance, holding his ass.

"But do Derveeshes marry?" exclaimed I. "Yes," replied he, "for the purpose of having some one to wash their shirt, when it is dirty, and if they have any thing to eat, to cook it for them; that is all."

He appeared very poor, was clad in a pair of leathern breeches, and a coat of leather, with a coarse cotton shirt, which, from its dirty appearance, indicated, that his spouse had not, for a long time, performed the matrimonial duties, which devolved upon her, as the wife of a Derveesh.

One speaking of his poverty, the coffee-keeper said to him, "God is liberal; are you afraid God will not hear you when in Damascus? Does not Damascus lie before you?"

Returning to the city, a Maronite called and asked me for a Bible, which I gave him. He had previous to this received from me a New Testament.

15. Visited the Syrian Convent, and had much conversation with the priest on religious subjects.

16. This morning a woman of the Greek Catholic Church called with a little orphan boy, which she had nursed, and asked for him a New Testament. Abou Ibrahim requested me to give her one on his account, and offered to pay me for it. Seeing from this that the book was really wanted, I gave it to the little boy, who kissed my hand, and the nurse loaded me with benedictions.

CLIMATE OF SYRIA.

A LETTER of inquiry was addressed, some time since, to the missionaries at Beyroot, with respect to the climate of that part of the world. Three letters, from Mr. Goodell to the Assistant Secretary, have lately been received in reply. As these communications are, on the whole, well fitted to interest the reader; and especially, as the question of climate, with reference to a future field of labor, is often an important consideration with those, who contemplate entering upon the missionary life, the letters are here inserted, almost entire.

Beyroot, Feb. 1, 1825.

As I have kept a regular journal of the temperature, for more than eight months, I am better prepared to satisfy your inquiries respecting the climate of this place, and submit the following, as the result of my observations and experience.

Thermometer at 9 A.M. At 3 P.M. Course of Wind Jan. 1, 1825.

Jan. 1, 1825.	58°	58°	S. W. a little rain.
2,	57	59	N. E.
3,	55	57	N. W.
4,	54	57	N.
5,	55	58	N. E.
6,	58	61	S. W.
7,	60	63	N.
8,	59	61	S. W.
9,	59	60	S. W. rain.
10,	57	59	S. W. rain.
11,	57	59	S. W. rain.
12,	55	56	S. W. rain.
13,	49	51	S. W. rain.
14,	50	53	S. W. rain.
15,	51	54	N. W.
16,	53	55	N. N. E.
17,	53	55	N. N. E.
18,	53	54	N. E.
19,	49	50	N. E.
20,	50	51	N. E.
21,	50	52	N. E.
22,	52	56	N. E.
23,	52	55	N. E.
24,	50	54	W.
25,	54	56	S. W.
26,	54	56	S. W.
27,	55	58	S. W.
28,	55	61	S. E.
29,	63	64	S. W. rain.
30,	58	59	S. W. rain.
31,	57	54	S. W. rain.

The temperature, the wind, and the weather, were nearly the same in December, as in January, and, in both these months, we had more cold weather, more north-easterly winds, and much less rain, than in December and January of the preceding winter. Indeed, we have had so little rain this winter, as to occasion serious apprehension of a famine. Last year the thunder and lightning were constant, and sometimes terrific; but this year there has been as yet comparatively none. The rains almost invariably come from the S. W., and not in one continued storm, but in showers, that pour down torrents. The south-west are the prevailing winds, and are the most pleasant we have. With north-

easterly and northerly winds, we seldom see a cloud; but they are too bracing, and are not unfrequently attended with too much of a chill to render them desirable.

The snows of Lebanon are now spread out before our eyes, upon the hill country round about. I think it cannot be more than ten miles to the snow; and we are probably within forty miles of a New England winter. We have no fire in our houses, and, after sitting down closely to our studies for two or three hours, we generally feel the need of exercise, in order to keep ourselves warm. And as we usually walk for this purpose, we are reminded of him, who "walked in the Temple, in Solomon's porch, when it was winter."

The summer was not so oppressively hot as we had anticipated. The thermometer was frequently 85° at 9 A. M. and 87° at 3 P. M.; but it was never higher than this in the house, except one day, when it was above 90° . By way of experiment, I once placed it on the sand, in the public road, when it rose to about 120° . There was usually a refreshing breeze from the S. W. And by abstaining, in great measure, from solid food, living principally on sour milk, melons, figs, and bread, and from sun-rise till sun-set, taking care to keep myself quiet and within doors; I can truly say, that I never suffered less from the heat, nor was I ever able to study more, in any previous summer of my life. What will be the result of further observations and experience, I know not; but, should the summer ever prove too hot, we can easily ascend the mountain, and, I suppose within sixty miles, we should come to snow drifts, which are said not to have been thawed away since the flood.

Beyroot is certainly healthy, and it is probably the most healthy place on the coast of Syria. I have known several cases of intermittent fever, during the rainy season; but none, that proved mortal. It is said, that the plague never rages here. Last spring two Turkish men-of-war brought the plague with them from Egypt. Many on board were sick, some were dead, and others dying. But they came on shore, went into every part of the city, and continued three days in Beyroot. We were a little alarmed, and kept ourselves in close quarters; but, as no instance of infection occurred, we unlocked our doors, and ventured abroad, after the expiration of a week.

The four following are the principal things, to which a missionary must attend, in order to preserve his health, while he is engaged in study in this country. He must wear flannel all the year; wrap himself in fur during the winter; avoid sudden exposures to the cold if he is in a state of

perspiration; and rigorously adhere to a simple diet, during the hot months.

I do not think, that a person previously inclined to pulmonary complaints, would ever suffer from them in this country. It is possible, however, that his delicate constitution might be more exposed to the liver or bowel complaint.

But, Sir, the hail is now rattling upon my windows; the birds of the air have just taken refuge in my study from the pitiless storm; and though I have now on a surtout, and a plaid cloak over the whole, with my hat on my head, and two pair of shoes on my feet, yet I have barely warmth sufficient to assure you that I am truly and always yours.

Beyroot, March 1, 1825.

On the 1st ult. I gave you the result of my observations on the weather for the month of January; and I now proceed to give you the result of them for the month of February.

Thermometer at 9, A.M.	At 3, P.M.	Course of Wind.
Feb. 1, 1825.	54°	53° S. W. rain.
2,	47	50 N. E. a little rain.
3,	48	51 N.
4,	51	54 N. E. & SW. little rain.
5,	50	53 SW. a little rain.
6,	53	56 SW.
7,	54	56 N.
8,	55	59 N. E.
9,	59	63 N. E. & SW. little rain
10,	57	56 SW. rain.
11,	54	54 SW. rain.
12,	51	52 SW. rain.
13,	50	50 SW. rain.
14,	49	52 SW.
15,	50	51 SW. rain
16,	46	46 SW. & N. E. rain.
17,	42	41 N. E. rain, snow & hail.
18,	38	38 N. E. snow.
19,	35	37 N. E. ice in morning nearly half an inch.
20,	36	40 N. E.
21,	39	44 SW. a little rain.
22,	43	47 N. E. & SW.
23,	48	51 SW. a little rain.
24,	50	53 SW. rain.
25,	50	50 SW. rain.
26,	51	55 SW. a little rain.
27,	53	55 N. E.
28,	55	58 SW. a little rain.

During some part of the month, the weather was said to be more severe, than has been known before, for at least half a century. The snow lay upon the ground the greater part of the 17th day of the month, and nearly half of the day, on the 18th. Many persons of twenty-five and thirty years of age had never seen ice before in their life, and could not conjecture what it was. Some called it glass, and others insisted that it was a new kind of snow, that had fallen from heaven; but how it came into their bed-chambers, was a difficulty they could not solve. When I told some of them how thick and deep the ice and snow probably were in America, at that time, they shrugged up their shoulders, and expressed the greatest joy, that their lot had not been cast in so wretched a country.

Now sir, though you may smile at this, yet I do assure you, there was much real suffering here. The cold stone walls of almost every house were damp; the water had been dropping, for several days, through almost every roof; such a thing as a fire place did not exist, and probably never had existence, in Beyroot; many poor women and children were without a bed, without even a house, without a shoe to their foot, and with no other clothing but such as they wear in the hottest months. They "were wet with the showers of the mountain, and embraced the rock for want of shelter." I saw their limbs quake with the cold, and their feet bleed in wandering from house to house on the cold ground for bread; and heard the cries of their little ones.

As it generally (perhaps always in the winter,) snows upon the mountains when it rains at Beyroot, it was a sudden change of the wind, that brought down upon us so unexpected a winter scene, and which clad all Lebanon, from the summit to the base, in one entire unsullied sheet "of purest white."

A very uncomfortable chill continued for several days, in consequence of there being so large a body of snow so near us.

This whole winter has been much more cold, and, excepting February, much less wet, than last winter; and we have had, as yet, comparatively no thunder and lightning. We are all in good health and spirits. Our hands, which had become swollen amidst the rigors of the year, are now restored to their natural state; the snow has melted away; and we are left to wonder, that we no more acknowledge the hand of that great and good Being, who "hath set all the borders of the earth, who hath made summer and winter, and who preserveth our lives from destruction, and crowneth us with loving kindness and tender mercy. Blessed be God, even the God of our salvation."

Beyroot, March, 31, 1825.

Having given you my thermometrical observations for January and February, in two previous letters, the former of which went by way of Malta, and the latter by way of Smyrna, I now propose, in this my third, to give you some idea of the weather in the month of March.

Thermometer at 9 A.M.	At 3 P.M.	Course of Wind.
March 1, 1825, 84°	83°	S. S. W. rain.
2, 83	84	S. S. W. rain.
3, 81	83	N. E. very little rain.
4, 82	85	N. E.
5, 84	89	S. W. a little rain.
6, 87	80	N. E.
7, 80	60	N. E.
8, 58	60	N. E.
9, 60	61	S. W. a little rain.
10, 60	61	S. W. a little rain.
11, 60	62	N. E.
12, 60	61	S. W.
13, 57	60	S. W.

14, 60	63	N. E.
15, 60	62	N. W. a little rain.
16, 89	63	S. W. rain.
17, 60	63	S. W.
18, 61	64	N. E.
19, 62	64	S. W.
20, 60	61	S. W. rain & hail.
21, 55	55	S. W.
22, 52	52	S. W. rain.
23, 49	51	N. W. & S. W. little rain.
24, 52	52	N. W.
25, 48	50	S. W. rain.
26, 49	51	S. W. a little rain.
27, 48	52	N. E. a little rain.
28, 52	54	N. N. E.
29, 56	60	S. W. a little rain.
30, 60	61	N.
31, 58	60	N. E.

Although there has been rain on nearly half the days during the month, yet the quantity of rain that has fallen, has not been great.

On the ninth inst. we had a fine view from the terrace of six water-spouts. They were all carried to the N. E. and soon came in contact with a point of Lebanon, that projects into the sea between Beyroot and Tripoli.

On the 20th, we had heavy thunder and a severe storm of hail. The hail stones were as large as pigeons' eggs, and broke one of my windows before I could close my shutters.

Those days, in which the thermometer was below 54 degrees, though by no means uncomfortable for a man of business abroad, were too cold for a student shut up in his closet, between walls of damp, naked stone. No sickness has prevailed during the month, except a severe epidemic cold among children.

There has been, for some time, a great scarcity of bread in all this region. Whole villages have already been a considerable time destitute, and we have apprehensions of a famine. There is corn in Egypt, and also at Acre; but there is no Joseph to open the store houses, and save the lives of the inhabitants. Neither of the pashas will sell, except at so exorbitant a price, as prevents any importation of it. Every thing in this country is as it should not be. The foundations are out of course. Could I tell you of all the oppressions of the poor and needy, and all the cruelties, which the stronger practice upon the weaker, and those in power upon their rivals; could I detail to you, how a prince in this neighborhood invited, a few days ago, two shekhs, his friends, to a feast, and, at the close of it, cut out their tongues, and bored out their eyes, that they might never say nor do any thing against his interests; and could I represent to you the still greater abominations, and cruelties, and impositions of the priests, and the stupidity, ignorance, superstition, bondage, and wickedness, in almost every form, of the people;—you, my dear brother, would wonder that we did not oftener adopt

expressive language of the weeping Prophet, "I am pained at my very heart!"—We see and hear enough every day to "make rivers of waters run down our eyes." "O when shall the day break, and the shadows flee away!"

From the foregoing tables it appears, that, during the months of January, February, and March last, the *extremes* of Fahrenheit's thermometer, at Bayroot, three hours before, and three hours after noon, and the *general range*, were as follows:—

Three hours before noon,	39° to 62°.
Three hours after noon,	37° to 64°.
General range,	30° to 60°.

The *mean temperature* of each of the months, at each of these times of day, with that of the whole period, is indicated by the following table:—

	At 9, A. M.	At 3, P. M.
January,	54°	56°
February,	48°	51°
March,	56°	58°
Whole period,	52°	55°

In about half of the ninety days, there was snow or less rain, and on two of the days it snowed and hailed. The general course of the wind was N. E. & S. W.; more frequently the latter: and almost all the rain came with a S. W. wind.

CEYLON.

JOINT LETTER OF THE MISSIONARIES.

THE last joint letter of the missionaries to the Corresponding Secretary, was dated Dec. 18, 1824, and an extract from it was published in the *Herald* for July, page 200. The following letter was dated Feb. 12, 1825, subsequently to the large accessions to the church, from among the heathen, of which some intimation was given at page, 312, of this volume. A particular account of the very encouraging scene presented on the day, in which the mission church was more than doubled as to numbers is here given.

During the past year, we have been laid under peculiar obligations to praise the Lord for the manifestations of his love and mercy to us, and to this people. Verily he hath crowned the year with his goodness. He has blessed us in temporal and in spiritual things. He has preserved the lives, and in a good degree the health, of all our number, and granted us increased facilities for pursuing the work of the mission. But above all, it hath pleased him graciously to pour out his Spirit here, and grant us *two special seasons of refreshing from his presence*. Of the commence-

ment of the first of these, we gave you some account in our letter of Feb. 28, 1824; and to that letter we now refer you for an account of the first six weeks of the revival. We are happy to say, that the work continued steadily to advance, for a considerable time after that letter was written, and then declined gradually. But the happy fruits of it are still seen and felt at all our stations. Some, as we had reason to expect, who appeared well for a time, went back to the world, and thus shewed by their conduct that they were only "stony ground hearers." A goodly number, however, we rejoice to say, have "brought forth fruit with patience," and continued to stand firm amidst much ridicule, contempt, and persecution from their heathen relations. Thus they shew, that they fear God rather than man, and evince a willingness and determination to forsake all for Christ. Considering the youth and inexperience of most of them, the difficulties of their situation among this heathen people, and the numerous and powerful temptations, with which they are surrounded, we have great reason to admire the grace of God, that has preserved them as lambs among wolves, and enabled them so generally to let their light shine before men, and thus publicly to manifest their firm attachment to the Saviour.

Second Revival of Religion.

Though the first revival declined very considerably, we were all of us led to entertain strong hopes, that the Lord would soon visit us again in mercy. Nor were our expectations disappointed. About the middle of October last, we began to discover some very pleasing indications, that the Lord was near, and waiting to be gracious. Many of the native members of our church were unusually stirred up to seek the Lord by fasting and prayer, and to intercede with much earnestness for the outpouring of the spirit, and the conversion of sinners. Some of them, who had, for a long time, been walking in darkness, and concerning whom we had entertained some fears, were now revived, and made to rejoice in the Lord, and be active in seeking the salvation of others.

About this time, also, an unusual spirit of prayer was manifest among ourselves, and we were led to make our requests unto Him who heareth prayer. On the 21st of October, our quarterly season of communion was attended by all the

* See p. 134.—An account of this effusion of the Holy Spirit having been previously given in the *Journal* of Mr. Winslow, (pp. 79—83,) the description of it in the letter above referred to, was omitted in the *Herald*.

brethren and sisters. It proved a joyful day to our souls, and a season of sweet communion with each other, and with our ascended Saviour. We trust that rather an unusual spirit of attachment to each other, and to all the members of the body of Christ, was manifest on that day. What we saw among ourselves, and among the native members of the church, were evident tokens that the work was begun. Accordingly, soon after this time, some special seriousness was manifest at all our stations. A considerable number, who were awakened in the former revival, but had lost most of their serious impressions, were now awakened again. The greatest part of the members of our Charity Boarding Schools, several assistants in our families, schoolmasters, and native assistants in the schools, were more or less affected by divine truth. Several of them hope that they have been born of the Spirit. But on this point, we would speak with great caution, and rather wait till we see abiding fruits of their conversion. Judging from their conduct during the last two or three months, we may say, however, that we indulge a hope that a considerable number have passed from death unto life.

Admission of Native Converts to the Church.

You will rejoice to hear that the first fruits of the revival, at the commencement of the year 1824, have already been gathered into the church. This was done on the 20th of last month. As that was, on many accounts, a day of peculiar interest to us, you will undoubtedly be pleased with a short account of it. As many of the hopeful converts were young, and liable to deceive themselves and others, we thought it prudent to keep them on trial for a longer time than is customary in our native land. It has been our usual practice heretofore, to receive the hopeful converts into the church at the several stations with which they were connected; though we consider ourselves, and all our native members, as forming but one church. But on this occasion it appeared important to us to deviate from our usual course, and to receive them altogether. To induce many people to come together on the occasion, even more than could be accommodated in any of our places of public worship; also to strengthen the hands and encourage the hearts of the native members of our church, and to honor the Lord in the sight of this people; we were induced to erect a temporary building for the services of the day, in the village of Santillepay, which is nearly in the centre of all our stations. Though the building was 100 feet long, and 60 feet wide, yet

as it was not more than twelve or fourteen feet high, with a flat roof, and covered on the top and sides with *badjans* (the braided leaf of the cocoanut tree,) the whole expense of it was small. Considering that we have the materials, of which it was constructed, on hand, the whole cost of preparing it for the occasion, was not probably more than 40 Spanish dollars. To render the appearance of it neat and decent, the top and sides were lined with white cloth, and the floor covered with mats. The mats were sent from our several stations, and the cloth will be used for our Charity Boarding Schools.

The cholera morbus being prevalent, and there having been rain the night before, many persons were prevented from attending. The number of people present, however, could not have been less than from twelve to fifteen hundred. The number of persons received into the church, at that time, was *forty-one*. Of these, thirty-six belonged to our Charity Boarding Schools and five were from among the people. All, except eight of this number, were baptised at that time, and also five children.

Our Wesleyan brethren, the Rev. Messrs. Roberts and Stead, also the Rev. Mr. Knight of Nellore, were present with us to witness this pleasing scene.

The order of exercises for the occasion, was as follows.

1st. Introductory address, prayer, and singing.

2d. Prayer and Sermon.

3d. Address to the candidates on the subject of baptism and prayer.

4th. Baptism of the candidates.

This was performed in the following manner. The candidates being all arranged in a semicircle in front of the pulpit, the youth connected with the central school at Batticotta, first came forward, one by one, knelt, and received baptism. Those belonging to the Charity Boarding School at Tillipally next came forward, and were baptised in the same manner. Next those connected with Manepy and Panditeripo. Then the girls belonging to the school at Odoonville; and lastly the adults. Each brother took a part in baptizing the candidates.

5th. Prayer after the baptisms.

6th. Reading the articles and covenant of the church.

7th. Baptism of the children.

8th. Address to the persons received into the church.

9th. Administration of the Lord's Supper.

Eighty-six persons united in commemorating the dying love of Christ in the midst of the heathen.

10th. Address to the audience.

After the address, the following question was proposed to the people: "Who among you are sincerely desirous of becoming Christians, and are determined earnestly to seek the salvation of your souls?" All such being requested to rise, immediately more than one hundred, unconnected with the church, stood up before the assembly, and then publicly declared their belief in the Christian Religion, and their intention to become the disciples of Jesus Christ. Some of this number are already, we trust, the humble followers of the Lamb, and will probably, in the course of this year, publicly profess their faith in Christ, by being received into the church. We have determined, by leave of Providence, to hold another general meeting, in the same place, on Thursday, the 21st of July next, for the purpose of receiving the remainder of those, who have been hopefully converted during the past year. Should this letter reach you before that time, and in season for our patrons and friends to be made acquainted with our intentions, may we not hope that they will remember us in a special manner at the throne of grace on that day; and that, in answer to their prayers, the Holy Spirit will be poured out upon the assembly?

While the audience was dispersing, we united in singing "Come let us anew our journey pursue." Though the exercises were long, the attention of the audience was kept up till the end. Many of the people appeared to be greatly interested in what they saw and heard; and we may hope that good impressions have been made by the services of the day.

What we have said above, will convey to your mind but a faint idea of what we witnessed on that occasion. It was a new era to us, and to this people; a day of peculiar interest; and one which calls for peculiar gratitude. We are constrained to say with the Psalmist, "Bless the Lord, O our souls, and all that is within us, bless his holy name." "This is the Lord's doing; and it is marvellous in our eyes." May we always be enabled to say from the heart, "Not unto us, O Lord, not unto us, but unto thy name give glory."

Were we to select any part of the exercises of the day, as peculiarly interesting, we should say, it was the *administration of the ordinance of baptism*. To see so many come forward before the heathen, and receive the seal of the covenant of grace, and there profess themselves to be the Lord's, caused our hearts to overflow with joy. With what emotions of delight did we hear the beloved names of *Brainerd, Buchanan, and Martin*; of *Dwight, Bachus, and Huntington*; of *Parsons, of Harriet Newell*, and also of many living worthies, whose names are

dear to us, and to the church of Christ! May we not hope, that some of them, at least, will prove themselves worthy of the names they bear?

Notice of two, who were baptised.

One is an old man of more than sixty years. It was truly affecting to see him advancing with hoary locks and trembling steps, and kneeling to receive the seal of the covenant. He was baptised by the name of *Andrew*. He is a *fisher*! He had lived all his days in heathenism, till he was awakened about fifteen months ago by the preaching of the Gospel. He now hopes he has been born again in his old age. We trust he is indeed a disciple of Christ.

The case of *Timothy Dwight* is so interesting, not merely in relation to himself, but in the probable effect, which his conversion may have upon others, that we feel authorized in selecting this case from among many that are very interesting, and in mentioning a few particulars respecting him. You are already aware, that he is an amiable youth of fine talents; and that he has been pursuing his studies with much success, almost from the commencement of our mission. He was awakened about a year ago, and gave us some reason to hope, that he had experienced a change of heart. Still he did not express such a hope of himself. He continued several months, apparently halting between two opinions, greatly fearing his relations, and unwilling to renounce all for Christ. But we rejoice to say, that, during the last revival, he was enabled to declare himself *openly and boldly* on the Lord's side. The effect of this on his numerous relations and acquaintance, and on the lads in the Central School, has been most salutary and obvious. Before his hopeful conversion, we were often met by the remark, "If your religion be true, why does not Dwight become a Christian? He has long examined it, and knows whether it is true or not." Now, by the blessing of God, this weapon has not only been wrested from the hands of the heathen, but turned against them. We had long made this youth a special subject of prayer. We trust, also, that many, in our native land, who loved that venerable name which he bears, have often remembered him in their intercessions; and that, in answer to prayer, he is now a child of God, and may hereafter become a preacher of righteousness.

Exhortation to Prayer.

We would take this opportunity to impress, if possible more deeply upon the minds of all, who seek the conversion of

the heathen, and especially upon those, who support children in our Charity Boarding Schools, the great importance of praying more earnestly and perseveringly for their conversion. God has shewn, in many instances, to them and to us, that he is a God, who listens to the cries of his children. In proof of this, witness the glorious displays of his grace here, during the past year, in two special seasons of revival. Many of those who have been called into his kingdom, are youth of the greatest talents in our Charity Boarding Schools. Here we are training them up expressly for the service of Christ and his church. If Christians continue to pray, and God continues his blessing on our labors, for a few years to come, these youth will be qualified to go forth as heralds of salvation to their own countrymen. They will possess many advantages for this purpose above ourselves. They will have qualifications for this great work, which we can never attain. When we consider how loud and earnest is the call for well qualified native preachers in this eastern world, and the prospects that are now opening before us of at least a partial supply, may we not "lift up our heads and rejoice" in the hope, that the deliverance of this long enslaved people draweth nigh?

Importance of the contemplated Mission College.

When we contemplate the spiritual miseries of the heathen, the present situation of these interesting youths, as above described, and the importance of their receiving a thorough education to qualify them for the ministry of the Gospel, the importance of carrying into immediate operation our contemplated College, appears great indeed. The idea of failure in this object, involves in it a train of consequences, as it respects the present and future generations of this people, altogether too appalling to be calmly contemplated by any benevolent mind. Shall we fail in our object for want of that support, which a benevolent public is abundantly able to grant? Shall these youth go from our schools, half educated and unqualified for their work? Shall they be sent forth unarmed to fight against "principalities, against powers, against the rulers of the darkness of this world?" Shall this heathen people be left to perish in their sins, and generation after generation go, in quick succession, to people the world of perdition? Relying on the mercy and promises of God, we answer, No. We have confidence also to believe, that the Christian public will also answer, No; and that it will speedily furnish the means of carrying into operation this benevolent institution.

Among those, who have been hopefully converted, during the last season of revival, are three young men, who are the sons and relations of some of the principal men in the parishes of Mallagam and Tillipally. They have attended the school at Tillipally, as day scholars, from the commencement of the mission, and have made good progress both in their Tamul and English studies. They continued a long time to resist the truth, but are now apparently convinced and converted. Indeed they openly and boldly avowed their change of sentiments and feelings. Their hopeful conversion, though important in itself, is rendered peculiarly so, on account of their rank, respectability, and consequent influence in society. Their heathen relations and acquaintance are greatly annoyed on account of their forsaking the religion of their fathers, and professing themselves Christians. Much pains is taken to induce them to forsake our religion, and return to heathenism. What will be the result of these efforts, time alone must determine.

Our little church now consists of *eighty-seven* members, all of whom, except fourteen, have been gathered into it from among this people.

In our letter of February 1824, above mentioned, we gave you some account of the first public meeting that we held with our schoolmasters. We are happy to say, that similar meetings have been continued quarterly to the present time. These meetings have been evidently attended with the divine blessing, and productive of much good. We stated that at our first meeting with them, 30 out of 70* professed to believe that Christianity is the only true religion. At our last meeting with them in November, out of about 70 who were present, all but two professed to believe that *Christ is the only Saviour of sinners!* As many as ten or twelve of this number give pleasing evidence, that they have "passed from death unto life;" and many more of them appear to be in reality convinced of the vanity and folly of heathenism, and of the truth and importance of the Christian religion.

Native Free Schools.

Our *Native Free Schools* have, during the past year, been generally very well attended; and we have reason to believe, that much good has been effected by means of them. A large number of the eldest boys in these schools are now able to answer readily and with propriety almost any plain question respecting the leading truths of the Scriptures. These schools are

* This number includes the schoolmasters from Nellore.

becoming a more and more interesting part of our missionary system. || We could easily and profitably extend the system had we funds for the purpose.

The following schedule will present at one view many facts respecting all of our stations, and save the trouble of giving them in detail.

Stations.	Ch. Board. Sch. No. of Child.	Native mem. of the Church.	No. of Nat. Free Schools.	No. of School- masters.	No. of Boys in School.	No. of Girls in School.	Total No. of Children.
Tillimally,	31	13	17	24†	1046	100	1146
Batticotta,	35	12	9	9	253	47	300
Oodooville,	31	17	13	15	336	33	368
Panditeripo,	30	14	9	9	240	30	270
Manuppi,	22	11	9	9†	303	45	348
Katu.*		3	3	3	35		35
	155	70	60	60	2414	255	2669

* A Native Station.

† One is a schoolmistress.

With respect to Native Free Schools, this schedule is designed to shew what has been their state generally, during the past year. The number of boys and girls mentioned, is that actually belonging to the schools. The daily attendance is considerably below that number.

It will be observed, that the number of schoolmasters is greater, than the number of schools. This arises from the fact, that, in cases where the school is very large, there are two, and in some cases even three, teachers.

Mission Church.

It will also be seen, that the number of native members of the church connected with our stations, is less than the whole number before mentioned. This arises from the fact, that a few of them are now living at a distance from us, and therefore are not put down as connected with any particular station. The whole number of native members is *seventy-three*.

Besides the forty-one persons, mentioned above as having joined the church on the 20th of January last, the following persons have been admitted during the past year.

At Tillimally, Charles Hodge. His heathen name is Valu. He is now very usefully employed as a superintendent of schools connected with that station.

At Oodooville, Aseervatham, a young man from Jaffnapatam, formerly in the central school at Batticotta, but now employed as a native assistant at Oodooville. He is a young man of good talents; has an easy and happy manner of communicating divine truths; and bids fair hereafter to become a native preacher.

At Panditeripo, two interesting boys belonging to the Charity Boarding School at that place, whose names are T. W. & S. Bloomfield; also Samuel Willis, a young man formerly belonging to the Charity Boarding School, but now employed as a medical assistant under Dr. Scudder.

In September last, two of the native members of the church, viz. D. G. Gautier and Julia Ann Prime, were united in marriage.*

Charity Boarding Schools.

The Charity Boarding School for girls, at Oodooville, we are happy to say, is in a flourishing condition, both in temporal and spiritual things. The progress of the girls in their studies, and in needle work, during the past year, has been such as greatly to encourage us to persevere in our attempts to promote female education in this district. The influence of the revivals, during the past year, has been most happily felt in this school. All the large girls, as well as the Ayah, (female servant,) who assists in taking care of them, are hopefully pious. Through the influence of the efforts that have been made to educate females in this district, we are happy to see that the prejudices of the people against it are melting away, and some among them openly advocate it. We have much reason to hope, that the time is not very far distant, when large numbers of girls will receive an education in our Native Free Schools, without the expense attending our charity boarding establishments.

All of our Charity Boarding Schools continue to be a most interesting part of our missionary charge. Though the care of them is attended with much labor and anxiety, yet God has greatly blessed our efforts to do good in this way. As we advance in this work, the object at which we aim in training up these children appears more and more desirable; and we are encouraged to persevere in it, and, if possible, to overcome every obstacle that opposes our progress. The revivals, during the past year, have had a most salutary influence upon all these schools. Almost

* A particular notice of Samuel Willis, D. G. Gautier, and Julia Ann Prime may be found in the Herald for August, pp. 235-238.

every member of them has been more or less impressed with the great importance of obtaining an interest in Christ. We are not therefore by any means to suppose that the good accomplished is confined to the number of those actually converted. The moral aspect of all these schools has been almost entirely changed, by the powerful and happy influence of these revivals. We already experience very efficient help from some of the pious boys, in disseminating a knowledge of Christianity. They distribute tracts among the people, read the Scriptures to them, and converse with such as are willing to hear. Both by precept and example, they shine as lights in this land of darkness.

It will be seen, by the above schedule, that the present number of children of both sexes in our Charity Boarding Schools, is 155. We could easily increase the number to almost any extent, did we, on the whole, think it best. But for several reasons, we think it prudent, to confine ourselves nearly to our present number.

In answer to the inquiry from an officer of the Board, "What portion of the members of the Charity Boarding Schools will be proper candidates for admission to the College?" the missionaries reply:

We can say generally, that we do not intend to retain in our Boarding Schools any children, except those of good promise. It is therefore our expectation, that most of the boys now with us, will hereafter become members of the Central School. That our expectations will in some instances be disappointed, is, judging from past experience, highly probable. It has been the practice at all our stations, to dismiss from our schools such boys, as, after a fair trial, give us good reason to believe they will never be able to make good progress in their studies, and thus become able to communicate instruction to others, and to acquire a livelihood for themselves by their learning. The expense of supporting them is so great, that we think their places had much better be filled by other boys of better capacities.

Reason of an apparent irregularity in Naming Children.

Some unavoidable evils, however, have resulted from this course of proceeding. It has very frequently happened, that, after a boy (apparently a good one,) has been supported for many months, and received an English name, he is either dismissed from the school, or induced by his relations to run away. As we have more names on our list, than children in our schools, it

will often happen, when a child thus leaves us, that a considerable time will elapse before another child can resume the same name. Again; after a boy has been long called by his English name, it is very difficult to change it for another, even though, as is sometimes the case, his benefactors at home should cease to contribute to his support. It will be seen, therefore, that it is often impossible for us to do justice to those benefactors of the children, who have a priority of claim to have a child of a particular name in one of our Boarding Schools. For, though the name is given in the first instance, it often happens, that, in the course of a few months, the child leaves the school. We have endeavoured to do right on this subject, and to act with as much impartiality as possible, in bestowing the names that have been sent out. But after all, we are sensible, that many of the kind benefactors of these children must have had their patience severely tried, in being, in many cases, obliged to wait several years, without seeing the name, which they have given, on the list of children. We wish, however, that all such persons may understand the difficulties of the case; and that justice will eventually be done to all of them if possible. Let them also remember, that their contributions and their prayers are not in vain; that they are assisting to support a system, which has already been greatly blessed, and which has received the smiles and approbation of Heaven in no ordinary degree. If, therefore, good is done, if these children are converted and trained up to be preachers of the Gospel, instruments of turning many to righteousness, it will surely be no cause of grief to them to reflect, that they were instrumental in effecting so great an amount of good, even though the men by whom it was effected did not hear the name they could have desired. We hope and expect, therefore, that our kind friends, who contribute to the support of these schools, will not grow weary in well doing; and that they will bear long with us, even though they should not see the name they desire, on the list of children, for a considerable time to come.

In the month of September last, Dr. Scudder, on account of ill health, was advised by his brethren to take a voyage to Madras, and even farther, if it appeared to him desirable, after his arrival at that place. He sailed on the 14th September, and, after an absence of a few weeks, returned again to his station. During his stay in Madras, he resided principally with the missionaries of the London and Wesleyan Societies, by whom he was treated with much kindness. While there, he consulted Messrs. Bailey and Pritchard, two of the members of the Medical Board at

that place, who gave him such advice concerning the management of his complaint, as will, it is hoped, prove an important auxiliary in restoring him to health. We have all much reason to rejoice in the goodness of our Heavenly Father thus manifested to our dear brother.

During the past year, the people in this island, as well as in the greater part of Southern India, have, in the providence of God, been visited with severe judgments. Drought, and scarcity, amounting, in some places, almost to a famine, and the cholera morbus, have been sent upon them. We are sorry to say, this terrible disease is now raging in many parts of this district, and is daily hurrying numbers to the tomb. It has appeared at some of our stations; but through the kindness of God, ourselves, and families, and Boarding Schools have been preserved. We are daily admonished, that our time is short; and seriously warned to keep our lamps trimmed and burning, waiting for the coming of our Lord.

We shall now close this letter by earnestly requesting an interest in your prayers, and those of the Prudential Committee and Board, that the blessing of God may ever rest upon this mission; and especially that we may continue to enjoy the refreshing showers of his Holy Spirit, until all the children in our schools, and all this heathen people, shall unite with the whole church on earth and in heaven, in saying, "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever."

With much esteem, we subscribe ourselves your brethren and fellow laborers in the vineyard of our Lord.

B. C. MEIGS,	L. SPAULDING,
D. POOR,	H. WOODWARD,
M. WINSLOW,	J. SCUDDER.

P. S. We believe we have not yet mentioned, in any of our communications, the death of the Honorable and Venerable Dr. Twissleton, Arch Deacon of Colombo. He died very suddenly, on the 15th of August last, while on a visit to the south part of the island. He had enjoyed vigorous health during the whole period of his residence in Ceylon, till within a few weeks of his decease. His death is deeply lamented by large numbers of the people, and particularly by the native inhabitants, to whom he was uniformly very kind, condescending, and generous. From our first landing on the island, he has uniformly shewn himself a firm friend to our mission, and we cannot but deeply lament his loss.

In a brief note to the Corresponding Secretary, written four days later than the preceding, Mr. Meigs says:

You will see with joy, that the prospect of our mission, as to *spiritual* things, was never more bright. You may rest assured, that we have not told you even all that might be said with truth, for fear that a wrong impression would be made. Our friends will have to guard against supposing, that the work is *done*: it is only just begun. The sun is not even risen. We only see the light breaking in the east. Still our hopes of speedily beholding the Sun of Righteousness appear in his glory among this people, are lively, and our prospects cheering. Pray for us, that we may be thankful, humble, diligent and persevering in our Master's service.

CHEROKEES.

Views of a native Indian, as to the present condition of his people.

As it can hardly fail to be interesting to our readers to see what views are entertained by a native Cherokee, as to the advances made by his countrymen in civilization, we shall here insert the greater part of a letter from Mr. David Brown, the brother of Catharine, to the Editor of the *Family Visitor*. The letter was written at Willstown, on the 2d of September.

The Cherokee nation, you know, is in about 35 degrees north latitude; bounded on the north and west by the State of Tennessee, on the south by Alabama, and on the east by Georgia and North Carolina. The precise quantity of land, over which the Cherokees claim sovereignty, is not yet ascertained, and consequently I cannot say; but this I can readily say, *they have no more to spare*. This country is well watered; abundant springs of pure water are found in every part. A range of majestic and lofty mountains stretch themselves across the nation. The northern part of the nation is hilly and mountainous. In the southern and western parts there are extensive fertile plains, covered partly with tall trees, through which beautiful streams of water glide. These plains furnish immense pasturage; and numberless herds of cattle are dispersed over them. Horses are plenty, and are used for servile purposes. Numerous flocks of sheep, goats, and swine, cover the valleys and hills. On Tennessee, Ustanala, and Ganasagi rivers, Cherokee commerce floats. The climate is delicious and healthy; the winters are mild. The spring clothes the ground with its richest scenery. Cherokee flowers of exquisite beauty and variegated hues meet and fascinate the eye in every direction.

In the plains and valleys, the soil is generally rich; producing Indian corn, cotton, tobacco, wheat, oats, indigo, sweet and Irish potatoes. The natives carry on considerable trade with the adjoining states; and some of them export cotton in boats down the Tennessee to the Mississippi, and down that river to New Orleans. Apple and peach orchards are quite common; and gardens are cultivated and much attention paid to them. Butter and cheese are seen on Cherokee tables. There are many public roads in the nation, and houses of entertainment kept by natives. Numerous and flourishing villages are seen in every section of the country. Cotton and woolen cloths are manufactured here. Blankets of various dimensions, manufactured by Cherokee hands, are very common. Almost every family in the nation grows cotton for its own consumption. Industry and commercial enterprise are extending themselves in every part. Nearly all the merchants in the nation are native Cherokees. Agricultural pursuits, the most solid foundation of our national prosperity, engage the chief attention of the people. Different branches in mechanics are pursued. The population is rapidly increasing. In the year 1819, an estimate was made of all the Cherokees; those on the west were estimated at 5,000, and those on the east of Mississippi, at 10,000 souls. The census of this division of the Cherokees has again been taken within the current year, and the returns are thus made; *native citizens*, 13,563; *white men married* in the nation, 147; *white women do.* 73; *African slaves*, 1277. If this summary of Cherokee population from the census, is correct, to say nothing of those of foreign extract, we find that in six years the increase has been 3,563 souls. If we judge the future by the past, to what number will the Cherokee population swell in 1850? How vain, then, to talk of Cherokee deterioration!

White men in the nation enjoy all the immunities and privileges of the Cherokee people; except that they are not eligible to public offices. In the above computation of the present year, you perceive that there are some African slaves among us. They have been from time to time brought in and sold by white men; they are, however, generally well treated, and they

much prefer living in the nation to a residence in the United States. There is hardly any intermixture of Cherokee and African blood. The presumption is, that the Cherokees will, at no distant day, co-operate with the humane efforts of those who are liberating and sending this proscribed race to the land of their fathers. National pride, patriotism, and a spirit of independence, mark the Cherokee character.

The Christian religion is the religion of the nation. Presbyterians, Methodists, Baptists, and Moravians are the most numerous sects. Some of the most influential characters are members of the church, and live consistently with their profession.—The whole nation is penetrated with gratitude for the aid it has received from the United States government and from different religious Societies. Schools are increasing every year; learning is encouraged and rewarded. The younger class acquire the English, and those of mature age the Cherokee system of learning. The female character is elevated and duly respected. Indolence is discountenanced. Our native language, in its philosophy, genius, and symphony, is inferior to few, if any in the world. Our relations with all nations, savage or civilized, are of the most friendly character. We are out of debt, and our public revenue is in a flourishing condition. Besides the amount arising from imports, a perpetual annuity is due from the United States, in consideration of lands ceded in former periods. Our system of government, founded on republican principles, by which justice is equally distributed, secures the respect of the people. Newtown, pleasantly situated in the centre of the nation and at the junction of Ganasagi and Gusuwati, two beautiful streams, is the seat of government. The legislative power is vested in what is denominated in the native dialect, *Tsalagi Tinsilawigi*, consisting of a national committee and council. Members of both branches are chosen by and from the people for a limited period. In Newtown, a printing press is soon to be established; also a National Library, and a Museum. Immense concourse of people frequent the seat of government when *Tsalagi Tinsilawigi* is in session, which takes place once a year.

Foreign Intelligence.

SOCIETY ISLANDS.

AFTER the copious statements respecting the Society Islands, which were made in the Herald for September, it may perhaps be

thought, that little more need be said at present. Those islands form, however, one of the most interesting spectacles, towards which the eyes of the Christian can be presented in this world; and every new fact in relation to

them, and every confirmation of past statements, cannot be wholly unattractive. The following notices of the islands, from Messrs. Tyerman and Bennet, written after they had embarked for another part of the world, have, to some extent, the merit of novelty, and throughout are worthy of insertion and perusal. They throw new light upon the condition of a people, who, a few years ago, were sitting in the deepest darkness, but have burst from their gloom as a light to Christendom.

Progress in Civilization.—Civilization has already made great progress in all the islands, and is making rapid advances. The two settlements of Burder's Point and Hawaia-Town, are nearly equal to any; but with these two exceptions, the Windward islands are far inferior to the Leeward. The cause may be the retarding influence of the Tahitian government, which has never yet viewed our ideas of civilization in that important and interesting light, with which the governments of the other islands have done; nor are the chiefs of that government disposed to treat their missionaries with that respect and deference so observable in the Leeward Mission.

Political State.—Of the politics of the Society Islands, it is difficult to form a just and accurate idea. However, we understand that the authority of *Pomare* extends only to Tahiti, Eimeo, Tetarua, and another uninhabited island or two, and that all the Leeward Islands are independent, under the sovereignty of their own respective kings, who are all warm friends to their missionaries and to the cause of truth. All the islands both of the leeward and windward groups, have their own codes of laws, which are printed and published, and we can assure the Directors of their equity; and that they guarantee to the people all their rights as in England, while they give to their kings a dignity, their power a stability, and their domestic establishments an affluence, which they never before enjoyed.

All the other islands at a distance, which have embraced the Gospel, must be regarded as also living under the same laws; for the native teachers take with them the laws of the islands from which they go, and when heathenism and idolatry fall, and Christianity is embraced, all the religious and political institutions they enjoyed in their own country, succeed as a matter of course. When we left the islands, they were all in a state of the most entire tranquillity, and no war was in the least expected. There had indeed been reports and rumors of war in Tahiti, but they had subsided. More unanimity existed among the chiefs, and the new code of laws promised a security to the property, and a liberty to the subjects of that government, which they had never before enjoyed. A rage for *rauwau* themselves had long existed among the young men in all the islands, and had given much trouble, but in all the leeward islands it had subsided to a great extent, and we do not expect any great evils from it to the

windward, where all were allowed to do as they wished, on that subject, without being liable to punishment.

Seminary for the Children of Missionaries.—Though from the time of our arrival in the islands, and so soon as we become acquainted with the state of the children of the missionaries, we were most deeply convinced of the essential importance of a school for their education, as well for the safety and prosperity of the mission, as for their own sakes, yet we met with innumerable difficulties in the way, and our fears were not small, that we must after all abandon all hope of accomplishing our wishes. But the object was too important to suffer us to despair, so long as any ground of encouragement remained; and before we left, we had the pleasure to see the School-Institution commence operations under the tuition of Mr Ormond and Mrs. Ormond.

The missionaries are erecting a building at their own expense, for the School, 130 feet in length, which will accommodate forty boys and girls with school rooms, and all other conveniences, and will keep it in repair. It is situated at Afareaita, on the east side of Eimeo, in a very eligible situation. Mr. Ormond's principal duties relate to the school; but he will preach to those natives who may reside there on Lord's-days, and do all the good he can as a missionary, while he is discharging his duties as a schoolmaster; and we trust that from this important institution, God will raise up missionaries to carry on the glorious work which their parents have been the honoured instruments of commencing.

Cotton Factory.—The buildings for the cotton factory at Eimeo were not quite finished, though nearly so; and Messrs Armitage and Blossom were diligently employed in preparing for the putting up of the machinery. The water-wheel was not quite completed; but we hope by the present time all is in action. We have placed the whole under such regulations as appeared to us, after a good acquaintance with the islands, the most suitable.

Libraries.—A public permanent library is established at Tahiti, and another at Tahaia, for the benefit of both the missions. There had been, indeed, something like public libraries before, but they were little more than a name, and many of the books had been divided. Before we left, they were revived on permanent principles, and put under regulations which will, we trust, render them both durable and useful. Many of the books which we had brought out with us for our own use, we have given to these Institutions, and most of the philosophical instruments for the use of the school. We strongly recommend to the religious public to send contributions of both books and philosophical apparatus for the use of both these important Institutions. There will be a library at the Seminary for the benefit of the children, and contributions of suitable books to this library will be also of great importance.

Version of the Scriptures.—The translation of the sacred oracles is proceeding, upon the

whole, as rapidly as we could wish; and, in the course of a few years, the whole, we trust will be in the hands of the people. We have done all we could to facilitate this great work; but a better plan than that in operation is not, perhaps, practicable. Respecting the fidelity of the translations which have been already made, it may be gratifying to the Directors to know, that we have read a great part of them, comparing them with the original Greek, and we can assure them that they are done with great skill and judgment; the inaccuracies were very few, and of little moment; and we much question whether a more faithful translation of the Scriptures was ever made into any language. The sense is generally given with great clearness and precision; and such is the copiousness of the Tahitian language, that it is generally sufficient, and but comparatively few foreign words are necessary to be introduced. We have read over all the catechisms, and almost every thing that has been printed in the Tahitian language, and are highly gratified on perceiving that they contain nothing but doctrinal truths and

moral principles of the most decided evangelical character. This is the case with all the hymns. The same remarks apply to all the sermons of the missionaries. *Great, indeed, is the truth, and in all things it is triumphant.*

Retrospective View.—On taking a minute and deliberate retrospect of the state of the Mission in the South Seas, the character and talents of both the brethren and their wives who are engaged in the work, the state of the churches and congregations, in both a spiritual and moral point of view, the condition of the schools and the various religious and civil institutions now in full operation—the political state of the different islands, and the progressive improvements which the natives are making in the arts of civilized life, and the estimation in which the missionaries are held, both as pastors and friends, we find so little to deplore, and so much to admire, that our souls are filled with joy, while we exclaim, Blessed, indeed, are the people who are in such a case. Let the whole earth be thus filled with the Redeemer's glory!

Domestic Intelligence.

NATIONAL SEAMEN'S FRIEND SOCIETY.

MORE than one hundred respectable masters and mates of vessels, in the city of New York, have signed their names to the following expression of their opinion and wishes in favor of the organization of a National Institution in behalf of Seamen.

We, whose names are hereunto written, being Masters and Mates of vessels, feeling a deep interest in the promotion of morality and religion among Seamen, and believing that the proposed organization of a *National Seamen's Friend Society*, on the principles of the British and Foreign Seamen's Friend's Society, and the great institutions of benevolence in our own country, is the most effectual measure that could be adopted to advance the great object in view, beg leave, to express a hope that the project may be carried into effect. It is our decided conviction that the efforts of individual Societies, without concert of action, or correspondence of labour, however useful and important they may be, will not be able to accomplish the great end in view, with the same ease, or in the same period, that the uniform and increased operations of a general Institution would.

*Harbor of New-York, }
September 1825. }*

AMERICAN TRACT SOCIETY.

Instituted at New York, in May last.

In the Herald for June, it was mentioned, that a National Tract Society had been formed at New York, and that the Society, whose centre of operations had been in Bos-

ton, had voted to become a Branch of the other, upon such conditions as the Executive Committee should determine.

Soon after the annual meeting of the Society in Boston, its Executive Committee issued a Circular, the more important matters of which are contained in the following extracts.

The principles of this Union will be reported in detail to this Society, at their next meeting. It is sufficient now to say, that according to the plan mutually agreed upon, the American Society at New York will adopt our present series of Tracts as the basis of theirs, subject to such alterations only, as will fit them for circulation among the friends of evangelical truth of different denominations; and will supply all the Tracts we receive of them for our depositories, at as low a rate, as we could publish them in New England. They have also chosen the former Corresponding Secretary of our Society to be a member of their Publishing Committee, and have given him full power to act with the other members of that Committee as to the additional Tracts which shall be published by the National Society. The terms agreed upon respecting the Tract Magazine, the Christian Almanac, and all other subjects, are such as must be entirely satisfactory to both Societies.

From this brief statement it will be apparent, what reason we have, not only to be satisfied, but to rejoice, in what has been done. The American Tract Society, which has been in successful operation for so many years, and has taken such strong hold on the affections of the Christian community, retains its distinct organization, its constitution, its members, its funds, its officers, and its Auxiliaries; and will, it is hoped, make increasing efforts, and have increasing success in promoting its

great object, the dissemination of the most useful Religious Tracts. There will be no loss, but it is believed, great gain, as to the economy, with which the great business of publishing Tracts in America will be carried forward. There will be great gain also as to the extent to which Religious Tracts will be spread. The establishment of the Institution in New York with which our Society and other Societies are to co-operate, will, it is hoped, contribute ultimately to a tenfold increase of the Tracts annually disseminated: while the plan of union adopted secures the inestimable advantage of having the same series of Tracts,—(and that series the best which can be prepared by the united labors of all concerned,) disseminated through all parts of our country, and among different denominations of Christians. Who can tell how much will, in this way, be accomplished towards removing hurtful prejudices, and uniting all the friends of Christ in their affections and prayers, and in their endeavors to advance the prosperity of Zion? Amid the dissensions of past ages, such a co-operation of Christians of different names might have been found impracticable. But, blessed be God, a new era has arrived, and things once impossible, have now become easy.

The union of different Societies in their efforts to disseminate Religious Tracts will be likely to give a far greater impulse to the public mind in favor of this mode of doing good; and we trust the result will be, that a vastly greater amount of useful tracts will be spread through America, than would be done by the efforts of different Societies, acting separately.

Recently a union has been effected between the New-York State Tract Society, and the National Institution.

In June, the Executive Committee of the National Society published an Address to the Christian public, from which, had it not been very extensively circulated, it would be expedient to make copious extracts. It will still be proper, however, that some portions of it be transferred to our pages. The first extract describes the rise and progress of the Institution.

In the month of March last, incipient measures were adopted in the city of New-York, with the view of forming a Society, to be denominated the AMERICAN TRACT SOCIETY; the object of which should be, "to diffuse a knowledge of our Lord Jesus Christ as the Redeemer of sinners, and to promote the interests of vital godliness and sound morality, by the circulation of Religious Tracts, calculated to receive the approbation of all Evangelical Christians." Deference to the numerous existing Societies in the different States induced the original projectors of this design to invite a consultation of delegates to be holden on the Tuesday preceding the Anniversary of the American Bible Society, for the purpose of maturing the enterprise, and giving existence and form to the

institution. At this consultation there were present a respectable number of delegates, from various religious denominations, who, with the advice and assistance of other gentlemen of high consideration from different sections of the country, revised and agreed upon a Constitution to be submitted to a more public meeting on the following day, when the proceedings of the Convention were considered and sanctioned with a most delightful unanimity. Since that period measures have been pursued which have already secured the co-operation of several Tract Societies, and particularly the aid of that most respectable and efficient institution in the Eastern States, the American Tract Society at Boston, who have, without a dissenting voice, resolved to become a Branch of the National Society established in New-York. Under these auspices, the citizens of New-York have liberally stipulated to furnish the Society a large and commodious edifice for the seat of their operations, and have already procured funds to the amount of upwards of twenty thousand dollars, and commenced the Society's house in one of the most eligible portions of the city. The individuals alluded to have done this, not only with the express design that the Society shall have every accommodation, (without ever taking any thing for this purpose from funds consecrated to the publishing and distribution of Tracts,) but with the expectation that it shall eventually receive, from rents on the building, a considerable amount annually, in augmentation of these funds.

With respect to the doctrinal character of the Tracts to be published, the Committee are very explicit.

On this subject the most full and liberal provision is made in the Constitution of the AMERICAN TRACT SOCIETY. The different denominations composing the Publishing Committee, come to their work with the solemn and honest stipulation to be each the protector of his own peculiarities; and in this labor of mercy to publish and distribute such Tracts only, as shall inculcate those great doctrines in which they all harmonize. Man's native sinfulness—the purity and obligation of the law of God—the true and proper Divinity of our Lord Jesus Christ—the necessity, and reality of his atonement and sacrifice—the efficiency of the Holy Spirit in the work of renovation—the free and full offers of the Gospel, and the duty of men to accept it—the necessity of personal holiness—as well as an everlasting state of rewards and punishments beyond the grave—these are doctrines dear to our hearts, and constitute the basis of our union. And who does not see, that in the present state of our own country and the world, there is a wide sphere of successful operations, in simply diffusing these and other kindred truths in which we agree? It is hoped that the Publishing Committee, agreeably to the suggestion of the esteemed President of the Society, in his first official address, will "ever bear in mind the high responsibility of their office; and always feel

that, as the eternal destinies of souls may hang upon their deliberations and doings, no Tract should ever be issued from the Depository of this Society, which does not contain, should it find its way where a Bible was never seen, nor the Gospel ever heard, enough of Divine truth to guide the ignorant and the inquiring sinner into the path of eternal life."

The advantages and claims of the Society are stated in the following paragraph.

Peculiar advantages, it appears to the Committee, will result from the formation of a great Institution whose operations shall extend over our whole country, and, as far as practicable, even beyond its limits. The twofold union of various local institutions, and of Christians of different denominations, all applying their powers in a common direction, and uniting the concurrence and feeling of this free and enterprising nation, appears to be the only measure which can secure all the energy of operation that is needed. The world at large, the adjacent states of South America, the islands of the West Indies, and our own United States in particular, present a vast and inviting field for the exertions of a Society combining the efforts of the whole Christian community. Our own country contains a population of more than eleven millions, scattered over an extent of more than one million of square miles, every hour becoming a more numerous and more reading population. Four millions of this population consist of children; and under the operation of the system of Common Schools which is adopted in many of the States, aided by the influence of Sabbath Schools established in all, how comparatively easy is it to extend the power of moral and religious instruction, through the medium of Tracts, to these flourishing nurseries of the Church and the State. Should God lift his smile upon the Society, it will speak to the remotest corners of the globe. The purpose of its conductors is to publish Tracts in various languages, and to be heralds of Divine Mercy, not only to our own population, not only to the provinces on our Northern and Southern frontier, but to Eastern and Western Asia and the Southern Ocean. But how can this be accomplished without a more generous and undivided impulse? Every new Institution, also, of such character, exerts a happy influence on our national union, and is a new accession of the heat and strongest affections of the human heart, gathered from the remotest parts of the land, to "lengthen the cords and strengthen the stakes" that bind together the body politic; so that, while public opinion maintains its existing ascendancy, every new accession of diffusive benevolence will render it more and more difficult for the spirit of faction or usurpation to sever this cemented country. And so long as public opinion maintains its existing supremacy, who does not feel the immense importance of moulding it by a moral and religious influence, and of securing and augmenting our civil and political liberties by the most unconfined diffusion of the

lights of science and religion throughout a community whose political existence depends on the intelligence, and, more especially, on the integrity of the people? We might add to these considerations that, should approved Tracts be supplied to the nation from one general establishment, one set of stereotype plates, and one set of engravings, one Board of Managers and Officers, and one centre of transportation, the economy of such a measure in all the expenditures and labours of the Society must be a powerful argument in favor of the union. Tracts are now exceedingly cheap, but the Committee are greatly deceived if the formation of the AMERICAN TRACT SOCIETY does not render them cheaper than they now are, and if the Parent Depository is not able to supply the country at a lower rate than they can be supplied by the local Societies. And why should the establishment of a General Institution diminish the zeal of the local Societies? Are they not all moving forward from the desire of doing good, and under the paramount impulse to what is best? Has the National Bible Society diminished the zeal of the local Bible Societies? With the Divine blessing on the AMERICAN TRACT SOCIETY, the Committee have little doubt that a course will be pursued which, by augmenting the zeal of the whole, will augment the zeal of the parts; which, while it shall secure the confidence, will concentrate the unabated and increased efforts of the nation; and which, while it invigorates the heart, will pour its life blood, with accelerated force, through every artery and vein.

PRESBYTERIAN EDUCATION SOCIETY.

Seventh Report:—Presented May 12, 1825.

THE last Report of the Directors of the Presbyterian Education Society commences with a notice of their late Corresponding Secretary, the Rev. PHILIP MELANCTHON WHITLEY, A. M. Pastor of the first Presbyterian Church in New-York, who died July 17, 1824.

WHILE we unite with his relatives and with the church of God, in lamenting the early removal of a man of so much private worth—of such high promise of still greater usefulness in the vineyard of the Lord—of talents and attainments so commanding, consecrated as they were, to the service of Christ; we shall, as a Society, long feel and mourn the loss of one of our most zealous and tried associates in this sacred cause. Regarding the institution as one of fundamental importance, he devoted to the promotion of its interests no inconsiderable portion of his time. The object appeared to rise in his estimation, as it must in that of every man of intelligent piety, as he approached the world of spirits. The last letter, it is believed, which he wrote was in its behalf. May the grateful recollection of his services, and his premature rest from his labours, stimulate the friends of the

institution to greater efforts to fill up the numerous breaches made in the ranks, and to augment the number of Zion's watchmen.

The Rev. WARD STAFFORD, of New York City, was chosen Corresponding Secretary, in the place of Mr. Whelpley.

The number of students preparing for the Gospel Ministry, who have received assistance from the Society, the past year, is exhibited in the following table, which we have compiled from the Report. It should be remarked, however, that from some of the Executive Committees and Auxiliary Societies, no reports were received; and that the information from others was less full and explicit than the Directors wished.

<i>Committees and Aux. Societies.</i>	<i>No. of Students.</i>
Executive Committee of N. York,	17
Exec. Com. of Philadelphia,	
Exec. Com. of Morris and Essex, N. J.	6
Exec. Com. of the N. Assoc. Presby.	2
Exec. Com. of Cayuga,	9
Western Education Society,	23
Exec. Com. of Geneva,	1
Exec. Com. of Ontario, number unknown,	
Rochester Education Society,	8
Exec. Com. of Crawford Co.	1
Education Society of Catskill,	1
Exec. Com. of E. Tennessee,	31
Exec. Com. of W. Tennessee,	3
Total,	98

If, says the Report, we suppose, that the branches of the Society, which have not reported, have assisted the same number as in former years, it will make the whole number patronized by the Society, one hundred and five. To enable these one hundred and five young men to pursue their studies, preparatory to the ministry of the Gospel, there has been expended, according to the best estimate which we can form, a sum not exceeding six thousand dollars. It would be difficult, we believe, to devise any other method by which so much good could be accomplished with the same amount of property.

Respecting the plan of this Society, the Report contains the following statements.

According to the Constitution, it is the object of the Society to assist indigent and pious young men in acquiring an education for the gospel ministry:—It is to hold

out the hand of encouragement to those whose hearts are animated with an unquenchable desire to become the heralds of the cross, and who are disposed to make an effort to assist themselves in preparing for the holy, self-denying service of their Master. With all the aid which they receive, they are under the necessity of making great exertions to meet the expenses of their education. By this means the vigor of their constitutions, and we may add, of their minds, is preserved. They become inured to toil, form habits of economy and self denial; and is it not at least probable, that men, who, to attain their object, are willing to persevere, notwithstanding all the difficulties which they have to encounter, will have more enlarged and consistent views of ministerial labor, and character, and responsibility—that this course of discipline will invigorate their piety and render them more brilliant lights in the church of God?

There is another characteristic of the plan of the Society to which we wish to invite attention:—It is the security which it affords, that the most suitable young men will be assisted. The members of the respective Executive Committees, and the Directors of Auxiliary Societies, consist of ministers and respectable lay men, located in different sections of the Church, who select from young men with whose character and circumstances they have an opportunity of being well acquainted. Previous to giving any encouragement, testimonials are required of their piety, talents, and indigence. They are then put on trial, for a time, under some approved instructor. If received at the end of this term of trial, it is only on condition that they continue to manifest the same character. They remain under the inspection of the Committee or Auxiliary Society until prepared for the ministry.

It is provided, that the General Board should have no power to select or to aid directly, any student. This Board is designed as the general medium of communication; the reservoir, into which the streams of benevolence flow, and from which they are distributed through the Executive Committees and Auxiliary Societies.

Each Branch has the power of selecting such young men as it sees fit, and of sending them to that literary or theological institution which it may prefer; and it is gratifying that we are able to state, that, in almost all our respectable Academies, Colleges, and Theological Seminaries, there are to be found young men who are patronized by this Society.

Miscellanies.

DUTY OF CHRISTIAN WOMEN.

A Discourse delivered in the Church of Princeton, New-Jersey, Aug. 23, 1826, before the Princeton Female Society for the support of a Female School in India. By Ashbel Green, D. D.

THE following extract from this sermon, sets in a strong light the duty owed by Christian

females to their degraded sisters in heathen lands.

AMONG all the benevolent associations that have been mentioned, and to which it seems as if every one, who loves either God or man, must cordially wish success, there is not one, that is, in my view, more worthy of the spe-

sial attention of Christian women—not one that more appropriately belongs to them—than such societies as that whose anniversary we this day celebrate. Consider its object. It is to deliver one half of the human species, in the most populous region of the earth, from a state of the deepest and most complete abjection; from a state which exhibits them as mere animals; not worthy to be considered as reasonable and immortal beings; not the fit subjects of intellectual improvement, and of religious happiness and hope; not the companions of men, on the footing of intelligence, or of any approximation to equality; but only as his slaves and the instruments—but I cannot proceed in the description of their state. It is not of a nature to be described before this audience; nor even to be thought on by one's self, but at the expense of every species of painful and sickening emotions. I solemnly ask then, if there can be a louder call for humane, for benevolent, for Christian exertion, from every one in whose bosom the feelings of humanity, benevolence, and Christian compassion, are not "twice dead, plucked up by the roots," than that which is here made, to lend a helping hand, to lift up these millions on millions of the human family, from this state of absolute bestial ignorance, degradation and servility, to a state of rationality, intelligence, happiness, dignity, and the hope of heaven? And if this may be asked of every man, who has the soul of a man, what shall be said to women, to Christian women, in behalf of their own sex, whose feelings they must best know, and in whose wretchedness and sorrows they can best sympathize? Do they occupy themselves in other works of kindness and charity? And can they neglect this? Ought not this to be their peculiar, their favorite object? Ought not the women of the whole civilized world, to make common cause, in rescuing more than one half of their common nature from the condition of brutes? Ought not all Christian women to do this? Yes, they ought—and bear with me, if you cannot think and feel as I do, when I say that I have wondered, and do wonder, that the known condition of women in India, and in other regions where Heathenism and Mahomedanism prevail, has not operated with an electric force, on the whole enlightened part—and especially on the Christian part—of the sex, to rouse them to the most vigorous action, and to unite them in a concentration of effort, to bring out female nature from this horrible abyss of reproach and infamy; and to raise it to the standing for which it was formed and intended by the Great Author of our being. Heathens and Mahomedans all together, male as well as female, are we know in a state of awful ignorance and wretchedness; but there is a *speciality* in the case of women among them, and it is of this I am now speaking. Women are debased far below their lords and masters, who are themselves debased. They are of wretched and degraded tyrants the more wretched and degraded slaves and drudges, or the mere instruments of their base sensuality. In the deep of Heathen and Mahomedan abominations, there is "a lower deep," and there it is, that the whole female sex with them is found. Thanks to God, that those who are trying to

bring them relief, have some encouraging indications of success. A considerable number of the poor natives of India, have surrendered their female children for education to the thrice blessed missionaries; to the heavenly minded men and women, who began and are still engaged in this Godlike work of restoring them to the rights of human nature, and the prospect of eternal felicity. To have made this good beginning, is to have done much. Let but the happy effects of female education be once visible, although it be on a small scale—let but a few well educated females, from among the lower castes in India, go forth into life, and make their superiority to degraded men, as well as to degraded women, to be seen and felt; the certain consequence will be, that the desire of female education will become general and ardent; and the great object in view will be in a train to be reached, as speedily as the nature of the case will permit. To furnish these specimens of well educated women—and we hope they will be Christian women too—in the various parts of India, will indeed require funds and exertions, a thousand times greater than any of which at present we have the knowledge. But still, the work has been commenced, and is in progress; and we believe it to be God's work, and that, under his smiles and benediction, it will go on and prosper.

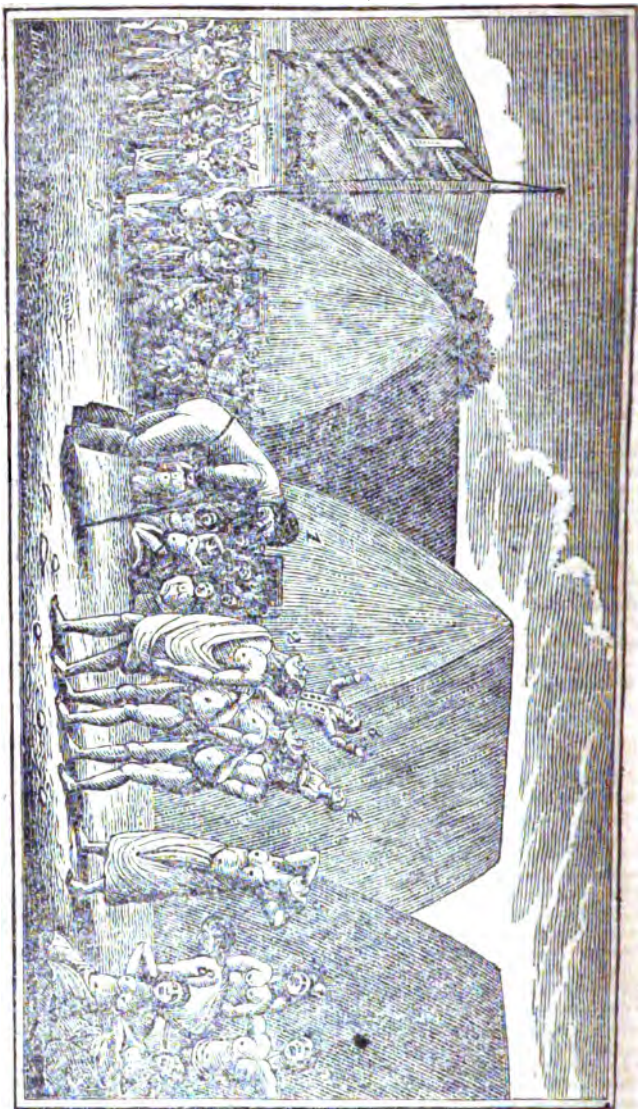
PARAMOUNT CLAIM OF CHRISTIAN DUTIES.

BE it understood, that no accomplishments of body or of mind, no attainments in the favor of princes or priests or the sons of men, will countervail the crime of undervaluing the humblest, meanest servant of Christ, when he is known to be such. Whosoever hath rejected him or his, he will in that day reject. I do, therefore, in conformity with the law of judgment, separate from hope all who have lived in a Christian land, but have not made it the object of their life to watch over the interests of Christ, to whatever else they may have devoted themselves. If they have turned aside from the sanctuary where his name is praised, or from the society of the righteous, to whom his interests are dear, to whatever else they may have devoted themselves, I take no apology; statesmen, legislators, nobles, royalty itself. All who are to stand before this judgment-seat, are to answer upon this count.—If they dealt mercifully by the members of Christ, and righteously by his holy cause, or if they neglected both, giving heed to other concerns. It is summary, and nothing may be pleaded in excuse or arrest of judgment. Occupation with other matters, and ignorance of this; the high sphere of rank and business in which we moved, the stream of custom carrying us past these trifling objects—nothing will be admitted in extenuation of the capital crime of having postponed the concerns of Jesus Christ, to any other which are consulted for by the busy world. He who made and preserves us, considers himself to have the prior claim, the foremost claim of all; which claim having made in due form, in most gainful and gracious terms, if we reject it, he will hold us guilty, guilty, whatever be our character and conduct in other respects.—*Irving's Orat.*

1. Kuakini.—2. Hoopihi, the husband of Keopuolani.—3. Kaikieani, the young prince.—4. Nahiensens, the young princess.—5. Kamehamehu, the favorite queen of Kihorho.—6. Wahinepio, sister of Krimoku.—7. Kulakua, mother of Kamehamehu.—8. Kukua, near relative of Keopuolani.—9. Keoua, wife of Kuakini.

WAITING ON ACCOUNT OF THE DEATH OF KEOPUOLANI.

EXPLANATION.



REMARKS UPON THE ABOVE REPRESENTATION.

IN the *Missionary Herald* for July, was inserted a representation of the Funeral Procession at the interment of Keopuolani, Queen of the Sandwich Islands, a Memoir of whom has lately been published. That was altogether a Christian scene, and was the effect of Christian influence exerted by the missionaries. The above engraving, however,

represents quite a different scene—the result and the remains of heathenism. And how dark and terrific, how full of despair, must those views of death have been, which led to customs so abhorrent to every mind enlightened by the Gospel!

“For two days,” says the Memoir, “there was scarcely a sound to be heard in Lahinah, but the most deafening wailings and the most bitter lamentations. Keopuolani was a

1. The first step is to identify the problem or question that needs to be answered. This involves understanding the context and the specific requirements of the task.

4 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100 101 102 103 104 105 106 107 108 109 110 111 112 113 114 115 116 117 118 119 120 121 122 123 124 125 126 127 128 129 130 131 132 133 134 135 136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467 468 469 470 471 472 473 474 475 476 477 478 479 480 481 482 483 484 485 486 487 488 489 490 491 492 493 494 495 496 497 498 499 500 501 502 503 504 505 506 507 508 509 510 511 512 513 514 515 516 517 518 519 520 521 522 523 524 525 526 527 528 529 530 531 532 533 534 535 536 537 538 539 540 541 542 543 544 545 546 547 548 549 550 551 552 553 554 555 556 557 558 559 560 561 562 563 564 565 566 567 568 569 570 571 572 573 574 575 576 577 578 579 580 581 582 583 584 585 586 587 588 589 590 591 592 593 594 595 596 597 598 599 600 601 602 603 604 605 606 607 608 609 610 611 612 613 614 615 616 617 618 619 620 621 622 623 624 625 626 627 628 629 630 631 632 633 634 635 636 637 638 639 640 641 642 643 644 645 646 647 648 649 650 651 652 653 654 655 656 657 658 659 660 661 662 663 664 665 666 667 668 669 670 671 672 673 674 675 676 677 678 679 680 681 682 683 684 685 686 687 688 689 690 691 692 693 694 695 696 697 698 699 700 701 702 703 704 705 706 707 708 709 710 711 712 713 714 715 716 717 718 719 720 721 722 723 724 725 726 727 728 729 730 731 732 733 734 735 736 737 738 739 740 741 742 743 744 745 746 747 748 749 750 751 752 753 754 755 756 757 758 759 760 761 762 763 764 765 766 767 768 769 770 771 772 773 774 775 776 777 778 779 780 781 782 783 784 785 786 787 788 789 790 791 792 793 794 795 796 797 798 799 800 801 802 803 804 805 806 807 808 809 810 811 812 813 814 815 816 817 818 819 820 821 822 823 824 825 826 827 828 829 830 831 832 833 834 835 836 837 838 839 840 841 842 843 844 845 846 847 848 849 850 851 852 853 854 855 856 857 858 859 860 861 862 863 864 865 866 867 868 869 870 871 872 873 874 875 876 877 878 879 880 881 882 883 884 885 886 887 888 889 890 891 892 893 894 895 896 897 898 899 900 901 902 903 904 905 906 907 908 909 910 911 912 913 914 915 916 917 918 919 920 921 922 923 924 925 926 927 928 929 930 931 932 933 934 935 936 937 938 939 940 941 942 943 944 945 946 947 948 949 950 951 952 953 954 955 956 957 958 959 960 961 962 963 964 965 966 967 968 969 970 971 972 973 974 975 976 977 978 979 980 981 982 983 984 985 986 987 988 989 990 991 992 993 994 995 996 997 998 999 1000 1001 1002 1003 1004 1005 1006 1007 1008 1009 1010 1011 1012 1013 1014 1015 1016 1017 1018 1019 1020 1021 1022 1023 1024 1025 1026 1027 1028 1029 1030 1031 1032 1033 1034 1035 1036 1037 1038 1039 1040 1

the 1990s, the number of people in the world who are illiterate has increased from 400 million to 500 million. The number of illiterate people in the world is expected to reach 600 million by the year 2015. The number of illiterate people in the world is expected to reach 600 million by the year 2015. The number of illiterate people in the world is expected to reach 600 million by the year 2015.

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Journal of Management Inquiry 16(4)

1. The first group of people who are not in the labor force are those who are not in the labor force because they are not in the labor force.

1990

1. *Chlorophyll a* (Chl *a*)
 2. *Chlorophyll b* (Chl *b*)
 3. *Chlorophyll c* (Chl *c*)
 4. *Chlorophyll d* (Chl *d*)
 5. *Chlorophyll e* (Chl *e*)
 6. *Chlorophyll f* (Chl *f*)
 7. *Chlorophyll g* (Chl *g*)
 8. *Chlorophyll h* (Chl *h*)
 9. *Chlorophyll i* (Chl *i*)
 10. *Chlorophyll j* (Chl *j*)
 11. *Chlorophyll k* (Chl *k*)
 12. *Chlorophyll l* (Chl *l*)
 13. *Chlorophyll m* (Chl *m*)
 14. *Chlorophyll n* (Chl *n*)
 15. *Chlorophyll o* (Chl *o*)
 16. *Chlorophyll p* (Chl *p*)
 17. *Chlorophyll q* (Chl *q*)
 18. *Chlorophyll r* (Chl *r*)
 19. *Chlorophyll s* (Chl *s*)
 20. *Chlorophyll t* (Chl *t*)
 21. *Chlorophyll u* (Chl *u*)
 22. *Chlorophyll v* (Chl *v*)
 23. *Chlorophyll w* (Chl *w*)
 24. *Chlorophyll x* (Chl *x*)
 25. *Chlorophyll y* (Chl *y*)
 26. *Chlorophyll z* (Chl *z*)
 27. *Chlorophyll aa* (Chl *aa*)
 28. *Chlorophyll ab* (Chl *ab*)
 29. *Chlorophyll ac* (Chl *ac*)
 30. *Chlorophyll ad* (Chl *ad*)
 31. *Chlorophyll ae* (Chl *ae*)
 32. *Chlorophyll af* (Chl *af*)
 33. *Chlorophyll ag* (Chl *ag*)
 34. *Chlorophyll ah* (Chl *ah*)
 35. *Chlorophyll ai* (Chl *ai*)
 36. *Chlorophyll aj* (Chl *aj*)
 37. *Chlorophyll ak* (Chl *ak*)
 38. *Chlorophyll al* (Chl *al*)
 39. *Chlorophyll am* (Chl *am*)
 40. *Chlorophyll an* (Chl *an*)
 41. *Chlorophyll ao* (Chl *ao*)
 42. *Chlorophyll ap* (Chl *ap*)
 43. *Chlorophyll aq* (Chl *aq*)
 44. *Chlorophyll ar* (Chl *ar*)
 45. *Chlorophyll as* (Chl *as*)
 46. *Chlorophyll at* (Chl *at*)
 47. *Chlorophyll au* (Chl *au*)
 48. *Chlorophyll av* (Chl *av*)
 49. *Chlorophyll aw* (Chl *aw*)
 50. *Chlorophyll ax* (Chl *ax*)
 51. *Chlorophyll ay* (Chl *ay*)
 52. *Chlorophyll az* (Chl *az*)
 53. *Chlorophyll aza* (Chl *aza*)
 54. *Chlorophyll abz* (Chl *abz*)
 55. *Chlorophyll acz* (Chl *acz*)
 56. *Chlorophyll adz* (Chl *adz*)
 57. *Chlorophyll aez* (Chl *aez*)
 58. *Chlorophyll afz* (Chl *afz*)
 59. *Chlorophyll agz* (Chl *agz*)
 60. *Chlorophyll ahz* (Chl *ahz*)
 61. *Chlorophyll aiz* (Chl *aiz*)
 62. *Chlorophyll ajz* (Chl *ajz*)
 63. *Chlorophyll akz* (Chl *akz*)
 64. *Chlorophyll alz* (Chl *alz*)
 65. *Chlorophyll amz* (Chl *amz*)
 66. *Chlorophyll anz* (Chl *anz*)
 67. *Chlorophyll aoz* (Chl *aoz*)
 68. *Chlorophyll apz* (Chl *apz*)
 69. *Chlorophyll aqz* (Chl *aqz*)
 70. *Chlorophyll arz* (Chl *arz*)
 71. *Chlorophyll asz* (Chl *asz*)
 72. *Chlorophyll atz* (Chl *atz*)
 73. *Chlorophyll auz* (Chl *auz*)
 74. *Chlorophyll avz* (Chl *avz*)
 75. *Chlorophyll awz* (Chl *awz*)
 76. *Chlorophyll axz* (Chl *axz*)
 77. *Chlorophyll ayz* (Chl *ayz*)
 78. *Chlorophyll azz* (Chl *azz*)
 79. *Chlorophyll azaa* (Chl *aza*
 80. *Chlorophyll abz* (Chl *abz*)
 81. *Chlorophyll acz* (Chl *acz*)
 82. *Chlorophyll adz* (Chl *adz*)
 83. *Chlorophyll aez* (Chl *aez*)
 84. *Chlorophyll afz* (Chl *afz*)
 85. *Chlorophyll agz* (Chl *agz*)
 86. *Chlorophyll ahz* (Chl *ahz*)
 87. *Chlorophyll aiz* (Chl *aiz*)
 88. *Chlorophyll ajz* (Chl *ajz*)
 89. *Chlorophyll akz* (Chl *akz*)
 90. *Chlorophyll alz* (Chl *alz*)
 91. *Chlorophyll amz* (Chl *amz*)
 92. *Chlorophyll anz* (Chl *anz*)
 93. *Chlorophyll aoz* (Chl *aoz*)
 94. *Chlorophyll apz* (Chl *apz*)
 95. *Chlorophyll aqz* (Chl *aqz*)
 96. *Chlorophyll arz* (Chl *arz*)
 97. *Chlorophyll asz* (Chl *asz*)
 98. *Chlorophyll atz* (Chl *atz*)
 99. *Chlorophyll auz* (Chl *auz*)
 100. *Chlorophyll avz* (Chl *avz*)
 101. *Chlorophyll awz* (Chl *awz*)
 102. *Chlorophyll axz* (Chl *axz*)
 103. *Chlorophyll ayz* (Chl *ayz*)
 104. *Chlorophyll azz* (Chl *azz*)
 105. *Chlorophyll azaa* (Chl *aza*
 106. *Chlorophyll abz* (Chl *abz*)
 107. *Chlorophyll acz* (Chl *acz*)
 108. *Chlorophyll adz* (Chl *adz*)
 109. *Chlorophyll aez* (Chl *aez*)
 110. *Chlorophyll afz* (Chl *afz*)
 111. *Chlorophyll agz* (Chl *agz*)
 112. *Chlorophyll ahz* (Chl *ahz*)
 113. *Chlorophyll aiz* (Chl *aiz*)
 114. *Chlorophyll ajz* (Chl *ajz*)
 115. *Chlorophyll akz* (Chl *akz*)
 116. *Chlorophyll alz* (Chl *alz*)
 117. *Chlorophyll amz* (Chl *amz*)
 118. *Chlorophyll anz* (Chl *anz*)
 119. *Chlorophyll aoz* (Chl *aoz*)
 120. *Chlorophyll apz* (Chl *apz*)
 121. *Chlorophyll aqz* (Chl *aqz*)
 122. *Chlorophyll arz* (Chl *arz*)
 123. *Chlorophyll asz* (Chl *asz*)
 124. *Chlorophyll atz* (Chl *atz*)
 125. *Chlorophyll auz* (Chl *auz*)
 126. *Chlorophyll avz* (Chl *avz*)
 127. *Chlorophyll awz* (Chl *awz*)
 128. *Chlorophyll axz* (Chl *axz*)
 129. *Chlorophyll ayz* (Chl *ayz*)
 130. *Chlorophyll azz* (Chl *azz*)
 131. *Chlorophyll azaa* (Chl *aza*
 132. *Chlorophyll abz* (Chl *abz*)
 133. *Chlor*

1. The first step is to identify the key components of the system. This includes understanding the hardware, software, and data involved.

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- Digitized by Google

Mrs. Levi Walker, Pres. Miss Ruth Parkhurst, V. Pres. Mrs. Wm. Steele, Sec. Mrs. Heman Parkhurst, Treas. 4 coll. Aug. 25.

Theford. Gent. Assn. Rev. Chas. White, Pres. Hon. J. P. Buckingham, V. Pres. Simeon Short, Esq. Sec. Dea. Wm. Thayer, Treas. 5 coll.—Lad. Soc. Mrs. Wm. Child, 1st Direct. Mrs. Chas. White, 2d do. Mrs. Chapel, 3d do. Miss Eunice White, Sec. Mrs. Simeon Short, Treas. 9 coll. Sept. 2.

West Fairlee and Post Mills Village. Gent. Assn. Rev. Joseph Tracy, Pres. John Riley, V. Pres. Doct. Saml. Niles, Sec. Wm. Heaton, Esq. Treas. 4 coll.—Lad. Assn. Mrs. Joseph Tracy, Pres. Mrs. Nathl. Niles, V. Pres. Mrs. Asa Southworth, Sec. Mrs. Asa May, Treas. 4 coll. Sept. 7.

Vetshire. Gent. Assn. Dea. Eben. Parker, Pres. Dea. Lyman Walker, V. Pres. Capt. Pliny Dwight, Sec. Dea. Geo. W. Malby, Treas. 5 coll.—Lad. Assn. Mrs. Joseph Phillips, Pres. Mrs. Lyman Walker, V. Pres. Mrs. Wm. Church, Sec. Miss Rhoda Carr, Treas. 4 coll. Sept. 9.

Chelsea. Gent. Assn. Capt. Harry Hale, Pres. Dea. Enos Smith, V. Pres. Erastus Allen, Sec. Dea. Henry Barnes, Treas. 4 coll.—Lad. Assn. Mrs. Erastus Allen, Pres. Mrs. Calvin Noble, V. Pres. Miss Polly Hale, Sec. Miss Sarah Hyde, Treas. 4 coll. Sept. 11.

Brookfield. Gent. Assn. Hon. Elisha Allis, Pres. Capt. Amasa Edson, V. Pres. Luther Wheatley, Sec. Selah Graves, Treas. 4 coll.—Lad. Assn. Mrs. Elijah Lyman, Pres. Mrs. Amasa Edson, V. Pres. Mrs. Daniel Washburn, Sec. Mrs. Barna Biglow, Treas. 6 coll. Sept. 22.

Randolph. Gent. Assn. Rev. Tilton Eastman, Pres. Wm. Nutting, Esq. V. Pres. Rev. Rufus Nutting, Sec. Dea. Thomas Wilber, Treas. 5 coll.—Lad. Assn. Mrs. Rufus Nutting, Pres. Miss Mariah Edson, V. Pres. Mrs. Wm. Nutting, Sec. Mrs. Joseph Edson, Treas. 5 coll. Sept. 30.

Williamstown. Gent. Assn. Rev. Joel Davis, Pres. Dea. James Smith, V. Pres. Josiah White, Sec. Col. Simeon Wight, Treas. 5 coll.—Lad. Assn. Mrs. Joel Davis, Pres. Mrs. Abel Carter, V. Pres. Mary Ann Wight, Sec. Mrs. Josiah White, Treas. 4 coll. Oct. 7.

Washington County. Montpelier. Gent. Assn. Rev. Chester Wright, Pres. Hon. Chas. Bulkley, V. Pres. Timothy Merrill, Esq. Sec. Horatio N. Baylies, Treas. 4 coll. Oct. 9.

NEW-HAMPSHIRE.—Rockingham Co. Hampton Gent. Assn. Rev. Josiah Webster, Pres. Fane W. Chase, V. P. Maj. John Lovering, Sec. Dea. John Batchelder, Treas. 4 coll.—Lad. Assn. Mrs. Josiah Webster, Pres. Mrs. John Lovering, V. P. Matilda Lovett, Sec. Mrs. John Batchelder, Treas. 4 coll. July 13.

Exeter. Gent. Assn. Rev. Wm. F. Rowland, Pres. Rev. Isaac Hurd, V. P. Charles F. Folsom, Sec. John T. Burnham, Treas. 4 coll.—Lad. Assn. Mrs. Isaac Hurd, Pres. Mrs. Joanna Strong, V. P. Mrs. Joseph Boardman, Sec. Mrs. John Gardner Treas. July 20.

Portsmouth. Gent. Assn. Rev. Israel W. Putnam, Pres. Rev. Charles Burroughs, V. P. Ebenezer Wheelwright, Sec. Rev. F. Clark, Treas. 4 coll.—Lad. Assn. Mrs. I. W. Putnam, Pres. Mrs. John Goddard, V. P. Sarah A. Folsom, Sec. Mrs. E. Wheelwright, Treas. 9 coll. July 27.

Strafford Co. Dover. Gent. Assn. Rev. I. W. Clary, Pres. William Woodman, V. P. Dea. I. W. Hayes, Sec. A. A. Tufts, Treas. 4 coll.—Lad. Assn. Mrs. Mary Kimball, Pres. Mrs. John Wheeler, V. P. Mrs. John Williams, Sec. Sarah Green, Treas. 5 coll. Aug. 1st.

Durham. Gent. Assn. Rev. Federal Burt, Pres. Alfred Smith, V. P. Abraham Perkins, Jun. Sec. Capt. Wm. Wiggins, Treas. 3 coll.—Lad. Assn. Mrs. Federal Burt, Pres. Mrs. Abraham Perkins, V. P. Lydia Perkins, Sec. Margaret Blydenburgh, Treas. 6 coll. Aug. 3.

Merrimack Co. Concord. Gent. Assn. Rev. Nathaniel Bouton, Pres. Stephen Ambrose, Esq. V. Pres. John W. Shepard, Sec. Amph Evans, Treas. Sept. 11.—Lad. Assn. Mrs. Asa McFarland, Pres. Mrs. William Kent, V. Pres. Sarah Kimball, Sec. Lydia Bowman, Treas. 10 coll. August 9.

Rosecawen, W. Par. Gent. Assn. Rev. Ebenezer Rice, Pres. Dea. James Kibbourn, V. Pres. Capt.

Joshua C. Plumer, Sec. Thomas Coffin, Treas. 5 coll.—Lad. Assn. Mrs. E. Price, Pres. Mrs. Joshua C. Plumer, V. Pres. Mrs. Austin George, Sec. Mrs. Thomas Coffin, Treas. 4 coll. August 15.

Rosecawen, E. Par. Rev. Samuel Wood, D. D. Pres. Dr. Thomas Peach, V. Pres. John Greenough, Sec. Dea. Thomas Gerrish, Treas. 5 coll.—Lad. Assn. Mrs. S. Wood, Pres. Mrs. Henry Gerrish, V. Pres. Martha Holt, Sec. Mrs. John Rogers, Treas. 4 coll. August 16.

Bradford. Gent. Assn. Rev. Robert Page, Pres. Mr. Isaac Colby, Sec. and Treas. 2 coll.—Lad. Assn. Mrs. Ebenezer Cressy, Pres. Mrs. Robert Page, Sec. Mrs. Harvey Stodley, Treas. 4 coll. August 23.

Heniker. Gent. Assn. Rev. Moses Sawyer, Pres. Mr. Josiah Childs, Sec. Dea. Nathaniel Cogswell, Treas. 4 coll.—Lad. Assn. Mrs. Moses Sawyer, Pres. Abigail Proctor, Sec. Mrs. Nathan Sanborn, Treas. 6 coll. August 24.

Northfield. Gent. Assn. Rev. Siba Conant, Pres. Dea. Jeremiah Hall, V. Pres. David Hazeltine, Sec. John E. Forest, Treas. 11 coll.—Lad. Assn. Miss Jane G. Smith, Pres. Mrs. Siba Conant, V. Pres. Mrs. Thomas Lyford, Sec. Mrs. Asa Cate, Treas. 5 coll. August 29.

Strafford Co. Sanbornston. Gent. Assn. Rev. Abraham Bodwell, Pres. Capt. Ebenezer Sanborn, V. Pres. Dr. T. P. Hill, Sec. Dea. Moses Emery, Treas. 3 coll. Sept. 9.

Gilmanton. Centre Cong. Soc. Gent. Assn. Stephen Moody, Esq. Pres. Maj. Ebenezer Eastman, V. Pres. A. E. Foster, Sec. Dea. Joseph French, Treas. 3 coll.—Lad. Assn. Mrs. Stephen Moody, Pres. Mrs. Ara Crosby, V. Pres. Maria French, Sec. Mrs. William French, Treas. 4 coll. Sept. 1.

First Cong. Society. Gent. Assn. Rev. Daniel Lancaster, Pres. Mr. Daniel Gale, V. Pres. Mr. Thomas Adams, Sec. and Treas. 3 coll.—Lad. Assn. Mrs. Daniel Gale, Pres. Mrs. Thomas Adams, V. Pres. Hannah Smith, Sec. and Treas. 3 coll. Sept. 8.

Loudon. Gent. Assn. Rev. Enoch Corser, Pres. Thomas Sargent, V. Pres. John Kenney, Sec. Dea. Daniel Tilton, Treas. 4 coll.—Lad. Assn. Mrs. Enoch Corser, Pres. Eliza Stevens, V. Pres. Lania Osgood, Sec. Mrs. Samuel French, Treas. 4 coll. Sept. 19.

Canterbury. Gent. Assn. Rev. William Patrick, Pres. Col. Morrill Shepard, V. Pres. James Greenough, Sec. Col. Asa Foster, Treas. 2 coll.—Lad. Assn. Mrs. William Patrick, Pres. Mrs. James Greenough, V. Pres. Mrs. David Morrill, Sec. Mrs. Abiel Foster, Treas. 4 coll. Sept. 22.

Hopkinton. Gent. Assn. Rev. Roger C. Hatch, Pres. and Treas. Dea. Thomas Farwell, V. Pres. Isaac Long, Sec. 5 coll.—Lad. Assn. Mrs. Roger C. Hatch, Pres. Mrs. Joseph B. Towne, Sec. 7 coll. Sept. 26.

Dunbarton. Gent. Assn. Rev. Walter Harris, Pres. Dea. John Mills, V. Pres. Jonathan Ireland, Sec. Dea. James Patterson, Treas. 4 coll.—Lad. Assn. Mrs. Walter Harris, Pres. Mrs. Benjamin Whipple, V. Pres. Mrs. John Ireland, Sec. Mary Mills, Treas. 5 coll. Sept. 29.

Pembroke. Gent. Assn. Rev. Abraham Burnham, Pres. Doct. Josiah Kittredge, Sec. Daniel Kase, Esq. Treas. 4 coll.—Lad. Assn. Mrs. Abraham Burnham, Pres. Mrs. John Vose, V. Pres. Anne Coffin, Sec. Mrs. Josiah Kittredge, Treas. 5 coll. Aug. 1.

Chichester. Gent. Assn. Rev. Josiah Carpenter, Pres. and Treas. Joshua Lane, Esq. V. Pres. Dag. John Chandler, Sec. 4 coll. Oct. 4.

CONNECTICUT. Windham Co. Windham. Gent. Assn. Rev. Cornelius B. Everett, Pres. Charles Lee, V. P. Waterman C. Clarke, Sec. Thomas Welch, Treas. 5 coll.—Lad. Assn. Mrs. Timothy Warren, Pres. Mrs. Jabez Clarke, V. P. Mrs. Edwards Clarke, Sec. Mrs. C. B. Everett, Treas. 6 coll.

Willington. Gent. Assn. Rev. Hubbel Loomis, Pres. John Holt, V. P. Simon Carpenter, Sec. Chester Burnham, Treas. 8 coll.—Lad. Assn. Mrs. Hubbel Loomis, Pres. Mrs. John Holt, V. P. Mrs. Royal Storrs, Sec. Mrs. Chester Burnham, Treas. 6 coll.—Aug. 18.

Westford. Gent. Assn. Joel Ward, Esq. Pres. Moses White, V. P. David Sears, Jr. Sec. Doct. Andrew Huntington, Treas. 4 coll. Aug. 10.

Donations

FROM SEPT. 16TH, TO OCT. 20TH, INCLUSIVE.

I. AUXILIARY SOCIETIES.

<i>Barnstable co. West, Ms. Aux. so.</i>	
Rev. D. L. Hunn, Tr.	
Palmouth, Gent. in Rev. Mr. Woodbury's so.	\$24 60
La. in do.	40 41
Gent. in Rev. Mr. Shore's so.	13 93
La. in do.	13 00
Sandwich, Gent. in Rev. Mr. Hunn's so.	23 83
La. 1st. asso.	27 00
La. 2d. asso.	14 14
(of which to constitute the Rev. DAVID L. HUNN, an Honorary Member of the Board, 50;)	
West Harnstable, Gent. in Rev. Mr. Pratt's so.	23 00
La. in do.	23 00
	300 00
deduct c. notes,	3 00—197 00
<i>Colchester and vic. Ct. Mr. W. T. Turner, Tr.</i>	
Colchester, Gent. 1st. so.	24 78
La. 1st. so.	19 68
Exeter, Gent.	5 47
La.	14 70
Goheen, Gent.	17 06
La.	23 00
Salem, La.	10 00
West Chester, Gent.	14 00
La.	9 00
ded. amount acknowledged in Her- ald for July, 50; expenses of the so. 1.	
	137 60
	51 00—86 00
<i>Cumberland co. Me. by Rev. Dr. Payson.</i>	
New Gloucester, Gent.	26 41
La.	12 00
Pownal, Gent.	27 04
La.	20 25
Standish, Gent.	9 00
Westbrook, Gent.	26 00
La.	39 78
	109 45
deduct c. notes,	1 00—108 45
<i>Fairfield co. East, Ct. S. Hawley, Esq. Tr.</i>	
Bridgeport, La.	51 28
Brookfield, Fem. char. so.	15 75
Fem. Dorcas asso.	4 00
Huntington, Gent.	61 43
La.	68 00
Monroe, Gent.	28 87
La.	14 95
Reading, Gent.	18 38
Stratford, Gent.	12 00
La.	38 87—310 53
<i>Fairfield co. West, Ct. M. Marvin, Esq. Tr.</i>	
Fairfield, Gent.	38 90
La.	33 00
Green's farms, Gent.	16 00
La.	23 88
New Canaan, Gent.	28 20
North Fairfield, La.	16 00
Northfield, Asso.	12 00
North Stamford, Gent. and la.	18 78
Norwalk, Gent.	83 25
La.	91 31
Ridgefield, Gent.	15 00
La.	15 00
Stanwich, Gent.	14 78
La.	25 80
Wilton, Gent.	17 25
La.	19 00—467 60
<i>Franklin co. Ms. Mr. J. Ripley, Tr.</i>	
Greenfield, (2d. so.) La.	51 23
Hawley, (2d. so.) Gent.	9 24
La.	4 40
Shelburne, Gent.	38 64
La.	38 81—142 38

<i>Hampden co. Ms. Col. S. Warriner, Tr.</i>	
Members of county so. ann. sub.	19 00
Blandford, Gent.	19 91
La.	24 87
Chester, Gent.	12 64
La.	12 43
Ludlow, Gent.	12 00
La.	27 06
Springfield, (1st par.) Gent.	60 00
La.	30 00
Mon. con.	37 48
C. box.	43
(2d. par.) Gent. and La.	35 00
Westfield, Gent.	24 80
La.	39 00
West Springfield, (Agawam) Gent.	5 26
La.	7 03
(Feeding Hills) Gent.	3 16
La.	6 84
Wilbraham, Mon. con.	5 35
(N. par.) Gent.	9 00
La.	17 14
	408 53
ded. bal. due Hon. G. Bliss,	25—407 98
<i>Hartford co. Ct. J. R. Woodbridge, Esq. Tr.</i>	
Berlin, (N. Briton so.) Gent.	13 92
(Newington) Mon. con.	10 00
A clergyman, retrench. in trav. exp.	
	2 37
Eastbury, La.	19 00
Glastenbury, (1st. so.) Gent.	35 10
La. (of which to constitute the Rev. WILLIAM LOCKWOOD an Honorary Member of the Board, 50;)	
	55 06
Granby, Gent.	12 02
(E. so.) La.	8 73
(Salmon Brook) La.	30 00
Hartford, (N. so.) La.	45 80
Mon. con.	6 81
(1st. so.) Gent.	187 00
La.	120 00
(S. so.) La.	40 00
Mon. con. to constitute the Rev. JOEL H. LINDSLEY an Honorary Member of the Board,	
	50 00
(W. so.) La.	13 64
Hebron, (Gilead) Mon. con.	3 53
Manchester, La. to constitute the Rev. ENOCH BURT an Hon- orary Member of the Board,	
	50 00
Mariboro', Gent.	22 00
La.	16 38
Suffield, Gent.	21 08
La.	18 88
Wethersfield, La. for. miss. so. (of which to constitute the Rev. CALEB I. TENNY an Hon- orary Member of the Board, 50;)	
	67 07
Wintonbury, Av. of part of gar- den,	1 86—648 88
<i>Hillsborough South vic. N. H. Mr. E. Parker, Tr.</i>	
Amherst, Gent.	64 87
<i>Hillsborough West vic. N. H. Dea. E. Burnham, Tr.</i>	
Antrim, Gent.	33 51
La.	23 88
Mon. con.	3 13
G. Durican, for wes. miss.	1 00
Rec' for c. notes return'd.	1 00
Hillsborough, Gent.	28 35
La.	18 66—112 52
<i>Lincoln co. Me. Maj. Z. Hyde, Tr.</i>	
Camden, Gent.	20 00
La.	18 00—38 00
<i>Middlesex, Ct. C. Nott, Esq. Tr.</i>	
Chester, Miss. agri. so.	7 00
Mon. con.	6 25
East Haddam, (1st. so.) Gent.	25 21
La.	23 88
(Haddlyme so.) Gent.	10 80

	La.	9 10	
Haddam,	La.	40 00	
Millington,	Gent.	16 80	
North Killingworth,	Mon. con.	8 37	
North Lyme,	Gent.	11 80	
	La.	2 80	
Saybrook, (1st. so.)	Gent.	36 00	
	La.	27 00	
(3d. so.)	Gent.	30 20	
	La.	28 33	
(Chester)	Gent.	23 50	
	La.	13 00	
(Westbrook)	Gent.	14 86	
	La.	10 34	
		343 73	
	ded. c. notes,	2 00	340 73
Middletown and vic.	Ct. R. Hubbard, Esq. Tr.		
Chatham,	Gent.	13 08	
	La.	13 68	
Durham,	Gent.	9 80	
	La.	18 84	
East Hampton,	Gent.	8 00	
	La.	4 31	
Middlefield,	La.	23 50	
Middle Haddam,	La.	15 00	
Middletown,	Gent.	19 70	
	La.	31 00	
(Upper houses)	Young men's misc. so.	2 00	
	La.	14 88	
Westfield,	Gent. and mon. con.	13 00	
	La.	12 28	197 16
New Haven and vic.	N. H. Mr. P. Clark, Tr.		115 00
New Haven city,	Ct. Mr. C. J. Salter, Tr.		
Bethany,	Gent.	7 00	
Burrall's Farm,	Fem. misc. so.	6 00	
	M. f.	9 00	
(3d. so.)	Gent.	14 48	
	La.	30 14	
	M. f.	5 46	
	Mon. con.	4 25	
Columbia,	Gent.	12 15	
	La.	15 17	
Middlebury,	Cornelius so.	10 00	
	Indiv.	17 01	
Milford, (1st. so.)	Mon. con.	6 00	
	Communion coll.	25 15	
	Gent.	40 43	
	La.	30 15	
New Haven,	Mon. con.	34 50	
Salem,	Gent.	16 00	
	La.	25 65	
	Mr. L. Spencer's sch.	1 03	
Waterbury,	Gent.	11 05	
	La.	16 48	
West Haven.	Gent.	36 18	
	Fem. cent. so.	17 82	
	Youths,	13 40	
Wolcott,	Gent.	10 34	
	La.	10 87	
Woodbridge,	Gent.	13 00	
	La.	24 24	433 45
New Haven East, Ct. Mr. S. Frieby, Tr.			
Branford,	Gent.	36 83	
	Hca. sch. so.	4 00	
	La.	47 00	
	Hca. sch. so.	2 80	
Cheshire,	La.	18 33	
East Haven,	Gent.	26 47	
	La.	39 06	
Gaithford,	Gent.	43 13	
	La.	48 68	
North Bristol,	Gent.	12 81	
Northford,	Gent.	17 36	
	La.	37 20	
North Guilford,	Gent.	8 00	
	La.	16 68	
North Haven,	La.	30 80	
Wallingford,	Gent.	8 25	
	La.	30 08	
		401 14	
	ded. c. notes,	6 00	395 14
Norwich and vic.	Ct. F. A. Perkins, Esq. Tr.		
Contrib. at ann. meeting,		4 80	
Sub. pres. to new organiza-			

tion,		33 00	
Bosrah,	Gent.	21 81	
	La.	18 80	
Griewold,	Gent.	53 00	
Lisbon, (Hanover so.)	Gent.	16 00	
	La.	13 61	
(Newest so.)	Gent.	13 67	
	La.	18 85	
	Fem. char. so.	13 00	
Montville,	Gent.	15 00	
	La.	22 84	
North Stonington,	Gent.	13 75	
Norwich (1st. so.)	La.	48 33	
(Chelsea so.)	Gent.	21 87	
	La.	21 80	
W. P. Greene, 40; W. C. Gilman, 20; D. L. Coit, 10; F. T. Lathrop, 10; W. Hince, 5;		85 00	
Preston,	Gent.	9 53	
	La.	19 65	
Chil. pray. meeting,		52	436 33
Old Colony, Ma. Mr. J. Bourne, Tr.			88 00
Rockingham co. West, N. H. Mr. W. Eaton, Tr.			
Chester, La. for Joel R. Arnold, in India,		30 00	
	La. in Presb. par.	8 02	
Londonderry, (1st. par.)	Gent.	37 98	
	La.	47 00	
		123 00	
	ded. c. note,	2 00	121 00
Rutland co. Vt. Mr. J. D. Butler, Tr.			
	Gent.	41 70	
	La.	41 58	83 28
Windham co. Vt. Mr. R. Hayes, Tr.			
Brattleboro' (W. par.)	Gent.	25 18	
	La.	41 32	
Dummerston,	Gent.	25 36	
	La.	27 80	
Grafton,	Gent.	31 50	
	La.	38 88	
Halifax,	La.	13 00	
Jamaica,	Gent.	20 68	
	La.	26 71	
Marlboro'	Gent.	10 75	
	La.	12 60	
New Fane,	Gent.	18 37	
	La.	18 81	
Townsend,	Gent.	37 86	
	La.	43 12	
Westminster, (E. par.)	Gent.	21 46	
	La.	28 84	
	C. box.	1 68	
Windham,	Gent.	43 68	
	La.	21 20	
		420 38	
	ded. c. notes,	3 00	417 38
Windham South, Ct. Z. Storm, Esq. Tr.			
Canterbury, (1st. so.)	Gent.	28 72	
	La.	46 34	
(Westminster so.)	Gent.	9 87	
	La.	19 72	
Chaplin,	Gent.	20 60	
	La.	21 83	
Mansfield, North	Gent.	8 13	
	La.	26 33	
	Mcn. con.	2 00	
Mansfield South,	Gent.	47 75	
	La.	50 00	
	Mon. con.	21 00	
Hampton,	Gent.	27 26	
	La.	27 46	
Plainfield,	La.	51 06	
Windham, 1st. so.	Gent.	10 00	
	La.	15 00	
(Scotland so.)	Gent.	7 50	
	La.	12 06	433 37

Total from the above Auxiliary Societies, \$ 6,077 08

II. VARIOUS COLLECTIONS AND DONATIONS

Abington and Bridgewater, Ma. Calv. so. for ed. ben. chil. by Mr. J. Hervey,		27 47
Addison, Vt. Benev. so. by Mr. L. Grandy,		1 20
Albion, N. J. A friend, by Mr. D. McKean,		2 80
Amherst, Ma. Mr. O. Eastman, 5; mon. con. in Coll. by Rev. Pres. Humphrey, 5;		10 00
Andover, Ma. Theol. Sem. coll. c. box, by Mr. O. Eastman,		7 25

<i>Johnson, N. H. Miss S. Dow, by Mr. O. Eastman,</i>	80	<i>Fort Covington, N. Y. Fem. char. so. Fidelity</i>	
<i>Ballston, N. Y. Fem. hea. sch. so. Mrs. M. R.</i>		<i>Parkhurst, Tr.</i>	12 50
<i>Bogart, Tr. for Cher. miss.</i>	15 00	<i>Genoa, N. Y. Fem. asso. in 1st. presb. cong. Sa-</i>	
<i>Bellows Falls, Vt. A friend,</i>	10 00	<i>rah Chadwick, Tr. 15,78; mon. con. 6,28; by</i>	
<i>Bernardston, Ma. Mrs. L. Newcomb, Mrs. M. L.</i>		<i>Mr. W. Bradley,</i>	22 00
<i>Newcomb, Mrs. L. Goodale, ca. 1; Miss M.</i>		<i>Gilmanton, N. H. Mr. French, by Mr. O. East-</i>	
<i>Newcomb, 80c. a friend, 2 20; by Z. C. New-</i>	6 00	<i>man,</i>	25
<i>Bethany, Pa. M. card in Wysser, 1,80; m. box,</i>		<i>Gorham, Me. Mon. con. for Gorham mon. con.</i>	
<i>2,50; a fem. friend, 0; by Harriet Myer,</i>	10 00	<i>school in Ceylon, by Mr. T. S. Robie, Tr.</i>	30 00
<i>Billerica, Ma. Fem. soc. read. so. 6th. pay. for</i>		<i>Grafton, Ms. Fem. char. so. Elizabeth Prentice,</i>	13 00
<i>Nathaniel Whitman in Ceylon, by a member,</i>	12 00	<i>Tr.</i>	
<i>Blue Hill, Me. Gent. asso. 24; dona. 1; la. asso.</i>		<i>Guilford, Vt. Mr. S. Gregory, by Rev. J. L.</i>	3 66
<i>19; by Rev. J. Fisher,</i>	44 00	<i>Stark,</i>	28 75
<i>Bowen, N. H. A friend, by Mr. J. H. Pollard,</i>	2 80	<i>Hadley, Ms. Fem. mite so. Mrs. P. Smith, Tr.</i>	
<i>Barn, Ma. United mon. con. for Pal. miss.</i>	50 58	<i>Hamden, Ct. La. asso. Mrs. S. Goodyear, Tr. by</i>	17 33
<i>Teachers and schol. in Marion street sch. sch.</i>		<i>T. Dwight, Esq.,</i>	
<i>2,90; for print of Owhylhan youths, 1,48;</i>		<i>Hampton Falls, N. H. Indiv. by Mr. O. East-</i>	5 50
<i>money found, 51c.</i>	4 83	<i>man,</i>	
<i>Brown's Creek, La. tract so. Charlotte Cady,</i>	13 00	<i>Hanover, N. H. Mon. con. on college plain, by</i>	84 00
<i>Tr.</i>		<i>Rev. Prof. R. Shurtleff,</i>	
<i>Barford, Ms. J. T. Gage, dec'd aged 8 years, 0;</i>	12 00	<i>Hardwick, Vt. Mon. con. in 3d. chh. by Mr.</i>	5 00
<i>mon. con. 6; by Mr. D. Perry,</i>		<i>French,</i>	
<i>Braintree, Ms. Fem. miss. so. 50; a fem. friend,</i>	66 67	<i>Hartford, Ct. Fem. for. miss. so. Miss. M. B.</i>	41 00
<i>8; cong. coll. 11,07; for wca. miss. by Rev. R.</i>		<i>Hurlbut, Tr. by Rev. Mr. Hawes,</i>	1 87
<i>S. Storr,</i>	22 48	<i>Havke, N. H. Indiv. by Mr. O. Eastman,</i>	1 00
<i>Brandon, Vt. Fem. miss. asso. 19,22; mon. con.</i>	12 00	<i>Henniker, N. H. Mr. Nehols, by do.</i>	
<i>3,26; by Rev. B. Green,</i>		<i>Henryville, L. C. Mr. M. Dixon, by Mr. G.</i>	5 00
<i>Brattleboro', Vt. Mon. con. by Rev. J. L. Stark.</i>		<i>Cowles,</i>	
<i>Bridgewater, N. Y. Fem. benev. so. Mrs. D.</i>	12 75	<i>Hillsboro' co. N. H. Bible and char. so. [of which</i>	4 91
<i>Hull, Tr. by Dea. A. Thomas,</i>		<i>for Pal. miss. 1,75;] by Mr. R. Boylston. Tr.</i>	
<i>Bridgeport, Vt. Fem. char. so. by Hannah Cham-</i>	3 40	<i>Hopkinton, N. Y. Fem. miss. so. by Mrs. M.</i>	5 87
<i>bers, Tr.</i>		<i>Moore, Tr.</i>	50
<i>Brookfield, Vt. Gent. asso. 6,10; La. asso. 3,35;</i>	23 75	<i>Ipswich, Ms. J. S. Pulisfer, a bal.</i>	19 00
<i>by Mr. F. E. Camant; fem. miss. so. 14,30; by</i>		<i>Jonesboro' Vt. Dr. D. Nelson, 12; mon. con. 7;</i>	
<i>Mrs. B. Bigelow,</i>	10 00	<i>by Rev. D. A. Sheruan,</i>	
<i>Brocklyn, Ct. An elderly gentleman and his</i>	7 50	<i>Kensington, N. H. Contris. 2,60; Mrs. Fogg, 1;</i>	4 06
<i>wife, for wca. miss. by Mr. Newbury,</i>	2 50	<i>S. Kimball, 1; by Mr. O. Eastman,</i>	
<i>Buttermilk, N. Y. Fem. miss. so. of 1st. cong.</i>	10 65	<i>Lansingburgh, N. Y. First fem. miss. so. Han-</i>	24 00
<i>chh. by Dea. A. Thomas,</i>		<i>nah Judson, Sec.</i>	18 28
<i>Cambidge, Vt. A. Brush, Esq. by Mr. N. Willis,</i>	50 00	<i>Limerick, Me. Mon. con. by Mr. S. Martin,</i>	1 37
<i>Canandaigua, N. Y. Mon. con. by Rev. A. D.</i>		<i>Littleton, Ma. A friend, av. of hyasop,</i>	
<i>Eddy,</i>	17 24	<i>Lockport, N. Y. Mon. con. 10; av. of peas, 41c.</i>	16 41
<i>Canterbury, N. H. Dea. N. Clough, for wca. miss.</i>		<i>by Dea. A. Thomas,</i>	
<i>by S. Fletcher, Esq.</i>	23 58	<i>Londonderry, [W. Par.] N. H. Indiv. 2d. pay.</i>	30 00
<i>Canterbury, Ct. 1st. Eccles. so. mon. con. by</i>		<i>for William Morrison in Ceylon, by Rev. Dr.</i>	
<i>Dea. J. Francis,</i>		<i>Dana,</i>	
<i>Canton, Ms. Fem. miss. so. by Miss F. Crane,</i>	227 50	<i>Louden, N. H. Mon. con. in distric' No. 2, for</i>	1 47
<i>Tr.</i>		<i>miss. in India, by Mr. O. Eastman,</i>	6 00
<i>Catskill, N. Y. Rev. D. Porter, D. D. 50; Ladies,</i>	4 50	<i>Ludlow, Vt. Indiv. m. f. by Mr. A. Fletcher,</i>	
<i>by Mrs. S. Porter, 57,50; O. Day, Esq. 100, his</i>	6 00	<i>Madison, N. Y. Fem. benev. so. 22,50; a few</i>	20 80
<i>children, 20;</i>		<i>friends, 4; by Dea. A. Thomas,</i>	
<i>Champion, N. Y. Fem. miss. so. coll. at mon. con.</i>	50 00	<i>Malta, N. Y. Ms. M. R. Bogart, for Thomas De</i>	00 00
<i>by Dea. A. Thomas,</i>		<i>Hill in Ceylon, 4th, 5th, and 6th pay.</i>	
<i>Charleston, S. C. Mr. T. Lee, by Mr. E. Dean,</i>	9 60	<i>Manchester, Vt. Young la. benev. asso. Mrs. S.</i>	
<i>Charlotte, Vt. Children of Rev. E. Yale, by Mr.</i>	6 00	<i>P. Skinner, Tr. for Susan Howe Bennett in</i>	10 00
<i>G. Cowles,</i>		<i>Ceylon,</i>	
<i>Cherry Valley, N. Y. Fem. benev. so. 30; mon.</i>	50 00	<i>Marcellus, N. Y. First chh. mon. con. 3,12; a</i>	4 62
<i>con. 20; to constitute Rev. JAMES B. AM-</i>		<i>friend, 1,80; by Dea. A. Thomas,</i>	
<i>BLER, an Honorary Member of the Board, by</i>	9 60	<i>Mayhew, Choc. na. J. McCloud of S. C.</i>	25
<i>Mr. A. Crafts,</i>	6 00	<i>Mexico, N. Y. Char. so. 7,06; mon. 6,52; by Dea.</i>	13 58
<i>Childman, Ms. Benev. so. Mr. T. Nickerson, Tr.</i>		<i>A. Thomas,</i>	
<i>Claremont, N. H. Mon. con. by Mr. J. Stevens,</i>	3 00	<i>Middlebury, Vt. Phil. so. in college, for Solomon</i>	12 00
<i>Jr.</i>		<i>M. Allen in Ceylon, by Mr. E. Brewster,</i>	12 00
<i>Clinton, N. Y. Mon. con. 15,01; Miss M. Hayes,</i>	28 35	<i>Millbury, Ms. Fem. char. so. for Joseph Goffe</i>	12 00
<i>3; Fem. hea. sch. so. forazel Backus in Cey-</i>		<i>in Ceylon, by Rev. J. Goffe,</i>	12 00
<i>lon, by Miss N. Royce, Tr. 17,50;</i>	4 00	<i>Millford, Ms. mon. con. by Rev. Mr. Long,</i>	1 00
<i>Conant, N. Y. Constantius, for Pal. miss.,</i>	28 35	<i>Milton, Ms. A. free mason, for Sandw. Isl. miss.</i>	20 50
<i>by Dea. A. Thomas,</i>		<i>Minoe, Me. La. asso. Mrs. Jones, Tr.</i>	
<i>Danvers, Ms. Mon. con. in 2d. cong. chh. 25;</i>	5 00	<i>Monroe co. Miss. Columbus Lodge No. 5, for</i>	
<i>coll. in Mr. D. Stickney's school, for hea. chh.</i>	12 00	<i>preaching on St. John's day, 10; marriage fee, 10;</i>	25 00
<i>3,25; by Rev. Mr. Walker,</i>	4 00	<i>Maj. W. H. Craven, 5; by Rev. C. Kingsbury,</i>	
<i>Deerfield, Ms. A. rev. pensioner,</i>		<i>Mon'peller, Vt. Coll. m. Rev. C. Wright's cong.</i>	17 43
<i>Dracut, Ms. Mon. con. in Presb. chh. by Mr. R.</i>	12 00	<i>by Rev. F. E. Cannon,</i>	1 00
<i>Sears,</i>	3 00	<i>Morgan, Vt. Mon. con. by J. Cummings, Esq.</i>	12 80
<i>Dudley, Ms. Fem. char. so. Miss L. Perry, Tr.</i>	25 19	<i>Mount Morris, N. Y. Mon. con. in Rev. Mr.</i>	
<i>Durham, Ct. A friend, 3d. pay. of int. on note</i>	2 50	<i>Pratt's cong. by Rev. A. D. Eddy,</i>	4 00
<i>for 50; by Rev. Dr. Chapin,</i>		<i>New Hartford, N. Y. Mrs. C. Risley by Dea. A.</i>	2 00
<i>East Bloomsfield, N. Y. Mon. con. by Rev. A.</i>		<i>Thomas,</i>	
<i>D. Eddy,</i>	35 25	<i>New Haven, Vt. Mr. I. Mills, by Mr. E. Brew-</i>	
<i>Eaton, N. Y. Mon. con. by Dea. A. Thomas,</i>		<i>ster,</i>	
<i>Essex, Ms. Fem. char. so. for Cher. child Mary</i>	7 00	<i>New Haven, Ct. Rev. J. Morse, D. D. 5. mon.</i>	19 00
<i>Cogswell, Tr.</i>	6 00	<i>con. in Yale College, by T. Dwight, Esq. 14;</i>	
<i>Essex, Vt. Rev. A. Morgan, for the school fund,</i>	43 00	<i>New Haven, N. Y. Mon. con. by Dea. A.</i>	6 00
<i>4; mon. con. 3;</i>	2 00	<i>Thomas,</i>	
<i>Fairhaven, Vt. Mon. con. by Mr. G. Cowles,</i>		<i>New Milford, Ct. Fem. mite so. Miss U. Far-</i>	15 00
<i>Falmouth, Me. Miss. so. by Major N. Sewall,</i>		<i>rand, Tr. by Rev. Dr. Chapin.</i>	
<i>Farmington, Me. Mr. C. Davis,</i>		<i>Newton, [E. par.] Ms. Mon. con. 8th. pay. for</i>	15 00
<i>Farmington, Ct. Young la. so. for Elizabeth</i>		<i>Ann Hame, at Elliot, by Mr. W. Jackson,</i>	5 00
<i>Cowles and Susan M. Strong, 2d. pay. by Mary</i>		<i>New York city, A friend,</i>	
<i>L. Porter, Tr. 35; N. par., Rev. B. Kellogg,</i>	47 00	<i>Norridgebrook, Me. Gent. asso. 16; la. asso. 20;</i>	36 00
<i>for Bela Kellogg in Ceylon, 12;</i>		<i>by Mr. C. Selden,</i>	
		<i>Northampton, Ms. Coll. after the annual sermon</i>	

before the Board, 104 28
 Coll. by Miss L. A. Brainerd, in Vermont, for
 wca. miss. 28, 28; fr. a child 9 years old, late
 of Deerfield, dec'd, 1; inst. on the above,
 11, 64; by Miss M. Williams, 40 72
Norrbidge, Ms. Fem. asso. by Rev. J. Goffe, 20 00
North Granville, N. Y. Agri. miss. so. by Mr. E.
 Brewster, 20 00
North Hampton, N. H. Fem. char. so. Miss R.
 French, Tr. 12 00
Norwich, N. Y. Contrib. 5, 18; T. Enos, Esq. 10;
 Mrs. B. Welles, 10; by Mr. F. Bosworth, 25 18
Norwich, Ct. Young la. work. so. for *Joanna*
Lathrop, in Ceylon, by F. L. Lathrop 12; Chel-
 sen par. mon. con. for For. miss. school by
 Mrs. L. Cost, 20, 32 00
Nottingham, N. H. Col. B. Lilley, 8; col. O. Lil-
 ley, 1; Mr. Butler, 50c. 6 50
Onandaga, N. Y. Fem. miss. so. by Dea. A.
 Thomas, 6 00
Osteo, [Fly Creek,] N. Y. Rev. A. North, for
 Albert North in Cher. na. by do. 30 00
Orwell, Vt. Fem. cent so. by Mr. S. Williams, 3 00
Palatine, N. Y. Gent. asso. by Rev. J. Brackett, 8 00
Pawlet, Vt. M. f. 33; gent. and la. asso. 35; by
 Mr. F. P. Stewart, 52 00
Phelps, N. Y. L. Trowbridge, Req. by Rev. A.
 D. Eddy, 11 00
Pittsfield, Ms. Mon. con. by J. Biswell, Esq., 53 00
Pennet, Vt. Chh. in Miss E. Rowell's sch. for
 Dwight, 74
Putney, Vt. Fem. asso. to constitute Rev. ELI-
 SHA D. ANDREWS an Honorary Member
 of the Board, by Mrs. S. Keys, Tr. 50 00
Randolph, Vt. Gent. asso. 9, 45; la. asso. 4, 50; by
 Rev. F. E. Cannon, 13 95
Riohland, N. Y. Mr. E. Robbins, by Dea. A.
 Thomas, 3 00
Riga, N. Y. Cong. so. by Rev. A. D. Eddy, 7 45
Rechester, Vt. Mon. con. by Mr. S. Hurlbut, 6 00
Reckbridge co. Vt. M. Houston, Esq. by Rev. S.
 A. Worcester, 3 00
Rockyhill, Ct. Gent. asso. 12, 97; La. asso. 34, 10;
 by Rev. Dr. Chapin, 53 07
St. Johnsbury, Vt. Mon. con. by Mr. Clark, 7 10
Salisbury, N. H. Rev. A. Cross, by Mr. O. Eastman,
Salisbury Village, N. H. Contrib. by Mr. O.
 Eastman, 1 00
Salisbury, Ms. A. Ferryman, av. of his labor on
 the sabbath, by Rev. L. F. Dimmick, 2 00
Sandown, N. H. Indiv. by Mr. O. Eastman, 4 49
Sandwich, Ms. Mon. con. 5th. pay. for Henry
Martyn in Ceylon, by Rev. D. L. Hunn, 12 00
Saugersfield, N. Y. Fem. char. so. 8; mon. con.
 1, 19; by Dea. A. Thomas, 9 19
Sandbrook, N. H. Ladies, by Mr. O. Eastman, 1 00
Seabury, Ct. [S. Britain so.] Fem. cent so.
 Mrs. A. Mitchell, Tr. by T. Dwight, Esq. 13 00
South Hampton, N. H. T. Merrill, 50c. M. Eaton,
 50c. by Mr. O. Eastman, 1 00
Sparta, H. Y. Dea. J. McNair, by Dea. A.
 Thomas, 3 50
Springfield, Vt. Mon. con. 6; fem. char. so. 4; by
 Miss E. Smiley, Tr. 10 00
Springfield, Ms. Young la. benev. read. so. Miss
 A. Bliss, Tr. by Hon. G. Bliss, 30 00
Stockbridge, Ms. Mrs. E. Whitelsey, for *Caroline*
Whitelsey, in Ceylon, by Rev. L. Dwight, 12 00
Stockholm, N. Y. Agri. miss. so. 25, Mr. E. Hul-
 bury, 20; 45 00
Stonington, Ct. Mon. con. by Mr. E. Dean, 11 00
Straford, Ct. J. Otis, Esq. by Rev. Dr. Porter, 30 00
Swanton, Vt. Mrs. J. Hoffman, by Mr. G. Cowles,
Thetford, Vt. La. char. so. to constitute the Rev.
 CHARLES WHITE, an Honorary Member
 of the Board, by Rev. F. E. Cannon, 50 00
Trumbull, Ct. Fem. asso. 6 72
Truro, Ms. La. asso. Mrs. Rider, Tr. 16 00
Utica, N. Y. Mrs. M. Seward, for Sandw. Isl. miss.
 50; Mr. A. Seward, 8th. pay. for Sally Abbott
 at the Sandw. Isl. 30; la. 6th. pay. for Bethuel
 Dodd in Cher. na. 12; by Mr. A. Seward, 92 00
 Mon. con. by Dea. A. Thomas, 10 28
Verona, N. Y. Mon. con. by Mr. F. Bosworth, 3 40
Ward, Ms. Fem. so. to constitute the Rev.
 ENOCH POND an Honorary Member of the
 Board, by Rev. J. Goffe, 50 00
Wareham, Ms. Mon. con. by Rev. D. Hemmenway, 9 00
Warren, N. Y. Mon. con. asso. in presb. chh. by
 Rev. A. Parmelee, 40 00
Waterford, Ms. La. for Lincoln Ripley in Cey-
 lon, by Rev. L. Ripley, 5 00

Westboro, Ms. Mon. con. by Rev. Mr. Rockwood, 25 00
Westmoreland, N. H. Mon. con. for Pal. miss.
 by Rev. Z. S. Barstow, 2 50
Wethersfield, Ct. A. la. by Rev. Dr. Chapin, 2 00
Weybridge, Vt. A friend, 25
Williamstown, Ms. Fem. char. so. Mrs. B. No-
 ble, Tr. by Rev. Mr. Emerson, 25 00
Williston, Cher. na. Mr. Platt, of Con. 1 00
Willton, N. H. H. Haskell, by Mr. O. Eastman, 1
Winthrop, Me. Gent. asso. Mr. D. Howard, Tr. 1 54
Woodstock, Va. Coll. after sermon, by Rev. S. A.
 Worcester, 10 20
Worcester co. Ms. Branches of relig. char. so. by
 Rev. J. Goffe, 34 20
Unknown, or pur. concealed by the donors;
 A friend, 100 00
 Two ladies 3d. pay. for a child in the Cher. na. 15 00
 Mrs. Fowler for Chocoma. by Dea. A. Thomas, 50
 A poor widow, 1 00

Amount of donations acknowledged in the preceding
 lists, \$9,143 50.

III. LEGACIES.

Northfield, Ms. Miss Eunice Field, dec'd, by
 Mr. A. Parker, Jr. 20 00

IV. MISSION COLLEGE IN CEYLON.

Bolton, N. Y. Fem. ben. sch. so. Mrs. M. H.
 Bogart, Tr. 23 00
Danvers, Ms. Mrs. Putnam, by Rev. E. Corneli-
 us, 5 00
Keene, N. H. Mon. con. by Rev. Z. S. Barstow, 3 75

V. DONATIONS IN CLOTHING, &c.

Beulah, Ct. A box, by P. L. Huntington.
Braintree, Ms. A box, fr. Dorcas so. for Dwight, 20 00
Bridgeport, Ms. A box, fr. ladies in Trinitarian
 so.
Bridgeport, Vt. A box, fr. fem. char. so. by Han-
 nah Chambers, Tr.
Candia, N. H. A box, fr. fem. read. so. 20 00
Chesterfield, N. H. 12 yds. cotton shirting fr.
 Mrs. E. Hutchins.
Dedham, Ms. A bundle, fr. young la. in Norfolk
 factory.
Fairfield co. East, Ct. Aux. so. A bag of cloth-
 ing, fr. fem. Dorcas asso. *Brookfield*.
Gilmanton, N. H. A small bundle, fr. read. circle.
 1 50
Hamp. Chris. Deper, Ms. *Ashfield* a box for Elliot.
Hollis, N. H. A bundle, fr. ladies' aux. char. and
 read. so. for Brainerd, by Mary Wigget, sec.
Hopkinton, Ms. A bundle fr. Dorcas so. for
 Sandw. Isl. miss. 45 00
Lowden, N. H. A bundle fr. fem. juv. so. 34 00
New Haven city, Ct. Aux. so. Derby, clothing. 3 25
North Bridgewater, Ms. A box, fr. ladies, for
 Mr. Temple at Malta.
North Hampton, N. H. 12 pr. socks, for Pal.
 miss. fr. fem. read. so.
Plainfield, N. H. Sundry articles fr. indiv. by
 Dea. N. Coolidge.
Rindge, N. H. A box, fr. fem. char. so. Mrs. M.
 B. Cutler, Tr. for Brainerd, 26 54
Rechester, Vt. A box, fr. fem. char. so. Elvira
 Anthony, sec. for Dwight.
Reckbridge co. Va. M. Houston, Esq. 5 yds. black
 twill'd cambric, by Mrs. S. A. Worcester. 1 75
Tattingham, *Pittsford*, Vt. 8 yds. sheeting, av.
 of bonnet made by A. W.; C. C.; and N. for
 wca. miss. 18 00
Windham, N. H. A box, for wca. miss. 13 00
Windsor, Vt. 2 bed quilts and sundry articles
 fr. juv. glass. so. by Mrs. S. A. Wheeler.
 Committed to the care of Dea. A. Thomas, *Utica*, N. Y.
Onondaga, N. Y. A box, fr. fem. miss. so. Mrs.
 M. Herrington, Tr.
Orville, N. Y. 7 pr. socks, fr. fem. knitting so.
Otisco, N. Y. 47 yds. cloth, and 1 pr. stockings,
 fr. fem. benev. so.
 Committed to the care of Mr. J. P. Haroon, *New-York*
 city.
Essex and *Willboro*, N. Y. A box.
 Committed to the care of T. Dwight, Esq. *New*
Haven, Ct.
Southbury, (South Britain so.) Ct. A box, fr.
 ladies, for wca. miss. 17 00

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JOURNAL OF MR. KING.

(Concluded from p. 345.)

Journey from Damascus to Aleppo.

July 17, 1824. At half past five P. M., left Damascus for Aleppo. The caravan was to have commenced its journey last Monday, but has been delayed till this time. Caravans pass between these two places every fifteen or twenty days.

After about four hours ride, in a direction nearly north-east, we came to a place called Ukseer, where we encamped on the ground, in the open air, on the banks of a little stream called the river of Ukseer.

18. Our caravan, or Rofelee, as it is called, consisting of about two hundred persons, and two hundred and fifty animals, moved on, at a quarter before five o'clock, north easterly, through the plain of Damascus.

At seven we left the plain, ascended a mountain, then descended into a plain, and at a quarter before 11 o'clock, arrived at Kaitsy, where we were set down in the open field without any thing to shield us from the scorching rays of the sun.

At first we went into the village and tried to find a house where we might rest, but found none; so we returned, and entered a little enclosure of mulberry trees, which afforded us a small shade, under which we sat down, and spent the remainder of the day.

While pursuing our journey, had much conversation with Hadjee Ahmed, a Moslem from Damascus, about his religion and that of the English. He seemed much pleased at hearing that we have no images in our worship, and that we do not pray to saints.

He says, that Constantinople is to be taken by the Christians in 1240 of the Hegira, that they are to advance to Damascus as far as Hamah, where they will be stopped by one, who shall arise in Damascus, which he said would be *Esa* (Jesus.)

19. Arose at midnight, and at half past

12 set out on our journey. At half past nine we came to a village called Nebeck, where is a considerable number of Syrian Christians. We did not enter the village, but encamped at a little distance from it, near the tomb of a Shekh, close by the side of which flows a large, clear, cool stream of water. Around the tomb is a small enclosure, with a tree standing by it, whose branches hang over the wall, and over the stream, and form a most delightful shade for eight or ten persons.

This place was preoccupied by Turks; but as the rays of the sun poured down upon us with intense heat, we asked permission to enter the enclosure of the tomb, that we might rest under the shadow of the tree. Some of the Turks, who heard this, exclaimed, "God forbid, that a Christian should enter here;" and one I understood to say, "I will give my blood, before that shall take place."

Turning to those who exclaimed thus, I said, "Are you Mussulman? Do you think you are so much better than all other men? Then let your goodness appear by your kindness to strangers. Abraham, and Isaac, and Jacob, and Lot, were kind to strangers; if you would be like them, treat the stranger kindly."

Most of them seemed to feel the force of my reproof, and remained silent. The master of the Rofelee, who was a Mussulman, said that we should go in; and immediately sent for the key of the enclosure, opened it, and bid us enter. After some hesitation, I entered, though not without fear that some fanatic Turk might be tempted to do us harm.

In the afternoon, the Pasha of Tripoli arrived with a train of about two hundred persons, who are going to meet the pilgrims on their return from Mecca, in order to supply them with provisions. The Pasha pitched his tent near the tomb, from which we thought best to remove. So we sat down on the ground, in the open air, which was filled with sand and dust, flying in all directions.

20. At half past four, just as the Pasha and his troops moved on towards Damascus, we set out for Kara, where we arrived in three hours and a half.

After we had encamped, several Mussulmans came around us, and we began to talk about religion. One asked me, if I believed the Koran? "No," replied I. Another said, "The sun, moon, and stars were all made for the pleasure of Mahomed." Another asked me, "What do you think of Christ?"

Mr. K. "He was the Son of the living God. God was in him; he created all things; he will judge the world at the last day; he is over all, God, and there is no salvation but by his blood."

Mussulmans. "God forbid! God forbid!"

Then one of them said, "Why do you not become a Moslem and embrace the true faith?"

Mr. K. "Give me reasons, give me evidence that your faith is the true faith, and I will turn Mussulman. I am not a Christian because my father was one. I have searched for myself. Should I see that my father was wrong, I ought to renounce his religion, as Abraham did," (relating to them what is said of him in the Koran,) "and so ought you to do with regard to your religion."

To one of them, who was very boisterous, and talked as if he thought the Mussulmans the only people on earth, I related the fable of the mouse, that had always lived in a chest.

"You think," said I, "that the Sultan's dominions are the whole world; whereas they form only a very small part of it."

"Yes," said the Moslem, "like a few small white spots on a red horse;" meaning to say, that they were white, and the rest of the world dark.

In the afternoon I went up into the village, which contains, perhaps, two thousand inhabitants, and inquired for Christians. I found that there are about thirty families, half of them Greek, and half of them Greek Catholics. Called on several of them, and sold them New Testaments, and seven copies of Genesis, and gave away two copies of Genesis. More were wanted, but I had no more with me to distribute.

South of Kara, about an hour's distance, is a village called Der Ateah, where, we are told, there are two hundred Mussulman, and one hundred Christian houses. The Christians are about half Greek, and about half Greek Catholics.

In the night we were disturbed by the firing of guns from our Caravan, and the cry of "Robbers!" After half an hour's disturbance, we found that it was only a company of Fellahs, quietly passing long,

21. Left Kara at half past four, and in seven hours arrived at Khaseeah, where we stopped for the night. Though here is a good Khan, yet we lodged, as usual, on the ground, in the open air.

On the way had much conversation with Hadjee Ahmed, on religious subjects. On showing him that it was his duty to search for himself, and not believe simply because his fathers believed, he replied, "But how can I? We have no books, and there is no opportunity." He listened to what I said with much apparent interest, and I endeavored to explain to him fully the way of salvation through the blood of our Lord Jesus Christ.

Soon after this conversation with Hadjee Ahmed, Shekh Tawha, who was called the greatest Shekh in the caravan, rode up to me, and began to talk in a most violent manner, pouring forth a torrent of words, and repeating, with great rapidity, a multitude of verses from the Koran. After a while, he said, "You want reasons," (referring to what I said yesterday,) "here they are, and you will not believe. There is no God but God." He spoke very loud, and many Mussulmans came around me. I was apprehensive at first that they had come on purpose to pick a quarrel with me, and that they meant to elicit from my mouth something, which they might use as a pretext for insulting me, or perhaps for something worse.

I thought it duty, however, to vindicate, before them all, the cause of Christ; and as soon as I had opportunity to speak, I said;—"That there is no God but God, is one of the first articles in my creed, and Jesus Christ is God." At this Shekh Tawha began again in a most violent manner, saying, "You are an idolater—you worship images; I have seen them in your churches at Damascus, and at Jerusalem. You ask the priests to give you pardon."

Mr. K. "We do not—we do not."

Shekh Tawha. "I have seen them with my own eyes! I have seen them with my own eyes."

After hearing him rail at me for a long time, I said with a loud voice, "You do not know my faith. The Metooallies call themselves Mussulmans. Would you not be offended, if I should call you a Metooally?"

Shekh Tawha. "Yes."

Mr. K. "I am an Englishman,* and my faith is no more like that of the Christians in this country, than yours is like that of the Metooallies. What signifies all your talk, till you know what I believe? I do not worship images. They are not in our churches. We do not pray to saints. That would be sin. We do not

* See Note at the bottom of page 342.

ask the priests to forgive us. God alone can pardon, and to him alone is worship due."

On hearing this, he lowered his voice a little, and said, "But you believe that Christ is the Son of God?"

Mr. K. "Yes, because he was not begotten by man, but was miraculously conceived by the power of the Holy Ghost."

After much discussion, he proposed to write certain words on a piece of paper, for me to put under my head at night; and in case I should dream of some one's coming to me, and telling me that Islamism is the true faith, that I should turn Mussulman.

To this I replied, "If I turn Mussulman, I wish to do it with my eyes open."

He then asked me, if I could write words for him in the same manner, with regard to Christ, and said that if I would, he would put them under his head, and, in case he should dream that Christianity was the true faith, he would turn Christian.

I replied; "I wish you not to become a Christian with your eyes shut. I wish to place reasons and arguments before your eyes, when they are open."

At this the Mussulman smiled, and the conversation ceased.

In Khaseeah, are about 20 or 30 Christian families, and ten Moslem. There is one Greek priest. Here some of the people came, and asked for the Holy Scriptures, but we had none to give them.

22. Left Khaseeah at half past three, and in eight hours came to Hama, or Hooms, where we spent the night. Here are about five hundred families of Greek Christians, who have two churches. The Mussulmans have, I believe, about thirteen mosques. The whole population of Hooms may be estimated at about twenty thousand.

Towards night we called upon one of the Greek deacons, at the church of the forty Martyrs, who received us very civilly, and told us, that when any one of us should come to Hooms, we might put up with him, in a house adjoining the church.

I think I should prefer this city, for a summer's residence, to any place I have seen, east of Mount Lebanon. Its situation is good, and the air very fine. The houses are built of stone, and make a good appearance. The streets are well paved, and kept tolerably clean.

23. Left Hooms at half past four, and, after five hours' ride, encamped on the banks of the river Aseeah, in a deep valley, just below the village of El Rasta. Here we could procure neither milk, nor leban. There was an encampment of Bedouins, about half an hour's distance,

from whom we might have procured a plenty of milk; but the Arabs, who were with us, pretended to be afraid to go to them, lest they should be murdered. So we made our repast on bread and eggs.

Towards night, seeing a Bedouin leading his flocks, on the side of the river opposite to me, I passed over, (by a bridge,) and going up to him, bade him peace. He returned my salutation, but fixed his eye steadily upon me, with all the starrings of an old warrior. His face was dark; his eyes were sunk deep in his head; and his whole appearance was that of one injured to want, and accustomed to suffer.

I said to him, "I am a stranger. I have come to ask you if you could furnish me with a little milk, for which I will pay you." His reply was, "Bo," which I did not understand, and asked an explanation. Turning to his flock, he said, "Here I wander about daily with my flock; but I eat not of their flesh, and have no profit. The government takes all!"

"There is a better world than this," replied I, "which we shall soon enter, if we are prepared for it. This world passes swiftly away. In a few years we shall return to the earth, from whence we were taken. I am a Christian. I believe in Christ. If we are in him, believe in him, love him, we shall be happy in the world to come. He died to redeem us. We are all sinners. There is no salvation but through his blood."

While I thus addressed him, his stern countenance softened, and I said within myself, "Who can tell but these words may be the means of saving his soul?"

He offered me a pipe of tobacco, as a mark of friendship, and as I turned from him to go away, I said, "I shall probably never see you again in this world, but I hope we shall meet there." (pointing upwards,) "and be happy."

Returning to the caravan, I had much conversation with three or four Mussulmans about the wonders related in the Koran, and about Jesus Christ, and salvation through him alone.

24. Set out on our journey at half past four, and in five hours and a half arrived at Hamah, which I take to be the Hamath, mentioned in Scripture. Passing through the city, we encamped in the dust, on the north, at a little distance from the walls.

In the afternoon, we went into the city, and called on the principal Greek priest, whose name is Macarius. He appears to be an intelligent man, and is friendly to the distribution of the Holy Scriptures, which, he says, have been gladly received here by the people. He expressed a desire, that the Book of Baruch, and the Wisdom of Solomon, might be inserted in the Bible, which we distribute. The other

Apocryphal Books, he said, he did not wish to have inserted.

According to him, there are in Hamah twenty-four wards, and about two hundred houses in each ward. The whole population he estimates at twenty-five or thirty thousand inhabitants. He reckons the number of Christian houses at two hundred, containing about a thousand souls, all of the Greek church.

25. Left Hamah at half past four, having our caravan increased by one from Tripoli, so that now the whole consists of three or four hundred persons. While on our way, just before entering a certain valley, the cry of "Auwafee! Auwafee!" (health, or safety,) was set up by some of our men, and was instantly resounded through the whole caravan, and all collected in a body, and stopped. Some said that horsemen were seen at a distance on the hills, and that there was danger of our being attacked by robbers. After some delay, we moved on, and in a little time two Bedouins on fleet horses, came and looked at us, riding backwards and forwards by the side of the caravan, as if to take our number.

At length one of them rode up to the top of the hill, dismounted, and sat down. The other continuing near us, I rode up to him, and said, "Peace be unto thee." He replied, "God be with you," and giving reins to his horse, which seemed scarcely to touch the ground, he was soon on the top of the hill, with his brother Bedouin. What their object was in visiting us, I know not.

In eight hours and a half, we arrived at Shekhook, where we found encamped a large caravan from Aleppo. We encamped near them on the declivity of a hill, close by the village, and on the east side of it.

Our situation here was quite unpleasant. There was neither tree, nor rock, to shade us. The Shekh of the caravan had procured for us, two or three days after leaving Damascus, a small tent, which was little better, than a large umbrella, and was so high from the ground, that we were exposed to the wind and dust on all sides. The wind, which was almost as hot as the wind of the desert, was very high, and whirled about the sand and dust in all directions.

Our eyes were weak, and the rays of the sun were reflected from all quarters, and in two or three minutes we and our baggage were covered with dust.

In this situation we sat down to spend the rest of the day. But finding it almost impossible to remain thus, we got some sheets, and, after much trouble, succeeded in fastening them to one side of the tent, so as to keep out a little of the dust, and shield us from the hot wind.

After this we sat down to our dinner, which consisted of bread and leben, but, before we had time to eat, our dishes were covered with dust. It was the Sabbath, and I could not but think of the dear people in my native land. How many of them, thought I, are now going up to the house of God with joy, while I sit here like an exile. But it is for Christ, and I will rejoice in it. How many of them sit down quietly, this day, to a rich repast, while we sit in the sand, scorched by the sun, weakened by the burning winds, and have nothing to eat, but a little sour milk and bread, which has been dried and hardened by the heat of eight or ten days. But still I am happy, and would not change places with them, unless it were for a little time, in order to give them an idea of our situation.

Shekhook is a mean, dirty village, containing perhaps a thousand inhabitants, all Mussulmans.

26. Set out on our journey at four, and in five hours and a half arrived at Mearra, where we encamped. Mearra has two mosques, and contains, perhaps, two thousand inhabitants, the greater part Mussulmans. I saw only two Christians.

Here we see still considerable ruins from the earthquake, which happened two years ago. I was told, that 15 or 20 persons only lost their lives.

27. Left Mearra early in the morning, and in four hours arrived at Lermeen, where we found a comfortable place to rest for the day, in the house of a Mussulman, named Hadjee Ahmed, who furnished us with good leben, rice, and kaymack, (a kind of cream.) Lermeen contains, perhaps, twelve or fifteen hundred inhabitants.

28. Arose at two, and, at half past four, set out on our journey. After moving on a while, found that we were joined by a large caravan from Lattakia. I was not displeased at seeing our number increase, as this day's journey is considered the most dangerous of any between Aleppo, and Damascus. The master of the caravan told me, that, two or three years since, he was attacked by the Arabs, only about two hours' distance from Aleppo, and that they took from the caravan with him to the amount of 250 purses.

After about twelve hours ride, we reached Aleppo, where we met with a very kind reception from Mr. Barker, the British Consul, at whose house we remained several days.

Residence at Aleppo.

Mr. Barker, and all the other consuls here, are, at this moment, on very bad terms with Washeed Pasha, who has been here about twenty days, during which

time he has treated the Franks in a very insolent manner.

29. The Pasha sent for Mr. Barker's Dragoman, and said to him, "Inform the Consul, that I have received a Firman, prohibiting the distribution of the Holy Scriptures, printed in England, and that those, which have been circulated among the Grand Signor's subjects, must be called in, and collected into a depot, which is to be sealed, and the books are to remain sequestered, until means be found for their being sent back to England. Tell the Consul this, that he may co-operate with me in carrying into effect the Sultan's orders."

I have no doubt, that it is through the instrumentality of the Roman Catholics, that this Firman has been issued. Thus the Beast, and the False Prophet, are uniting their armies; but "the Lamb shall overcome them." (See Rev. xvii. 14; and xix. 11—21.)

August 1. The Kady sent, as I was told, to the heads of the different Christian sects, ordering them to proclaim in their churches, that all, who had received books from the English, should bring them to him. (I afterwards learned, that he sent no such order to the Greeks, and that not more than four books, in all Aleppo, had been given up to him.)

4. Mr. Fisk took lodgings in the house of Hanna Antahia, an Arab of the Greek Church.

5. I took lodgings in the house of an Arab named Fatalla Carali; with whom I remained one month, without being able, till near the expiration of that term, to procure a teacher in Arabic, and the one I procured was such a proud, fanatical fellow, and demanded such an exorbitant price for his instructions, that I kept him only a few days.

Sept. 4. Took lodgings in the family of Ibraheem Moshateer, an Arab of the Greek Church.

13. Having tried several Mussulman Shekhs, among whom were Shekh Ishmael, Shekh Saeed, Shekh Ahmed, Shekh Abdoolkader, and Shekh Mahommed, who is a very amiable man, and well acquainted with ancient Arabic; with him I took lessons every day, during the remainder of my stay at Aleppo, which was till the 25th of October.

20. Mr. B. Barker arrived from Beyroot, in company with the Rev. Mr. Lewis, and Mr. Madox, an English traveller.

Oct. 10. This morning, at about four o'clock, there was a slight shock of an earthquake. Ever since the terrible earthquake of 1822, there have been constantly felt here slighter shocks, at different intervals, sometimes of a few weeks, sometimes of only a few days.

During our residence at Aleppo, Mr. Fisk, and myself have preached alternately every Sabbath, at the house of the British Consul, excepting two Sabbaths, when Mr. Lewis preached, and we have had frequent opportunities for conversation on religious subjects with the Arabs.

In the distribution of books, we did very little. Mr. Barker had sent on a few boxes of Bibles, but they arrived at Aleppo one or two days after the arrival of the Firman, and were detained in the custom house.

The Arabic Bible, which I had with me for my own use, I gave to Ibraheem, the man at whose house I lodged, and Mr. Fisk gave his to a Greek priest from Kilis. I also sold one Hebrew Bible, one Hebrew New Testament, and one French New Testament, to a Jew, and gave away two Psalters.

Journey to Beyroot.

25. Left Aleppo for Beyroot, at about eight in the morning, in company with Messrs. Fisk, Lewis, and Madox. In eight hours arrived at a little village, called Tooramaneen, where we took lodgings for the night in a small dirty hovel.

26. Set out on our journey at about five. After eleven hours ride, came to the river Aseeah, which we crossed by a boat, and took lodgings in a small dirty village called Jisser Hadeed.

27. Left Jisser Hadeed about seven, and in four hours, we came to the interesting city where the disciples were first called Christians. (See Acts xi. 26.) We entered by the gate of St. Paul, on the north, and pursued our way, for about half an hour, through a delightful avenue, in the midst of trees and gardens, which now cover the spot, where once stood the great and splendid city of Antioch. Nearly on the south-east, rises a lofty rugged mountain, on the side and top of which are still to be seen remains of the ancient wall, with which it was surrounded. Westward flows the beautiful river Orontes, or Aseeah, as it is now called, beyond which, at the distance of a mile and a half, or two miles, rise mountains, less rugged than those on the east, and presenting a verdant appearance.

After half an hour's ride, we entered the present city, called Antakia, which I suppose, occupies the southern site of the ancient city, and contains, perhaps, four or five thousand inhabitants.

Girgius Deeb, an Arab with whom we took lodgings, and who is Agent of the English and French Consuls at Aleppo, estimated the number of houses at four or five thousand; but I think this estimate quite too large.

The first thing which struck me on approaching the city, was the ruins of the terrible earthquake of 1822, which seems to have been quite as great here, as at any place I have seen. Walls, mosques, and houses, were thrown down in every direction, and though some repairs have been made, yet the streets are filled with heaps of ruins. A part of these ruins may be the effect of earthquakes, which happened a long time since; for Antioch has, I believe, been shaken several times to its foundations.

Of the present population, there are twenty or thirty families of Jews, one hundred of Greek Christians, and four or five Armenians. The rest are Mussulmans. The Christians have no church, except a little grotto, or hole in a rock, in the side of the mountain lying east of the city, where they assemble to worship.

Such is the situation of that place, once the seat of Grecian pride, and of Roman grandeur; once accounted the third city in the world for splendor and population! And such is the situation of the church, founded by the Apostles, and called the eye of the eastern churches!

In the afternoon, we called on the Greek Patriarch, who is here on a visit from Damascus where he resides. He informed us, that soon after we left that place for Aleppo, the Grand Signor's Firman arrived, with regard to the distribution of the Bible, and that the Governor, immediately sent after us, by way of Jerusalem, supposing that we had gone thither; that much fear was excited, at first, among the Greeks at Damascus; but that no books had been taken from them, nor had any injury been done them, in consequence of the firman.

It had been our intention, after calling on the Patriarch, to visit the grotto, used by the Greeks as a Church; but as we came out of his house, one of the Greeks requested us not to go, saying, that he feared the Turks might wonder at our curiosity, and some evil might arise after our departure; so, out of regard to them, we gave up our intended visit, and had only a sight of the grotto at a distance.

28. Went to Swedia, which lies in a large plain, near the river Orontes, which here empties itself into the sea. It is nearly south-west of Antioch, and at the distance of about six hours caravan march.

Swedia is the delight of Mr. Barker, the British Consul, who has here a house, to which he often retires from Aleppo. In this we took lodgings for the night.

In the evening, at twenty minutes past 9 o'clock, we felt the shock of an earthquake. Its motion seemed to be east and west.

29. At 8, left Swedia for Lattakia. In

a few minutes, we came to the Orontes, which we crossed on horseback, and pursued our way, for about two hours, in a southerly direction, on a tolerably level road, having the sea on our right, and high rocky mountains on our left. When leaving the plain, we turned south-easterly, and began to ascend the mountains, which here present a bold front to the sea, and bar up the passage on the shore.

Soon after we entered the mountains, we heard the sound of distant thunder, and in a little time the rain began to pour down upon us in torrents, and continued almost incessantly for five hours. Our path was very narrow, alternately ascending and descending steep craggy mountains, and overhung with small rocks and a variety of shrubs, which often shed more rain upon us than the clouds above.

In eight hours from Swedia, we came to a small Christian village called Casab, where we found lodgings in the house of the Shekh. It was a miserable hovel, open on one side, and occupied in part as a stable for horses and mules. It had one convenience, however, not often to be met with in this country, and which we most needed at this time; that was a fire-place and chimney, of which, I need not say, we made use, as soon as we could procure a little wood. Here we remained for the night. The Shekh is son of one of the priests of the village. Both treated us with as much hospitality, as their circumstances would permit. To each of them Mr. Fisk gave an Armenian New Testament.

Casab contains, according to the priest, one hundred and fifty houses, and about one thousand souls, all Christians of the Armenian rite.

30. A fine day. Set out on our journey about 8 o'clock, and, after thirteen hours ride, arrived at Lattakia. The first three hours we rode along among beautiful hills and dales, covered with green grass, and waving pines, with here and there a little stream winding its way among them.

After three hours we ascended and descended steep rocky mountains, from the tops of some of which we had a charming view of the sea. This rough and rugged road continued for about three hours, when we came into a fine valley, in which we rode three hours more. Then ascending a little we came in sight of Lattakia, which lies in a great plain, like the plain of Akka.

Nov. 2. The weather, which yesterday was rainy, having cleared up, we endeavored to procure animals to carry us to Tripoli, but we could find no person, who would furnish them, although we offered three times the usual hire. One reason, I suppose, was, that the country, through which we were to pass, is considered very dangerous, on account of the enmity which

exists between the Mussulmans and the Ansarias. It is only about twenty days, since a party of Turks from Lattakia went up to the villages in the mountain, killed thirty or forty men of the Ansarias, took their wives and daughters, and brought them to Lattakia, and sold them in the market for thirty, forty, fifty, or sixty piasters each.* Lattakia itself has been for some time past in a very troubled state. Five or six months ago, the people arose, murdered the Pasha in his Divan, and killed several of his attendants; and it is almost a matter of course, that many heads should fall off, in revenge of his death.

The estimate, given us of the population of Lattakia, is as follows:—One thousand inhabitants belonging to the Greek Church; thirty to the Armenian; thirty to the Maronite; thirty Jews; and six or eight thousand Mussulmans. The Greeks have five churches, and six or seven priests. The Armenians have one church, and the Maronites one. Many of the Christians have left the city and fled to the mountains.

After making several fruitless efforts to obtain animals, we at length concluded to go to Tripoli by water. As the sun went down, we set sail; and, after toiling all night, we found ourselves advanced about nine hours towards Tripoli, with the wind directly ahead, and a heavy storm coming on. So we ordered the master of the boat to put in to the shore.

Visit of armed Turks.

3. About nine o'clock, we landed at a place called Banias, where we found a Khan, in which we sat down to repose, and take some refreshment. In a little time, six or eight armed Turks, of some distinction, came in with their servants, who were armed also. They were, as we supposed, from the new Pacha of Tripoli, going on to Lattakia; and perhaps entrusted with some bloody message.

Observing Messrs. Lewis and Madox reclining on their carpets, with their legs extended in a position most natural and easy to a European, but quite inconsistent with oriental good breeding, one of the Turks began to call them hogs; and coming up to Mr. Lewis, bade him sit up, telling him that he was before Mussulmans.

Mr. Fisk seeing this ordered the Moslem away. Presently after, one of our servants, in passing another Turk, who had taken his seat on my luggage, happened to spill upon his garment a drop of tea, which caused him to rail in a most violent manner. After calling us a variety of names, he spit at Mr. Madox and seemed to wish

to insult us as much as possible. We remained quiet, however, and after a long storm of abusive language, the Turks mounted their horses and went away.

The missionaries soon after set out on their journey by land, providing themselves with horses and attendants, as well as they were able. They had not proceeded far before the rain began to descend, accompanied by vivid lightning and heavy peals of thunder. There was no house on the road, night came on, and it was three hours and a half ride to Tartous.

Being already drenched with rain, we concluded to turn up to the mountains, and seek some village where we might spend the night. A Turk, whom we accidentally fell in with at Banias, was our guide. After climbing up a steep rocky mountain, we came to a little village consisting of six or seven houses or rather hovels, built of stone. At one of these we called, and an old man, with a white beard, came to the door. On asking him if we could remain in his house for the night; he replied "No;" and talked loudly and boisterously; saying, that he had no room for us. But after a while he consented to let us go in. So we dismounted, and entered the old man's habitation.

One half of it was filled with cotton-seeds, and cotton: a lamb was lying by the fire, and two cows stood in one corner. Only one corner of the hovel remained for the family, consisting of seven or eight persons, who made way for us and took a stand among the bags of cotton. In this corner was a little fire, without a chimney, or any hole through the roof, for the smoke to ascend. Thankful that we had found any shelter from the raging storm, we sat down soaked with rain, and had our baggage (the little we had with us) placed under us, and around us, which was also as wet as ourselves.

The first thing we asked for was wood, which was soon brought; but as the fire increased, the smoke became almost intolerable.

With our eyes running down with tears we ate a fowl, a bit of bread, and some fruit, which we had brought with us, and drank a little wine, which we had procured at Lattakia.

All of us, except Mr. M. had left our beds in the boat, and if they had been with us they would have been useless, as there was not room to place them. So we endeavored to rest as well as we could, each one in the position he happened to take on first entering: for there was not room for us to lie down without incommoding each other.

* Right or nine piasters are equal to one Spanish dollar.

Messrs. F. and L. soon fell asleep; but from Mr. M. and myself, sleep was withheld. So we endeavored to pass the time, as pleasantly as we could, in conversing with the family. The name of the old man was Abraham; and, after asking him a few questions, I found that he professed to be a Christian of the Greek Church. This I was rejoiced to learn, as I had expected to find him a Mussulman, or an Ansaria.

After a while, the old man fell asleep; and we began to converse with his son, a young man between twenty and thirty years of age.

From him we learned, that the inhabitants of the little village, where we were, are in part Christians, and in part Ansarias. With regard to the Ansarias, he gave us much information, as also with regard to the sect, called Ismaely, who live about two days distance from this place, and whose mode and object of worship, I should blush to name.

I need not say that I got but little rest through the night.

4. We procured a little milk, made some coffee, and, as the rain had abated, set out on our journey, after giving the old Patriarch Abraham a few piasters as a reward for his hospitality. He seemed very grateful; and all the family and the neighbors flocked out to see us, and to wish us a blessing and a happy journey. One of them remarked to me, "This is like having the bride with us;" that is, a time of rejoicing.

Going down the mountain, we pursued our journey on the plain, at a little distance from the sea-shore; and, after three hours and a half, during part of which time the rain poured down upon us in torrents, we arrived at Tartos, the ancient Tartosa, and took lodgings in a room which was furnished us by the Aga, or as he is called the governor of the village.

Soon after our arrival, the governor called to pay us a visit, and a little before night, sent us an invitation to dine at his table, which we accepted. While we were eating, he himself stood in waiting among the servants. This conduct of his seemed to me inexplicable. After we had retired he sat down and ate also. I was afterwards told by one of the servants, that he did it out of honor to us.

In Tartos, are 15 or 20 houses of Christians. Nearly opposite this place is the island of Arwad, where we saw several vessels lying at anchor. We were told, that there are in the island about eight hundred houses, all Mussulman.

5. Set out for Tripoli at eight in the morning. Leaving the ancient castle we went to see the ruins of an old church, which must have been a noble structure,

and which we were told once stood in the centre of the city Tartosa.

After looking at some other ruins of less note, we proceeded on our journey. The clouds dispersed and we had the prospect of a fine day.

For a while our Turkish guide amused us with the ancient history of Tartos. He said that it was built by the flying king; so called, because he could fly through the air without any one's being able to see him.

This flying king, he said, was a Christian, and had a daughter, who built a splendid summer-house, at a place which we passed, in about an hour and a half from Tartos. The place is marked by two pillars, which seem to have been erected as monuments of the dead.

In four hours and three quarters we came to the river Abrash, which we crossed on horseback without any difficulty. Here our Turkish guide Hadjee Ahmed left us. His conduct towards us, was for a Turk very singular. We first met with him at Baniac. He was from Lattakia, going on to Tartos, and on learning that we were going the same way, offered to accompany us as a guide. We were well pleased, to have him with us being alone, and entirely unacquainted with the country, through which we were to pass; a country too, which is considered dangerous on account of robbers.

After waiting a long time for us at Baniac, he accompanied us on our journey, led us up the mountain to the old man of the village, at whose house we lodged; and, after seeing that we were provided with those things necessary for us, and for our animals, he retired and took lodgings with the horses, without asking us for food for himself or for his horse, without asking for money, and without incommoding us in the least.

The next day he accompanied us to Tartos, told the governor of the place that we were great men, going on to visit the Pasha of Tripoli; and, after seeing that we were comfortably situated, left us, as he did the day before, and took his lodging among the horses. From Tartos he was going to his house, which is in a little village on the mountains; but, instead of taking the direct road, he came several hours out of his way in order to accompany us, saying, that the road we had to pass was dangerous, and that he should not leave us, till he had brought us in sight of Tripoli, which place we could just perceive from the river Abrash.

All this he did without asking for the least reward, and without any apparently interested motives. And, at the close, when we offered him a dollar, he received it like a man, thanked us, and went away

without asking for more, and without appearing to be in the least dissatisfied.

Such conduct as this I believe we have never before met with in a Turk. He was of great use to us, and we all felt grateful.

On my thanking him for his kindness, he replied, I too am a stranger here, from the land of Egypt.

Leaving the river Abrash, and crossing two other smaller rivers, we came in about two hours to the river Arka near the mouth of which was an encampment of Bedouins. The river here, though narrow, was very rapid and dangerous. Mr. Lewis, however, who was a little before us, plunged in and crossed safely, with the exception of getting a little wet, and losing his umbrella, which was instantly carried into the sea. Upon this, the Bedouin women came out in great numbers, lifting up their hands towards heaven and in a tumultuous manner cried out, "Pass not," "Pass not," "Do not go," "Do not go."

We however ventured and with the help of a stout hardy looking Bedouin, passed in safety. Just before sunset, we came to a Khan, which was full of horses, mules, asses, and Turks, and appeared so very miserable, that we could not think of stopping there for the night, although we were much fatigued and had still three hours' ride before us, in order to reach Tripoli.

Leaving the Khan, we crossed by a bridge the River Bared; and, as the sun went down, it began to rain. The road was muddy and our progress slow enough.

At eight in the evening, and in twelve hours from Tartous, we arrived at the gate of Tripoli, which we found shut.

In a few minutes, however, the Turks opened the gates and permitted us to enter.

Took lodgings in the house of Signor Calgiffie, the British consular agent, who received us with every mark of attention and kindness.

Here we remained, (except Mr. L. who went on the next day for Antioch) waiting with some anxiety for our baggage till Friday morning 12th when it arrived, and we made preparation to set off immediately for Beyroot.

Left the port of Tripoli about one P. M. and arrived rather late in the evening at Batroon, where we found lodgings in the house of the Maronite priest, with whom we spent a night, during our last year's excursion to the Cedars.

13. Left Batroon early in the morning and after a fatiguing ride of fifteen hours, arrived at Beyroot, where we intend to remain a few days with our missionary brethren, and then, if the Lord will, to go up to Jerusalem to spend the winter.

This will be my third and probably my

last visit to the holy city. What awaits me there I know not. I have some reason, however, to anticipate a winter of anxiety and trial. There are many adversaries leagued against us, who will not be likely to rest, so long as they see us in the field.

"The lowering battle forms
Its terrible army,
Like clashing clouds in mountain storms,
That thunder on their way."

Flesh and blood, principalities and powers, rulers of the darkness of this world, and spiritual wickedness in high places, are united to oppose us. But though the conflict may be severe, it is not dubious. He, under whose banner we have enlisted, is sure to conquer. The God of armies has, we trust, called us to the contest, and, in his might alone, do we hope for victory. By his aid one can chase a thousand, and two put ten thousand to flight.

If the Lord be for us who can be against us. That we may all fight the good fight, keep the faith, and finally obtain that crown of righteousness, which the Lord the righteous Judge shall give unto all them, that love his appearing, is the sincere desire and prayer of

Yours affectionately in the Gospel,
J. King.

LETTER FROM MR. BIRD.

A LETTER was recently received from Mr. Bird, addressed to the Corresponding Secretary, dated May 19, 1825, at Beyroot. Messrs. Fisk and King arrived from Jerusalem the day before, in good health. The particulars of their journey, as well as of their visit at Jerusalem, are stated to be full of melancholy interest. The communications, in which these particulars might be expected, have not come to hand.

You will recollect the Syrian Archbishop Giarve, who visited Europe some years since to obtain a press, &c. for the enlightening of his people, and who has been since mentioned in the missionary journals from this region. In our late reply to the Maronite Patriarch, the Syrian Prelate is alluded to, not as an "accomplice" with us, nor for the purpose of "justifying our work;" but simply to repel the charge which had been made, that we buy up books printed at Rome, to get them out of the hands of the people. The Archbishop (now Patriarch) seems to have been disturbed by our allusion; and has written a defence, of which he lately favored us with a copy. You will be able to judge of its merits by the following tolerable translation. The original, together with the circular of the Maronite Patriarch,

and our Reply we hope to forward by another opportunity.

The following document, issued by Peter Ignatius Giarve, now Syrian Patriarch, was aimed directly at the American missionaries and their attempts to distribute the Scriptures. As the most determined opposition to the circulation of the Bible is manifested by the Pope, and by all his adherents in Western Asia, it is well, perhaps, that this opposition appears in the form of written prohibitions, of a controversial character. This will lead to inquiry, and ultimately to the prevalence of the truth.

A manifesto, in the name of the Lord, to all who read it.

Whereas we have lately seen an address of the Bibliani,* dated Jan. 1st, which they are pleased to call a refutation of the circular of our Right Rev. Brother Patriarch Joseph, Maronite Patriarch of Antioch,—and we have seen it full of statements and opinions reprobated by the holy catholic apostolic Roman Church, mother and instructress of all churches, having one visible head on earth, the Pontiff, successor of St. Peter the Apostle, whom Jesus Christ constituted Vicar in his stead, intrusted to him the keys of heaven to loose and bind, and set him as a rock on which he built his church—and after his resurrection, before he ascended to heaven, submitted to his care his flock of sheep, that is, all Christians with their governors, and teachers, that, consequently, all Catholic believers, of every condition, rank and office, should glorify God in their subjection, as members united to their head, who is the Father of all believers, and that they should receive no other doctrines, than those of their only mother the Roman Church, to whom it pertains not only to give them the Holy Scriptures, and to declare what books are canonical, but to give their interpretation also.

The Bible-men, among many other sophistical arguments to justify their work of circulating the Scriptures of their own printing, state, that "*Some years ago the English presented a considerable sum to the Syrian Catholic Patriarch to enable him to print the Holy Scriptures according to the copies of his own Church.*"

We are bound therefore to defeat this design of their's upon us: in which they aim to deceive the simple hearts of the unsuspecting, by giving out, that we are accomplices in their design. Be it known, then, to all men, that when we began to think of obtaining a press, we first of all sought

permission from the Holy Society for propagating the faith, who, of their great kindness, granted our request, and gave a written commendation of our design, when as yet we were in the office of Archbishop of Jerusalem. When we went to the city of London to obtain assistance in our charitable and useful object, it was with reference solely to the Roman Catholics, who dwell in that place. But the Protestant English, of their own accord, chose to make collections for our benefit. We made known to them, and to others, in word, in writing and in print, that, by the grace of God, we were Roman Catholic, yielding subjection to the Pontiff, and acknowledging him, not merely to be Bishop of Rome, but general Director and Head of the whole world; and moreover, that our object was not solely to print the Scriptures received as holy by the Roman Church, according to their number and text, (and that in Carshun not in Arabic,) but also other books, of science and of the Church. This we repeated, again and again to individuals and to companies:—but after all, they chose to give us their contributions. And when they had collected their charities, and were about to present them to us, we again declared to them all, that if they consented to make this gift on the ground of mere charity, without any restriction whatever, we would receive it, and not otherwise. They gave their assent; and we then received their bounty on this well-understood condition. After this, when, in the course of about two years, they reported and printed statements to deceive the simple in Europe to believe that we were auxiliary to their purpose of disseminating the Holy Scriptures, we contradicted them from the press in the city of Paris. This was after we were chosen to the Patriarchate, and that with all the honors pertaining to an administrator in religion and government. Besides all this, we have informed the people of London, that the Catholic people of the east do not receive these books which they disperse; nor do their superiors permit them to do so; but have laid a prohibition on the books, as has, in fact been done by all the heads of the Catholic people, and has been done by us. Again, during the past year, some of these Bibliani called on us as travellers, and presented us a copy of their Bible; but we returned it to them, saying, that neither we nor our flock could receive these books.

And now, when they wish to justify their work, by vainly relying on the great things which the English Protestants did at their own instance, as if this would be to their purpose, we have determined to send forth this manifesto, and herein

* Bible-men, i. e. distributors of the Bible.

we disclaim all shadow of confederacy, and all semblance of communion which these men would attach to us with them, in the business of printing and disseminating the Scriptures. And we hereby affirm, declare, and publish to all men, individually, and collectively, of every rank, condition, and office, that we, by the grace of God, never have been united with these men in their object, and, by the grace of God, never will be. We also warn our flock, in every quarter, not to receive the Holy Scriptures, nor any other books, printed and circulated by the Bible-men, although given gratis and although perfect as they pretend them to be, according to the edition printed by the Propaganda, under ecclesiastical authority. Let this circular suffice, therefore, from the time of its publication, to refute the writings and reports of these men, heretofore until now, and from this time forth.

In confirmation whereof, we hereunto set our hand and seal.

IGNATIUS PETER,

The Ignoble, Syrian Patriarch of Antioch.

Given in the Convent of St. Ephraim, Mount Lebanon, on the 9th day of the month Adar, (March 20th,) 1825.

All our readers may not be aware, that "the Propaganda" above-mentioned, is the great missionary institution of Rome, which, under the direction of the Pope, has expended immense revenues in substituting the forms and ceremonies of the Romish Church, for the forms and ceremonies of heathenism. The Syrian Patriarch is not willing that the Arabic Scriptures, though perfect, as issued from Rome, should be put into the hands of the people.

The epithet *ignoble*, connected with the Patriarch's signature, is assumed as a mark of humility.

LETTER FROM MESSRS. GOODELL AND BIRD TO THE CORRESPONDING SECRETARY.

Beyroot, July 1, 1825.

DEAR SIR,

We are constrained to acknowledge the manifold mercies of our Heavenly Father to ourselves and our families, in preserving us in life, and in so comfortable health, and in surrounding us with comforts, securities, and privileges, far beyond our expectations, and far beyond what the native inhabitants of this country have enjoyed for thousands of years. We have also to acknowledge the divine goodness and faithfulness in permitting us to commence and continue our labors, amidst "the scorning of those that are at ease, and the contempt of the proud," from

whom the most determined opposition was to be expected, and from whom much has been experienced. In a country like this, and after what has befallen us, we feel, that we have greater cause for gratitude, that we have been able to do so much, than for discouragement, that we have been able to do no more. Notwithstanding all that has been attempted to frustrate our purposes, and all that has been done to throw a dark cloud over this mission, we believe, that we can say in truth, and we would say it with the most devout thankfulness, that, so far as Beyroot is concerned, our prospects of usefulness never wore a brighter aspect, than they do at the present moment.

To get firm footing among "a people of a strange speech, and of a hard language;" to inspire confidence in some, and to weaken prejudice in others; to ascertain who are our avowed enemies, and who are such in disguise; to become acquainted with the mode of thinking and feeling, with the springs of action, and with the way of access to the heart; to begin publicly to discuss controversial subjects with the dignitaries of the church, and to commence giving religious instruction to the common people; to be allowed to have a hand in directing the studies, and in controlling the education, of the young; and to begin to exert an influence, however circumscribed at first, yet constantly extending, and increasingly salutary—all this, though it be not "life from the dead," nor the song of salvation, yet is to be regarded as truly important in the work of missions.

The menacing circulars from those in ecclesiastical authority, and the denunciations from Rome, were comparatively powerless, or rather were less extensively felt; but the firman of the Ottoman Porte spread consternation and terror through all Syria. But, in the face of all that is formidable in the whole conjoined, we have, during the last six months at Beyroot, given away twenty-six, lent seventy, and sold ninety-six of our sacred books.

The school, which, amidst many anxieties and prayers, we established about a year ago, has, through the divine goodness, continued to this day, and has more than equalled the most sanguine expectations, which we dared to form respecting it. It contains between eighty and ninety scholars, who are all Arabs, and who are all boys except two. One of the exceptions is the teacher's wife, who is perhaps fifteen years of age, and the other, a little girl about ten. The boys are generally between five and twelve years of age. Three of them profess the Mohammedan faith, two belong to the Maronite communion, two are Greek Catholic.

the rest belong to the Greek church. On account of the increasing importance of this school, and the multiplication of duties upon the hands of the teachers, we have, for the last two months, employed a writing master as an assistant.

The Arabs have not generally that quickness of parts, and do not make that rapid progress in learning, which are so characteristic of Greeks. They are less ambitious and less studious, and are more trifling, inconstant and proud of petty things. Many, however, in this school are lively and promising, and have done themselves honor by their punctuality and application. In addition to their usual studies, most of them have learnt to repeat the Lord's Prayer, and to answer many questions from the historical parts of the Bible, which children are accustomed to learn in Sabbath schools. A considerable number have learnt the Ten Commandments, and a few a part of Christ's Sermon on the Mount. The wife of the teacher can repeat accurately the three first Psalms of David. In spelling words, the school would not probably sink in comparison with any of the common schools in New-England. Some of the boys seldom miss any word, which is put to them from the New Testament. Between twenty and thirty have made such improvement in reading and spelling, as to be allowed to write. We send you with this a specimen of some of their writing. The Mussulman boys attend solely for the purpose of learning to write. They, however, daily hear the Scriptures read, and hear also the prayers and the catechetical and other religious instruction of the school. And, though the greater part, which they hear, may be speedily forgotten, and the little, which is remembered, may remain a long time without effect, yet the day may come, when this little shall be clothed with an unthought of importance, and, in the hands of the Divine Spirit, shall have an efficacy to awaken, and convert and sanctify their souls. This school has cost near eighty dollars.

The school, in which Mr. Bird teaches Italian, has, since we last wrote, considerably increased in numbers and importance; and his recent removal to a more commodious house will probably further its prosperity. The whole number of Arab youths, that have attended, is about thirty, and their ages from eight to twenty. This school has greatly the advantage of the other in producing a greater degree of intimacy and friendship between us and the scholars, and thus affording a more ready access to the bosom of families.

About four months ago, we succeeded in establishing another school, in a village several hours distant from Beyroot, which

consists of twenty. This cannot enjoy so much of our superintendence, but it is subject to the same regulations, as the school in Beyroot. It is situated on the side of one of those elevated peaks, which were the last and the loveliest objects the dying prophet on Nebo fastened his eyes upon, as he was closing them upon all terrestrial scenes; and strongly recommends itself to the prayers and charities of those, who love to contemplate this vision of Moses as a type of the earnest and prospects of Heaven.—This school will cost about forty dollars annually.

In addition to these, we patronize a Greek priest in Beyroot, in giving instruction to a few pupils in Modern Greek.

Our schools are particularly important, as they bring us more or less into contact with the children and their friends, and multiply our opportunities of discoursing "on the things concerning the kingdom of God." The Maronites, Greek Catholics, and Latins, are in general very hostile to these schools, while at the same time it must be a source of vexation to them, that their own children cannot enjoy equal advantages. Should it be seen, as I trust it will be, that those, who are well educated, have a decided superiority in being advanced to eligible situations, the probable consequence will be, that the priests will lose influence, and the cause of knowledge and truth be promoted. In Turkey every thing is uncertain; but there was, humanly speaking, much less probability a year ago, that we should be able to establish these schools, than there is now, that we shall succeed in establishing others.

Four times a week through a part of the winter, and twice a week through the whole, we addressed a congregation of beggars, consisting frequently of an hundred and fifty persons. To the Armenians God has opened a door of usefulness by bringing some men of influence in their church into close connexion with us; to an acquaintance with all that we exhibit of loveliness in Christian example, or of simplicity and purity in Christian worship; to an open renunciation of many of their former errors; and to a speculative belief of opposite truths. They have already written to their brethren in various parts, exposing the errors of the church and the wickedness of the clergy; and we cannot but hope, that it is the design of Providence to make them reformers of the age.

In our own families, we have daily opportunities for reading and expounding the Scriptures, and speaking of the things of God to a greater or less number of persons; and the voice of Providence, unless we misinterpret it, seems to say to us; "Be not afraid, but speak, and hold not your

peace; for I 'am with you, and no man shall set on you to hurt you; *For I have much people in this City.*"

For several months, we have held, in connection with the English missionaries, a weekly prayer-meeting for the special purpose of imploring the enlightening, quickening, and sanctifying influences of the Holy Spirit upon ourselves, to fit us more and more for the work of our high calling. The day of the Monthly Concert, they and we usually observe as a day of fasting and prayer; and, at the close of the day, we sit down together to the table of our common Lord, to refresh our minds with all he has said, and done, and suffered for us. Both of these meetings we have found peculiarly precious, as they have tended to promote a spirit of union and Christian love and fellowship among ourselves, and of more unreserved and untiring devotedness to Christ. And we are happy to add, that, between us and the other missionaries, as well as among ourselves, we know of no feelings to exist in any bosom but those of kindness and goodwill.

Praying always, that God even our Saviour would bless you and us with the light of his countenance, and permit us to behold, and you to hear of, the triumphs of his grace over the superstition, error, and sin, that have long reigned here unto death,

We subscribe ourselves, dear sir, your brethren in the kingdom and patience of our Lord Jesus Christ,

J. BIRD,
W. GOODELL.

MISCELLANEOUS NOTICES.

THE following extracts are taken from a journal of Mr. Goodell, and serve to exhibit some out of the many sorts of people, who are found in Syria and Palestine.

In the course of the afternoon, was visited by a Turk, to whom I read a portion from the New Testament, and the ten commandments. He spoke much in praise of the latter. I read them to him a second time, making a pause after each one, that he might have time to reflect on the import. He more than once raised his hands, and swore, that they were God's words; that they were all good; and that all the English were good. I told him, that God alone was good, and that all the English, and all mankind, were sinners. He said, that I was not a sinner. I assured him, that I *was* a sinner; and that he and all men were sinners. He replied, that, though I might have done some things wrong, yet my heart was good. I told him, that my heart was the worst part of

me; for it was the source of all the sins, of which I was guilty before God.

The person mentioned below is the Pope's Vicar General; or, as he is sometimes called, the Apostolic Vicar on Mount Lebanon. He has more than once expressed himself to the missionaries very strongly, respecting the ignorance and vice of the Romish clergy.

Returned the call of Monsignor Gondolfy. He shewed us his gardens, and the various apartments of his house, and kindly offered to accompany us to visit a convent of nuns in the neighborhood. Through his introduction, the ladies were permitted to enter, and view the whole interior; while Mr. Lewis and myself could only converse with some of the nuns through a grate. They served us with coffee and sweetmeats, and appeared to be in very good spirits, though I should think disposed to turn serious subjects into ridicule. When I remarked, that one of their number was far advanced in life, and stood on the borders of the grave, they all fell into a violent fit of laughter, from which they hardly recovered themselves during our stay; and pointing to the unhappy victim, told her in sportive insult, that she was about to die. I should be willing to allow, that my imperfect Arabic had contributed its share in producing this effect, were it not, that all the monks I have seen in this country treat serious subjects in the same manner. It seems to be their determination to laugh religion out of countenance. There are in the neighborhood of Antoura twenty-four convents. Twelve are in sight, of which five are for nuns; viz. one Greek, one Latin, and three Maronite.

In a letter to the Treasurer of the Board, Mr. Goodell mentions the following fact. A young man had recently left a monastic establishment, in consequence of being convinced that the system of monachism has no support from Scripture. Still he was by no means serious in his demeanor. An archbishop remarked concerning him, that *'he had not been out of the monastery long enough to have become serious.'* A striking commentary this, on that supposed sanctity and deadness to the world, which monasteries were designed to cherish.

The following account of a Sabbath, relates to an early period of Mr. Goodell's residence at Beyroot.

Among my hearers this morning, at the house of the consul, was an Armenian

bishop, the English Agent at Saïde. He expressed himself much gratified with the discourse, (though he did not understand a word of it,) and wished me to write it out, and translate it into Armenian for his use. The subject was, some of the evidences of the Christian religion, and especially in contradistinction to Mahomedanism.

In the large house, where several families reside, I found the number increased to-day by visits from their friends. After five persons present had read each a portion of the word of God, the little boy, who, on a former occasion had bestowed his peace so abundantly upon me, recited a part of the first Psalm. In the other family, which I usually visit on the Sabbath, I found the Bible, which I had lent to them; but the only individual in the family, who could read it, was gone into the city to transact some business of a worldly nature. I conversed sometime with those, who were present, on the guilt, which attached to those, who profaned the Lord's day. They acknowledged it to be sinful to labor on the Sabbath, but thought there could be no harm in visiting, or rambling over the fields. I told them, that I always rejoiced greatly at the approach of the Sabbath, that I might spend the whole day in a devotional manner, in preparation for heaven; and that it pained me at the very heart to see that holy blessed day, which commemorated the resurrection of the Saviour, so profaned by those, who called themselves his disciples. Every friend of Christ, who witnessed their conduct, must say, *Rivers of waters run down my eyes, because they keep not thy law.*

SANDWICH ISLANDS.

THE following letter, from Mr. Whitney to the Corresponding Secretary, is dated at Wimaah, in the Island of Atooi, June 24, 1825. This is five months and a half later than the date of any letters, which had previously come to hand. The intelligence is of the most pleasing kind, and such as should call forth unfeigned expressions of gratitude to God. Probably fuller communications are on their way. In the mean time, let it be a special subject of prayer with the friends and patrons of the mission, that God would continue and increase its prosperity; and that the multitudes, who now hear the Gospel, may cordially receive the truth as it is in Jesus.

VERY DEAR SIR,

By an unexpected opportunity I have again the pleasure of writing to our dear

patrons and friends. As the ship does not touch at the windward islands, and I know not that the brethren have written to you of late, you will doubtless expect me to give some account of the mission generally. I am happy to assure you, that the work of God still prospers. For six months past, there has been an unusual attention to learning and religion. Most of the chiefs, and many of the people, are much devoted to the work.

On the sixth of last month, the Blonde frigate arrived at Woahoo, with the bodies of the late King and Queen. The minds of the people were, in a measure, prepared for the distressing scene, having had about two months notice of their death. Their remains were interred with many tears and much solemnity.

On the day of the ship's arrival, the survivors, who returned from England, together with the chiefs and many people, proceeded to the church, where divine service was attended: after which Boka, the chief who accompanied the King, called the attention of the assembly to what his majesty, the King of England, had told him: viz. *"to return to his country; to seek instruction and religion himself; and to enlighten and reform the people."*

Advice so congenial to the minds and interests of all present, and from one whose word they consider law, could not but make a deep impression. A new impulse has been given to our work. Schools are establishing, in every district of all the Islands. The chiefs are taking decided measures for the suppression of vice. Our churches are crowded with attentive hearers: and I am happy to add, that an increasing number are inquiring with solicitude, *What shall we do to be saved.*

With the exception of Mrs. Stewart, all the members of the mission were in comfortable health, three weeks ago. It was then feared that she was in danger of a decline. Mr. Stewart and family were about to visit Owhyhee, in the frigate; hoping that she might receive benefit from medical advice and a short voyage. I am still alone; but Mr. Ruggles is expected in a few weeks from Owhyhee.

Whilst I was writing this, our governor Kaikioeva came in, and inquired to whom I was writing. On being informed, *"Give them"* says he, with much warmth of expression, *"my affectionate salutation. Tell them I thank them much for the good news of salvation they have sent us—that learning and religion shall be the business of my life."* He has lately built a new church thirty feet by ninety, which is probably the best house, that ever was erected on Taui. The week past he has sent out a message to every chief and landholder to appear in council, on the 7th of next

month, when he says, "*I shall tell them my views in regard to religion; appoint each one of them a teacher; distribute the spelling books as far as they will go; and charge them to follow me in the good work.*" He is indeed in earnest, and should his valuable life be spared, we have reason to believe that much good will result from his exertions.

With kind regards to yourself and all our friends, I remain, dear sir, yours in the Gospel,
S. WHITNEY.

A letter has recently been received by the Corresponding Secretary from the Rev. Mr. Ellis, late missionary at the Sandwich Islands, announcing his arrival with his family in London. The health of Mrs. Ellis was somewhat improved during the voyage, though she still remained quite feeble. After obtaining the advice of medical gentlemen, hopes were entertained that she might be restored to health.

CHEROKEE MISSION.

CANDY'S CREEK.

THIS is the latest missionary station among the Cherokees. Mr. Holland resides here as the teacher. He began preparations in June 1824. His school was commenced on the first of February, of the present year. A church was formed, Sept. 25th, into which six natives were admitted. A white man, who had been employed by Mr. Holland, was also received. The seriousness had been remarkable. The following extract is taken from Mr. Holland's account of the station.

THE situation of at least two of these converts was such, as to fill us with the highest gratitude to Almighty God for opening the way for this establishment, at the time he did.

Old Mrs. Fields is evidently on the brink of the eternal world; and, to human appearance, she will not probably survive another year. Hear, now, her songs of praise to Jehovah, for bringing her into his vineyard, at this the last period of the eleventh hour, while, had the Board procrastinated a little, she would have died in her sins.

During the last ten or twelve weeks, she has uniformly manifested such holy serenity of mind, as, in our view, springs from true faith in the Lord Jesus; and, whenever interrogated, she has expressed unqualified willingness to depart this life, whenever God shall call; which time she thinks is at hand.

Stephen Foreman's case also strikingly illustrates the idea advanced; namely that it was high time that missionary exertions should be made in this place. He is a youth, whose heart was wrought upon in the year 1823, in such a manner, that he covenanted that if God would deliver him from dreaded danger, (which was the cause of his vow,) he would devote himself to the service of God through life. He was then at a revelling, but never attended a meeting for that purpose or any thing of the kind, but once afterwards; which transgression was a source of continual grief to him. A severe and dangerous sickness, with which he was shortly after attacked, served to deepen his religious impressions, and force him to the Bible, the only earthly guide, with which Heaven blessed him in his great emergency. This, he says, was a great blessing; yet, so ignorant was he, that a great part of the Bible was to him a sealed book. Notwithstanding his way was dark, he groped along by the faint glimmering which shone in his path, hoping and believing that a kind God would at last cause his path to terminate, in the narrow way that leads to heaven. In this trying situation, he remained during the last year, disdaining all parties of pleasure, and firmly believing that his soul had little to do with the vanities of time.

Though he resided but three and a half miles distant, I did not become acquainted with him till the early part of the present year, except by hearing, once or twice, an expression, which had become proverbial with some; viz: *There is the person, who never attends frolics, nor does any thing wrong.* As soon as he heard of our Sabbath school, and little sanctuary, he attended; and I think he has never been absent on the Sabbath since. Light soon burst in upon his mind. He saw more and more the plague of his heart, till at length his burden became insupportable. He cast himself into the arms of the Saviour, to whom he was directed. He was received, and enabled to rejoice with joy "unspeakable and full of glory." Since that happy moment, he has apparently been the subject of more exalted and uninterrupted spiritual enjoyment, than I ever saw exhibited in any other person for the same length of time.

He suffers shameful and gross abuse for Christ's sake without a revengeful word or look. In a letter to me, he says, "My brethren are very angry with me for becoming religious; but I cannot bate them; my soul pities them." In reflecting upon the former and present situation and character of old Mrs. Fields, and Stephen Foreman, who will say, "the time is come, that the Lord's house should

built?" that the exertions made at this place have been premature? Who would prefer to have hoarded his money, and suffered this aged woman to go down to the grave in her heathenism? Who would weigh in the balance with a few dollars, the immortal soul of this dear youth, who, if he had not been irrecoverably lost by delay, might have been groping in darkness, year after year, without any one to direct him to the Lamb of God who taketh away the sins of the world.

My feelings are of such a kind, that I have already trespassed upon your patience; but permit me, dear sir, to say, that when I reflect upon this subject;—when I think of the powerful impulse, which our little band of Christians may give—the immeasurable influence which they may exert and which will increase and increase until the judgment day;—I am so animated, so swallowed up in God's love, and in the joyful prospect, that all the sacrifices which have been made by the Christian public, and the missionaries in this place, dwindle into nothing and less than nothing.

The aged woman, whose religious experience is above-described, is a full Cherokee, who speaks no English. The young man is a relative of her family. His age is 19. He speaks English, and is closely pursuing his studies in Mr. Holland's school.

The following particulars have recently been stated, in communications from the Cherokee nation; viz.

A meeting of Presbytery was held at Creek-path, one of the missionary stations, early in October. The clergymen, who belong to this Presbytery, reside in the north part of Alabama, and the west part of Tennessee. It is a pleasing fact, that a church formed of native converts, in the midst of a great wilderness, should be visited by pastors and elders, from adjacent regions lately a wilderness; and that Christian brethren thus brought together should unite in services for mutual edification and in acts of holy communion. Such an intercourse may be expected essentially to promote the cause of piety and benevolence.

The Synod of Tennessee held its session at Maryville, about the middle of October. Several of the mission churches were represented in that body.

Mr. Worcester, whose ordination was mentioned in the Herald for September, p. 302, and who immediately afterwards commenced his journey to the Cherokee nation, arrived

at Brainerd Oct. 21st, after a pleasant and prosperous journey.

BOMBAY.

THE following joint letter, addressed to the Corresponding Secretary, has been received by a Salem vessel, which left Bombay on the 31st of July.

Bombay, July 19, 1825.

DEAR SIR,

Since we last wrote and informed you of the death of our lamented brother Nichols, all the adult members of our mission have been spared without any severe or lasting sickness. But the list of our deceased children has received still another name. On the 3d inst. the child of Mr. Garrett, named Mary Hardy, experienced the general doom of fallen man. Her complaint was attended with some symptoms of the hydrocephalus, though the disease was not distinctly marked. Mrs. Nichols's child is now quite ill. When the Lord will cease smiting us, and replenish our desolation with spiritual sons and daughters, we know not; but we even hope and look for the time.

The young man who had proposed himself for admission into our church, is still a candidate. Without giving so satisfactory evidence of piety that we are decided to receive him, he still gives us some reason to hope.

He is now at Joonnur, in the interior, where, in consequence of a special request, presented here in person by several respectable citizens and officers of the town, we have established a school. In this school are upwards of one hundred and fifty boys.

As to the schools previously established, we trust our report, which was called for by the liberal assistance, we had here received, will prove sufficiently particular to satisfy each of the benevolent societies, which assist in this department of our labor; and will also save us the time and expense of a letter to each.

Since we last wrote, we have published no new tracts; but have commenced a new edition (10,000 copies) of the scripture history, and are about commencing one of the English and Mahratta books intended for sale, with a view to the promotion of morality and Christianity. We are about to print, likewise, a new edition of the Ten Commandments, with other select passages of the Scriptures. The printing of the New Testament in order is advanced to Philipians. The short epistles were printed previously.

We think the principles and objects of Peace Societies so important, and so Christian, that you will not disapprove of our connexion with them. In reply to our application to the London Society for assistance in the publication of tracts, we have received several copies of their publications, and a proposal of assistance on the formation of a Tract Society here. And we trust, that such an one will be formed, among the friends of Christ in this Presidency, in which society our brethren in the neighboring missions and ourselves shall unite.—We are also about to propose to them an annual missionary association for mutual assistance and strength, in promoting the Kingdom of the blessed Redeemer.

We were not long since visited by the converted, Jew Michael Sargon, employed as a teacher of a Hebrew school at Cochin, by the Madras Auxiliary Jews' Society. He came to make inquiries respecting the Jews in this region; and, not long after, we received a communication from Dr. Bannister, of Madras, inquiring as to the expediency of the Madras Society establishing Jewish schools here; and whether, in case they should, we would occasionally instruct them. We returned, in answer, our good wishes towards the object of the Society; and remarked, that probably not more than one small school for teaching Hebrew could be established in the vicinity; and that, even in this, a capacity to read and write Mahratta, their vernacular and almost only language, should be made a prerequisite to the admission of any children; lest, perhaps, they should be drawn away, and kept from our Mahratta schools; and thus, in reality, be kept from any adequate acquaintance with the Scriptures. If they adopted such a prerequisite, we should be happy to assist them, as far as our other occupations would permit; but we observed, that we had not fully decided, as to the most expedient way of appropriating our own Jewish funds;—that we have long thought it desirable to establish a school for instructing in Hebrew and Mahratta; and though we had no teacher well qualified, we were endeavoring to provide one by giving instruction to several Jewish boys. As the Greek and Hebrew Scriptures are the principal source of religious knowledge, it was previously, and still is, our wish to have a school, in which both these languages might be particularly taught. We have therefore commenced the instruction of one Mahratta (a Bramin's son) and one Catholic boy in Greek.

We would hope that several missionaries, with those who previously proposed to come to our assistance, are on their way to join us; and also that assistance from on

high may soon be vouchsafed us, and be more conspicuous for the encouragement of ourselves and our supporters, and for the salvation of infinitely precious souls.

Yours in the hope and patience of the blessed Gospel.

G. HALL,
A. GRAVES,
E. FROST,
J. GARRETT.

P. S. Since commencing the above, Mr. and Mrs. Frost, have both been quite ill; Mr. F. with a fever. Through divine goodness, Mr. F. is considerable better; but Mrs. F. continues sick.

The extremely favorable opportunity for a passage to America, with the afflictions which the mission has experienced in the loss of children, and the obvious and dangerous effects of this climate, on Mr. and Mrs. Hall's two children, so that the life, especially of the eldest, has been despaired of, and there is but slight, if any ground to hope they would not ere long fall a prey to the climate of this country; these considerations have induced us all to concur in the expediency of Mrs. Hall's accompanying her children to America. As we are solemnly bound to the preservation of life, and as the mission has suffered so much already, and the trial, in the present measure, rests most heavily on the parents, we think we may expect not only the *sympathies* and prayers, but the *assistance* of our fellow Christians.

A LETTER was also received from Mr. Hall, dated July 29th, stating the reasons, which had induced him to think it his duty to send his two children to America. These reasons were, in substance, that the oldest child, who was in his fourth year, had been sick for a great part of the time since his birth; that a skillful physician had repeatedly given it as his opinion that the life of the child could not be preserved in that climate; that various means of restoration had been used without effect; that the only other child of Mr. Hall, a boy of two years old, had suffered a severe sickness of some months, and there appeared little prospect of his enjoying health; and that the arrival of a vessel bound to Salem, furnished a very favorable opportunity of attempting to save the lives of these objects of his tender affections. If the children were sent, it was obviously necessary that their mother should accompany them. It was concluded, therefore, with the approbation of all the missionaries, that it was expedient for Mrs. Hall and her two children to embark in the brig Anne, Capt. Millet.

They were doubtless strengthened in this conclusion by the fact, that nearly all the children, in the families attached to that mission, had fallen victims to the climate. Mr. and Mrs. Hall had lost their two oldest; Mr. and Mrs. Graves had lost four, and were left childless; Mr. and Mrs. Garrett had just buried a little daughter, and the only surviving child of Mrs. Nichols was then languishing, and died the day before the Anne sailed.

It was the hope of Mr. Hall, that his two children might arrive safely; that some suitable place might be procured for them, where they could experience paternal care and receive a Christian education; and that Mrs. Hall might find an opportunity of returning, which she would wish to do as speedily, and at as moderate an expense, as possible.

But this hope, in regard to the oldest of the children, has been disappointed. Though his health was much improved, during the former part of the voyage, he was afterwards taken ill suddenly, languished a few days, and died on the 23th of October.

Mrs. Hall and her surviving child arrived at Salem, Nov. 18th, in comfortable health, having experienced great kindness from Captain Millet, who deserves the thanks of the friends of missions for his unwearied attentions.

The dealings of Providence with the Bombay mission are such, as should call forth the tender sympathies of Christians at home with reference to their brethren and sisters, who have borne the burden and heat of the day, in that arduous field. Unceasing prayer should be offered, that the afflictions and disappointments, which the missionaries have felt, may be the precursors of great spiritual blessings. How long it may be the pleasure of our Heavenly Father to withhold the influences of his Spirit from the labors of his servants, it is not within the reach of human faculties to predict. We know, however, that no instance of faithful, self-denying labor, performed from Christian principle, will pass

unnoticed and unrewarded by the Lord of missions; and we have much reason to believe, that there is always a real connexion, though it may not always be easily discerned, between the plain preaching of the Gospel and the ultimate salvation of some who hear it.

Mr. Hall and his brethren have been placed in trying circumstances; and there is no doubt that, in sending his children to America, they did what they conscientiously believed to be a duty. Nor is it intended to intimate that they were mistaken. The Committee will take as early opportunity of considering the subject.

It is obvious, however, that the expense of sending children to this country from distant parts of the earth, even under favorable circumstances, must be considerable; that there is no certainty of preserving life by a removal; and that the interruption of the labors of a mission, by the absence of an efficient helper, will be attended with many inconveniences. It seems to be the design of Providence that, generally speaking, men should live and die in the countries where they are born. Variations from this general course of things will doubtless always exist. How far the peculiar circumstances of missionaries, in unhealthy climates, will authorize journeys, voyages, and removals, remains to be determined by experience. All will agree, that the work of preaching the Gospel to the heathen requires great devotedness and self-denial; and that those, who are called to this high office, should be guided, in all their measures, by a supreme regard to the success of the cause, in which they are engaged. So far as voyages are necessary to the accomplishment of the great objects of a mission, the expense should be cheerfully borne. It is to be remembered, that ministers at home, and private Christians, are also under infinite obligations to hold themselves and their property at the disposal of their Lord. What they require of others they should be willing to do themselves, making due allowance for the difference of circumstances.

Foreign Intelligence.

GREECE.

AT p. 274 of the September Herald, it was stated, that the Rev. S. S. Wilson, English missionary at Malta, had taken a tour in Greece, in the latter part of the past year, and the early part of the present, during which he distributed many copies of the

Greek Testament, the Pilgrim's Progress in Modern Greek, and several thousands of Tracts. From the London Missionary Chronicle we now copy some portions of the journal of Mr. Wilson kept during this tour.

Dec. 24, 1824. Anchored at Milo. A schoolmaster came off, and the chaplain gave him a few Testaments. Finding I understood Greek, he begged me to recommend

him to the captain as a teacher of Greek, which post he still holds. Pointing to a rock apart from the island, he said to me, "Dost thou see that round rock?" "Yes." "There stood the school of old Diomedes." Milo contains about 2,000 inhabitants. The men are all husbandmen, or pilots.

25th. Last night I quitted the ship, and landed on the island of Spesiz. I had left my bed on board; but a kind Greek named Santos, spread for me a mattress on the floor. It was in this island, where I sold so many books, of which I gave the particulars in my letter from Hydra. I recollected that this in England was Christmas day, though in the chronology of the Greeks, it is but the 13th of December; for this portion of Christendom still believes the correctness of the old style, and affirms that miracles have been wrought to demonstrate the fallacy of the popish calendar.

I must bear my testimony to the kindness exhibited by the Greeks here to their domestic slaves, some of whom have requested baptism. A Turkish girl in Santos' family remains a Mohammedan, yet is kindly treated. I heard of only one instance of cruelty practised towards a Turk. Some boys tied a cord to the legs of a dying Turk, and threw him into the sea. Cruel as the unhappy followers of the false Prophet are to the Greeks, the latter, as far as I have seen, behave to them in a Christian manner. The Gospel of peace, which makes man compassionate even to his foes, would render both nations tender-hearted.

In the island of Spesiz are about 20 churches, with one bishop. I only saw three schoolmasters, and of books they were almost totally destitute before my arrival. The language is generally Albanian, but almost all likewise speak Greek, and some of them well. Many of the principal people came to visit Santos, and introduced different topics with a considerable measure of sagacity, in order to hear how the stranger could speak Greek. The houses are built of rough stone. The soil is good. I almost wept when I noticed to them their neglect of agriculture. "We are immersed in war, and have no time. We cannot send a single ship to Europe. When will these things have an end? What say you in Europe?" They are not aware that they are a part of Europe. They call themselves Εἰλληνοί, or Greeks, with a most significant tone and look, and glory in the return of that name instead of Ρωμαίοι or Romani. One day the wife of Santos brought to me her babe, about two months old, and exclaimed, with a smile, "Is he not a noble looking Greek?" The old man said he would give him an ancient warrior's name; and, when I suggested one, he carefully wrote it down. I gave him a Testament for his daughter Mascara, who was to be married the following Easter, and gave her a copy of my Greek Spelling book. She immediately began to learn the alphabet with considerable enthusiasm.

26th. Among many visitors, came D—, a physician, an intelligent young man, who lamented the ignorance and degradation of Greece. He is an author. When I asked

why the Greeks have no prayers at table, they replied, "We have when a priest is present; at other times we only make the cross." They asked if I signed myself in the orthodox manner. "I never do it at all." We conversed long on this topic. It is a fact that Greeks and Romanists anathematise each other for making the cross improperly!

Commenting to-day on several verses of the New Testament, I was struck with the manner in which the Greeks apply the passage, "Many will say unto me in that day, Κύριε, Κύριε, Lord, Lord," to the Turks, because the latter say, "Αλλά, Αλλά." I gave the daughter of Santos an old pocket-book of Mrs. Wilson's, when the old man said, "She shall learn to write." Beginning from Italy, and passing eastward, female education is utterly overlooked. "She is a girl," said a Greek, when I offered him a New Testament for his child.

This day I had a second interesting conversation with a priest, who in this small insular body politic, holds the two places of Keeper of the Rolls and Secretary. I strongly urged him to recommend the use of the Scriptures from the pulpit, and to preach often. (There is no preaching at all in the twenty churches of Spesiz.) He said he had found preaching difficult and laborious, as he always wrote his sermons at length in other places, and had lately delivered a written oration on the death of Lord Byron. I described my own method, to which he listened with marked attention. But I especially insisted on *knowing nothing in our sermons but Jesus Christ, and him crucified*. "Ah," said he, "our hearers too much expect from us a rich display of eloquence, and we are too much inclined to gratify them." I said, We preachers must not content ourselves with merely inculcating a few moralities. Tell them Jesus died not only for us, but *instead of us*. Every Greek will allow the former, but without any definite meaning; the latter, both Greeks and Romanists overlook. He evidently received the distinction at a new idea to him, and I have good reason to believe he embraced it cordially. "You mean," said he, "that Jesus died that we might not die." "Yes; he was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed!" The Greeks revere God's blessed word; and its general use, we trust, will lead to a general illumination. To instruct a priest, is like instructing the tutor to a prince; the people must feel its influence.

NEW SOUTH WALES.

Extracts of a letter from Messrs. Tyerman and Bennet, dated Sydney, Nov. 12, 1824.

EVERY thing in this colony very far surpasses our expectations. The town of Sydney, which is the capital, is large and handsome, and in a state of the most rapid improvement, and contains a population of about 13,000 souls. Here are two churches with tolerable congregations, and two Wesleyan

chapels; also, in building, a chapel for a Scotch ministry, and a Roman Catholic chapel. The different Protestant congregations in this town, however, do not amount to more than a thousand hearers; but it affords no great delight to find, that in every place the Gospel is preached with great clearness and fidelity, and we hope they are not a few who have *tasted that the Lord is gracious*. The Wesleyan ministers have kindly opened their pulpits to Mr. Tyerman, who has preached for them once every Lord's Day since our arrival to large congregations. Here are also Sunday schools for children connected with all the different congregations, which are well attended—likewise a Bible and Tract Society; and a Wesleyan Missionary Society, whose cause we have had the pleasure of advocating at an Anniversary Meeting since our arrival. In this colony and in Van Diemen's land, there are not fewer than nine clergymen in the established church, who are pious men and preach the Gospel, besides one Scottish minister, and eight of the Wesleyan denomination, laboring among a population of about 40,000 souls. Though the mass of the population presents the most unfavorable aspect, yet we hope that much good is going on, while it greatly rejoices us to perceive that the best understanding exists among the ministers and professors of religion in the different denominations. The best order is seen in the town of Sydney, where we have lodgings, and great outward respect is paid to the Lord's Day—not more order and outward decency is seen in any town in England. It is our happiness to have been introduced into all the best society in the colony; and though not very extensive, yet a more intelligent, kind, and friendly society, and many of them truly pious, we could not desire. The aspect of the country, so far as we have seen, is also far beyond our expectations. Much of it is in a state of good cultivation, and well enclosed, while roads, not exceeded by the best in England, run in various directions far into the interior. This colony is, we doubt not, destined by Divine Providence to be a great nation, and is in very flourishing circumstances. An expedition lately sailed from hence to establish another settlement on the north-west coast of this vast island, which will, we hope, prepare the way for the Gospel among the many islands in those remote parts.

On our reaching this Colony, we were much affected with the wretchedness and degradation of the Aborigines of this country. On inquiry, we were informed that little had hitherto been attempted to ameliorate their condition. From the moment of our arrival, we seized every opportunity to excite a corresponding feeling in the minds of others; and we have now the happiness to see among all classes a more powerful feeling in their behalf than has ever been known, and all seem to be anxious to do something for them. His Excellency the Governor wrote to us, to request our opinions as to the best means of improving their condition; and we wrote him our views, and strongly recommended, among other things, that an attempt should be made among some of the tribes which are the most stationary, by means of suitable missionaries,

to teach them, through the medium of their own language; the great truths of the Gospel, as the most likely means of effecting both their conversion and their civilization. His Excellency signified his approbation of our sentiments, while the Attorney and the Solicitor General, and others high in office, as well as the ministers and others of different denominations, concurred in our views, and all were anxious to make the attempt.

What rendered the immediate attempt to do some thing the more necessary, was, the Governor had sent an expedition to Moreton Bay, a place north of Port Jackson, on the east coast of New Holland, in lat. 27 deg. with a view to the establishing a new settlement there; and this expedition returned, and brought information that the natives there are very numerous, and a finer race of people than those about Sydney: and, as the settlement was to be immediately commenced, it seemed of the greatest importance, if possible, that a missionary should be sent at the same time, whose presence and influence might prevent those innumerable evils which usually occur between the natives and the settlers.—But where was the missionary?—It will be recollected that Mr. Threlkeld had come with us from the Islands here, on his way to England, in order to repair the loss which he had sustained by the death of Mrs. Threlkeld. Providentially he was led to a suitable young person here, to whom he is now married. He therefore had given up his voyage to England, and was going to return again to the Islands. Under these circumstances it occurred to us; that, if Mr. Threlkeld would direct his views to the Aborigines of this country, he would be a most suitable missionary, both from his talents and his experience in missionary work, to make the desired attempt. We proposed it to him, and it met his decided approbation, and he expressed his entire willingness to go any where that we might wish, so that he might be useful in the best of causes. We mentioned the subject to the governor, who expressed himself as highly pleased with it, and kindly offered to do any thing in his power to promote the object, and to contribute to the comfort of Mr. T. It met with the same approbation from the ministers and private Christians of the different denominations, and every thing in providence concurred to convince us that it was the will of God that Mr. T. should devote himself to this great work, and that without any injury to the cause in the South Seas. We cannot but see the hand of Providence in this matter, and entertain a hope that He has mercy in store for these the most abject of our fellow-creatures. Though this country is but thinly peopled by natives, in comparison with its vast extent, yet they are very numerous—not fewer, it is calculated, than *three millions*. We felt much delicacy in acting in this business, lest it should have been thought that we were obtruding upon the province of others; but as all the ministers, both of the Episcopalian and Wesleyan denominations, had expressed a wish that we would join them, and furnish a missionary, we were entirely relieved from our fears, and felt no difficulty in the way of de-

voting our worthy friend and brother, Mr. Threlkeld, to this important work, which, we trust, will meet with the decided approbation of our brethren in the Direction, and be a fresh stimulus to additional exertion among the friends of Missions.*

Of the Rev. Mr. Maraden, we feel ourselves gratified in speaking in the highest terms. It is to his zeal and perseverance, under circumstances the most gloomy and discouraging, that the continuance of the Tahitian Mission is to be attributed. He deserves the most cordial thanks of the Society for his indefatigable and continued attention to that Mission; but we are aware that its members will know how to appreciate his services, and therefore enlargement on our part is quite unnecessary.

WESTERN AFRICA. ♡

THE Church Missionary Society has lately suffered much in the death of several of its missionaries at Sierra Leone. The Rev. Charles Knight died March 20th, after an illness of ten days; the Rev. Henry Brooks, on the 3d of May, very suddenly; and the Rev. G. R. Nylander, on the 23d of the same month. Two females, also, Mrs. Coney and Mrs. Geber, were called away about the same time. Several others were sick, and

* In subsequent letters received from the Colony, it appears that Mr. Threlkeld will not be stationed at Moriton Bay, but at a place called *Reid's Mistake*, situated on the sea-coast, about 40 miles from Sydney.

some, it was feared, would be obliged to leave the country.

Mr. Nylander had spent some years as a missionary in Western Africa, and through the entire period of his labors had adorned the missionary life. The other two brethren had been but a short time on the ground; though long enough to give promise of much usefulness, had their lives been spared.

THE MISSIONARIES IN BURMAH SAFE.

It is now a long time since our churches have been held in painful suspense, with respect to the fate of the Rev. Dr. Judson and his wife, missionaries at Ava, in the kingdom of Burmah. This suspense is now happily ended, by a letter from Edward A. Newton, Esq. of Calcutta to Mr. Evans, the Corresponding Secretary of the Board of Missions. It is dated Calcutta, May 23, 1825, and is as follows.

My Dear Sir;—It gives me infinite pleasure to acquaint you that Mr. and Mrs. Judson are alive and well. Accounts have this day been received of them. They have been liberated, and sent with other European prisoners to treat with the British commander for peace. Peace will undoubtedly be made immediately, and all be well. I request you to give all possible publicity to this communication, as the Christian world is deeply interested in the fate of these respected persons.

E. A. NEWTON.

Miscellanies.

CORRESPONDENCE OF THE MISSIONARY SCHWARTZ.

THE following letter from the missionary Schwartz to the Secretary of the Society in Great Britain for Promoting Christian Knowledge, will naturally attract the attention of all, who are acquainted with the character of that extraordinary man. Besides containing some authentic and interesting statements respecting the missionary himself, it furnishes an answer to a certain class of objections brought by the enemies of missions to the heathen. The "boastings" of Mr. Schwartz, the necessity of which he laments, will doubtless remind the reader of the Apostle Paul's unwilling self-commemulations, to which he says he was compelled by the injurious detractions of the Corinthians. 2 Cor. xii. 11.

Tanjore, where the letter was written, is

in the south-east part of peninsular India, nearly or quite opposite to Ceylon.

Tanjore, Feb. 13, 1794.

REV. AND DEAR SIR,

As his Majesty's seventy-fourth regiment is partly stationed at Tanjore, and partly at Vallam, six English miles distant from Tanjore, we commonly go once in a week to Vallam to perform Divine Service to four companies of that regiment.

When I lately went to that place, the 210th number of a newspaper called the Courier, Friday evening, May 24, 1793, was communicated to me.

In that paper I found a paragraph, delivered by Mr. Montgomeri Campbell, (who came out to India with Sir Archibald Campbell, in the station of a private secretary) wherein my name was mentioned in the following manner:

"Mr. Montgomeri Campbell gave his decided vote against the clause, and reprobated the idea of converting the Gentooes. It is true, missionaries have made proselytes of the Parri-

are, but they were the lowest order of people, and had even degraded the religion they professed to embrace.

"Mr. Schwartz, whose character was held so deservedly high, could not have any reason to boast of the purity of his followers: they were proverbial for their profligacy. An instance occurred to his recollection, perfectly in point; he had been preaching for many hours to this east of proselytes, on the heinousness of theft, and in the heat of his discourse, taken off his stock, when that and his gold buckle were stolen by one of his virtuous and enlightened congregation. In such a description of natives, did the doctrine of the Missionaries operate. Men of high east would spurn at the idea of changing the religion of their ancestors."

As this paragraph is found in a public paper, I thought it would not displease the Honorable Society, to make a few observations on it; not to boast, (which I detest) but to declare the plain truth, and to defend my brethren and myself.

About seventeen years ago, when I resided at Trichinopoly, I visited the congregation at Tanjore. In my road I arrived very early at a village which is inhabited by Collaries, (a set of people, who are infamous for stealing); even the name of a *Collary* signifieth a thief.

These Collaries make nightly excursions, in order to rob. They drive away bullocks and sheep, and whatever they can find; for which outrage, they annually pay one thousand five hundred chaler, or seven hundred and fifty pagodas, to the Rajah.

Of this east of people, many live in the Tanjore country; still more in Tondiman's country; and likewise in the Nabob's country.

When I arrived at one of these villages, called Puddoor, I took off my stock, putting it upon a sand bank. Advancing a little, to look out for the man who carried my linen clothes, I was regardless of the stock, at which time some thievish boys took it away. Not one grown person was present. When the inhabitants heard of the theft, they desired me to confine all those boys, and to punish them as severely as I pleased. But I refused to do that, not thinking that the trifle which I had lost, was worth so much trouble. That such boys, whose fathers are professed thieves, should commit a theft, can be no matter of wonder.

All the inhabitants of that village were heathens; not one Christian family was found therein. Many of our gentlemen, travelling through that village, have been robbed.

The trifle of a buckle I did therefore not lose by a Christian, as Mr. Montgomerie Campbell will have it, but by heathen boys. Neither did I preach at that time. Mr. Montgomerie Campbell says that I preached two hours. I did not so much as converse with any man.

This poor story, totally misrepresented, is alleged by Mr. M. Campbell to prove the profligacy of Christians, whom he called with a sneer, *virtuous and enlightened people*. If Mr. M. Campbell has no better proof, his conclusion is built upon a bad foundation, and I shall not admire his logic; truth is against him.

Neither is it true, that the best part of those people, who have been instructed, are Parriars. Had Mr. M. Campbell visited, even once, our Church, he would have observed that *more than two thirds were of the higher cast*; and so it is at Tranquebar and Vepery.

Our intention is not to boast; but this I may safely say, that many of those people who have been instructed, have left this world with comfort, and with a well-grounded hope of everlasting life.

That some of those, who have been instructed and baptised, have abused the benefit of instruction, is certain. But all sincere servants of God, nay even the Apostles, have experienced this grief.

It is asserted, that a missionary is a disgrace to any country. Lord Macartney, and the late General Coote, would have entertained a very different opinion. They, and many other gentlemen, know and acknowledge, that the missionaries have been beneficial to the government, and a comfort to the country.

This I am able to prove, in the strongest manner. Many gentlemen who live now in England, and in this country, would corroborate my assertion.

That the Rev. Mr. Gericke has been of eminent service to Cuddalore, every gentleman who was at Cuddalore, at the time the war broke out, knows. He was the instrument in the hands of Providence, by which Cuddalore was saved from plunder and bloodshed.

He saved many gentlemen from becoming prisoners to Hyder, which Lord Macartney kindly acknowledged.

When Nagapatnam, that rich and populous city fell into the deepest poverty, by the unavoidable consequences of war, Mr. Gericke behaved like a father to the distressed people of that city. He forgot that he had a family to provide for. Many impoverished families were supported by him; so that when I, a few months ago, preached and administered the sacrament in that place, I saw many, who owed their, and their children's lives, to his disinterested care. Surely this, my friend, could not be called a disgrace to that place. When the Honorable Society ordered him to attend the congregation at Madras, all lamented his departure. And at Madras, he is esteemed by the Governor, and many other gentlemen, to this day.

It is a most disagreeable task to speak of one's self. However, I hope that the Honorable Society will not look upon some observations, which I am to make, as a vain and sinful boasting, but rather as a necessary self-defence. Neither the missionaries, nor many of the Christians, have hurt the welfare of the country.

In the time of war, the fort of Tanjore was in a distressed condition. A powerful enemy was near; the people in the fort numerous; and not provision even for the garrison. There was grain enough in the country, but we had no bullocks to bring it into the fort. When the country people formerly brought paddy into the fort, the rapacious Dubashes

deprived them of their due pay. Hence, all confidence was lost, so that the inhabitants drove away their cattle, refusing to assist the fort. The late Rajah ordered, nay intreated the people, by his managers, to come and help us; but all was in vain.

At last, the Rajah said to one of our principal gentlemen:—*We all, you and I, have lost our credit; let us try whether the inhabitants will trust Mr. Schwarz.* Accordingly he sent me a blank paper, empowering me to make a proper agreement with the people. Here was no time for hesitation. The Sepoys fell down as dead people, being emaciated with hunger. Our streets were lined with dead corpses every morning. Our condition was deplorable. I sent, therefore, letters every where round about, promising to pay any one with my own hands, and to pay them for any bullock which might be taken by the enemy. In one or two days, I got above a thousand bullocks, and sent one of our Catechists, and other Christians into the country. They went at the risk of their lives, made all possible haste, and brought into the fort, in a very short time, eighty thousand kalamas. By this means the fort was saved. When all was over, I paid the people, (even with some money which belonged to others) made them a small present, and sent them home. The next year, when Col. Braithwaite with his whole detachment was taken prisoner, Major Aleock commanded this fort, and behaved very kindly to the poor starving people. We were then, the second time, in the same miserable condition. The enemy always invaded the country, when the harvest was nigh at hand. I was again desired to try my former expedient, and succeeded. The people knew that they were not to be deprived of their pay: they therefore came with their cattle. But now the danger was greater, as the enemy was very near. The Christians conducted the inhabitants to proper places, rarely with no small danger of losing their lives. Accordingly they wept, and went, and supplied the fort with grain. When the inhabitants were paid, I strictly inquired whether any of the Christians had taken from them a present. They all said no, no; as we were so regularly paid, we offered to your Catechist a cloth of small value, but he absolutely refused it.

But Mr. M. Campbell says, that the Christians are profligate to a proverb.

If Mr. M. Campbell was near me, I would explain to him, who are the profligate people who drain the country. When a Dubash, in the space of ten or fifteen years, scrapes together two, three, or four lacs of pagodas, is not this extortion a high degree of profligacy?

Nay, Government was obliged to send an order, that three of those Gentoo Dubashes should quit the Tanjore country. The enormous crimes committed by them, filled the country with complaints; but I have no mind to enumerate them.

It is asserted, that the inhabitants of the country would suffer by missionaries.

If the missionaries are sincere Christians, it is impossible that the inhabitants should suffer any damage by them; if they are not

what they profess to be, they ought to be dismissed.

When Sir Archibald Campbell was Governor, and Mr. M. Campbell his private Secretary, the inhabitants of the Tanjore country were so miserably oppressed by the manager, and the Madras Dubashes, that they quitted the country. Of course, all cultivation ceased. In the month of June, the cultivation should commence, but nothing was done, even at the beginning of September. Every one dreaded the calamity of a famine. I intreated the Rajah to remove that shameful oppression, and to recall the inhabitants. He sent them word that justice should be done to them, but they disbelieved his promises. He then desired me to write to them, and to assure them, that he, at my intercession, would shew kindness to them. I did so. All immediately returned; and first of all, the Kaller, (or as they are commonly called, Collaries) believed my word, so that seven thousand men came back on one day. The other inhabitants followed their example. When I exhorted them to exert themselves to the utmost, because the time for cultivation was almost lost, they replied in the following manner:—As you have shewed kindness to us, you shall not have reason to repent of it; we intend to work night and day, to shew our regard for you.

Sir Archibald Campbell was happy when he heard it; and we had the satisfaction of having a better crop than the preceding year.

As there was hardly any administration of justice, I begged and intreated the Rajah to establish justice in his country. "Well," said he, "let me know wherein my people are oppressed?" I did so. He immediately consented to my proposal, and told his manager, that he should feel his indignation, if the oppression did not cease immediately. But as he soon died, he did not see the execution.

When the present Rajah began his reign, I put Sir Archibald Campbell in mind of that necessary point. He desired me to make a plan for a court of justice, which I did; but it was soon neglected by the servants of the Rajah, who commonly sold justice to the best bidder.

When the Honorable Company took possession of the country, during the war, the plan for introducing justice was re-assumed; by which many people were made happy. But when the country was restored to the Rajah, the former irregularities took place.

During the assumption, Government desired me to assist the gentlemen collectors. The district towards the west of Tanjore had been much neglected, so that the water-courses had not been cleaned for the last fifteen years. I proposed that the collector should advance five hundred pagodas to cleanse these water-courses. The gentleman consented, if I would inspect the business. The work was begun and finished, being inspected by Christians. All that part of the country rejoiced in getting one hundred thousand collums more than before. The inhabitants confessed, that instead of one collum, they now reaped four.

No inhabitant has suffered by Christian...

none has complained of it. On the contrary, one of the richest inhabitants said to me, "Sir, if you send a person to us, send one who has learned all your Ten Commandments." For he, and many hundred inhabitants had been present, when I explained the Christian doctrine to Heathens and Christians.

The inhabitants dread the conduct of a Madras Dubash. These people lend money to the Rajah, at an exorbitant interest, and then are permitted to collect their money and interest, in an appointed district. It is needless to mention the consequences. When the Collaries committed great outrages, in their plundering expedition, Seapoys were sent out to adjust matters; but it had no effect. Government desired me to inquire into that thievish business. I therefore sent letters to the head Collaries. They appeared. We found out, in some degree, how much the Tanjore, and Tondaman's, and the Nabob's Collaries had stolen; and we insisted upon restoration, which was done accordingly. At last, all gave it in writing, that they would steal no more. This promise they kept very well for eight months, and then they began their old work; however, not as before. Had that inspection over their conduct been continued, they might have been made useful people. I insisted upon cultivating their fields, which they really did. But if the demands become exorbitant, they have no resource, as they think, but that of plundering.

At last some of the thievish Collaries desired to be instructed. I said, "I am obliged to instruct you, but I am afraid that you will become very bad Christians." Their promises were fair. I instructed them, and when they had a tolerable knowledge, I baptized them. Having baptized them, I exhorted them to steal no more, but to work industriously. After that, I visited them, and having examined their knowledge, I desired to see their work. I observed with pleasure, that their fields were excellently cultivated. "Now," said I, "one thing remains to be done. You must pay your tribute readily, and not wait till it is exacted by military force," which otherwise is their custom. Soon after that, I found that they had paid off their tribute exactly.

The only complaint against those Christian Collaries was, that they refused to go upon plundering expeditions, as they had done before.

Now I am well aware, that some will accuse me of having boasted. I confess the charge willingly, but lay all the blame upon those who have constrained me to commit that folly.

I might have enlarged my account, but fearing that some characters would have suffered by it, I stop here.

One thing, however, I affirm before God and man, that if Christianity, in its plain and undisguised form, was properly promoted, the country would not suffer, but be benefitted by it.

If Christians were employed in some important offices, they should, if they misbehaved, be doubly punished; but to reject them entirely is not right, and discourageth.

The glorious God and our blessed Redeemer, has commanded his Apostles to preach the Gospel to all nations.

The knowledge of God, of his divine perfections, and of his mercy to mankind, may be abused; but there is no other method of reclaiming mankind, than by instructing them well. To hope that the Heathen will live a good life, without the knowledge of God, is a chimera.

The praise bestowed on the beasts of this country, by many of our historians, is refuted by a close (I might almost say superficial) inspection of their lives. Many historical works are more like a romance than history. Many gentlemen here are astonished how some historians have prostituted their talents, by writing fables.

I am now at the brink of eternity; but to this moment I declare, that I do not repent of having spent forty-three years in the service of my Divine Master. Who knows but God may remove some of the great obstacles to the propagation of the Gospel. Should a reformation take place amongst the Europeans, it would no doubt be the greatest blessing to the country.

These observations I beg leave to lay before the Honorable Society, with my humble thanks for all their benefits bestowed on this work, and sincere wishes that their pious and generous endeavors to disseminate the knowledge of God, and Jesus Christ, may be beneficial to many thousands.

I am, sincerely, Rev. and dear Sir, your affectionate brother, and humble servant,
C. F. SCHWARTZ.

VINDICATION OF SERAMPORE TRANSLATIONS.

IN the numbers of the Missionary Herald for March and April, we noticed the aspersions of the Abbé Dubois, cast upon translations of the Scriptures made in India, and especially upon those made by the venerable Baptist missionaries at Serampore. It is well known, however, that the Abbé is not the only one, who has manifested a decided hostility to the benevolent labors of these missionaries. Yet it would seem, that more good, than harm, has been done, by these attacks, to the cause of translations. They have drawn forth, from many quarters, an able defence, and have thus been the occasion of increasing, rather than of diminishing, the confidence of their best supporters.

The subjoined remarks of the Rev. Joseph Kinghorn, at the late anniversary of the English Baptist Missionary Society, shew with what ease some of the principal accusations may be met.

Among the circumstances which call for our attention this day, allusion has been made to certain charges against us, insinuating that our missionary undertakings are alto-

gether a system of deception. Aspersions were thrown out at a late dinner of the Unitarian Fund, which seriously affect the character of Dr. Carey and his coadjutors, and the Translations in which they have been engaged; and, as these statements have since been circulated in the newspapers, it seems proper to take some notice of them on the present occasion.

Their versions are charged with misrepresenting and destroying the sense of the Scriptures. Matter of accusation has been drawn from the various revisions and corrections to which they have been submitted. "They pass," it is said, "through so many filtrations, that little of the real meaning of the sacred volume can be discovered." Every proof sheet has certainly been revised three or four times, and then it has received the final correction of Dr. Carey. But we never should have thought of a public censure being founded on the very means which were employed in order to attain the greatest possible accuracy.

One charge against Dr. Carey is, that he translates from the *Evangelium* into the Bengalee. This we positively deny. That he makes use of the English version, and many other versions, is readily admitted; and that man can know nothing of translation, who would blame a translator for availing himself of every assistance to be derived from the labors of any or all who had gone before him. But the text which Dr. Carey uses as the basis of his translations, is what is commonly called the "Received Text" of the originals; the same which has been used by all the churches and translators of the western world.

This, however, constitutes another charge; though the two charges are not quite consistent with each other—that Dr. Carey has not taken Griesbach's text of the New Testament, but has followed the "Received Text." To this we answer, that when Dr. Carey commenced his career of translating, the labors of Griesbach were but just beginning to be made public to the world, and literature is a republic which is slow in its decisions. Is Dr. Carey to be blamed, for not taking upon him to decide a question which the literati of Europe had not decided? And, even now, they are far from being agreed respecting Griesbach's emendations. Besides, Griesbach's text contains only two or three serious variations from the "Received Text;" and, consequently, its rejection or adoption can but very little affect the general value of any translation.

Again, an old story has been brought forward, and it has been affirmed, that, in the Serampore version of Matthew in Hindoostanee, the language employed in the first verse of the seventh chapter conveys to a Hindoo the same idea as an Englishman would receive, if it were rendered in English—"Do no justice, that justice may not be done to you." Now I must confess, I should not think it matter of any great wonder, or the translators worthy of any great blame, if there had been a few such errors. But, in order to obtain all the satisfaction that we can in this instance, we have submitted the accused translation to Dr. Gilchrist, who, in

his reply to our Secretary, says—"I have examined the first and second verses of the seventh chapter by St. Matthew into Hindoostanee, in the Naguree character, by the Baptist missionaries at Serampore, and I cannot detect any thing like a *faulc* or *unfaithful* translation from either the Greek or the English. The severe accusation, brought against the translators of the two verses in question, seems *entirely groundless*." To a subsequent inquiry by our Secretary, whether we were at liberty to make public use of this opinion, Dr. Gilchrist replies—"I give yourself, and the very respectable Society of which you are Secretary, full permission to use my communication to you wherever and whenever you please; for *truth* cannot change by time and place. On the present charge by the Unitarians, it seems to me *entirely* on the side of the Baptist missionaries." Dr. Gilchrist proceeds to speak of Dr. Carey in terms of warm regard, as his old friend and colleague in the Calcutta College, a real Christian, an honest man, and an indefatigable orientalist. Would Dr. Gilchrist have given this character of Dr. Carey, if he had not known him to be both able and disposed to execute with faithfulness the work which he has undertaken?

Another charge is, that the Baptist missionaries have brought forward a translation into a language that never existed—that was never spoken by any people upon earth. Really, if Dr. Carey and his associates had possessed ingenuity enough to invent a new language, and to do all that this charge insinuates, they must be men of far greater ability than we have ever yet taken them to be. But, seriously, this charge also must be met by a positive denial. People have come forward who have spoken this language from their infancy, and to whom the Version alluded to is perfectly intelligible.

Another charge is, that the Bible is translated in such a way, that men laugh at it. But need we go far, even in this country, to find persons who laugh at all that is sacred; in too many instances, we fear, to their own destruction? But does it follow from this, that the Bible is not the word of God? Wicked men often laugh, where Satan trembles! A considerable check upon mistranslation must have been furnished by the Bible Society in their offer of five hundred pounds for a version, on condition of its undergoing such an examination as to give satisfactory proof of its accuracy. It is easy to find fault with every translation. The first translation ever made of the Old Testament was the Septuagint: every one, who knows any thing of the matter, knows that many difficulties have arisen in reference to it, and that many objections to it have been made. Jerome made many attempts at correction, when he published the Latin version, commonly called the Vulgate. There have been many variations in all our successive English translations; and modern criticism has pointed out many advantages to be gained, by a revision of the best of all translations, our authorized English version. For this, I would only refer to that eminent scholar, formerly Bishop of London, Dr. Lowth.

The demands in India for the Bengalee Bible have taken off several editions. Now was ever a work in English called for, and repeated editions taken off, unless it was esteemed interesting in its style and matter? We really wish those who object to our translators, would endeavor to do better themselves, and in more accurate and classical language.

American Board of Missions.

PECUNIARY ACCOUNTS OF THE BOARD.

THE sketch of the proceedings of the sixteenth annual meeting of the A. B. C. F. M. at Northampton, as published in the *Missionary Herald* for October, was drawn up in great haste, while the press was waiting for it, and while the functionaries of the Board were occupied with many other objects, all requiring immediate attention. Hence it happened, that the summary of the pecuniary affairs of the Board, as there given, needed some explanations, without which the subject cannot be correctly understood. For the purpose of making these explanations, the statement of receipts and expenditures is repeated, though with a different arrangement, as follows: viz.

Receipts, from Sept. 1, 1824, to Aug. 31, 1825, both inclusive.

Donations,	\$50,024 03
Legacies,	3,101 45
Income of the permanent fund for the general purposes of the Board,	2,333 43
Deduct interest paid on money borrowed,	448 83—1,884 70
Money received for a horse sold at Nantes, and other expenses refunded,	100 00
Total receipts for general purposes,	\$55,716 18

Payments for general purposes, within the same period.

Expenses of the various missions, schools, &c. as actually defrayed,	\$41,468 53
Balance against the Board, Aug. 31, 1824; that is, the amount for which the Board was in debt on that day,	14,375 65
The whole of which has been discharged, from the receipts of the year, except	28 00—14,347 65
	\$55,716 18

The Treasurer's statements on this occasion, as well as on similar occasions hereto-

fore, contained a distinct account of the payments for each mission. It appeared that, during the year past, very little had been paid for either the Bombay or the Ceylon mission. The reason was this: The mode of supplying funds for these missions was changed. Instead of remitting specie to Calcutta, as in former years, an arrangement has been made with Edward A. Newton, Esq. in accordance with which he kindly advances such sums as the Committee authorize; and for these advances he will draw on London, where the Board must provide resources to meet his drafts. The principal expenses of these missions, therefore, though actually defrayed by Mr. Newton, have not been paid from the Treasury of the Board, as it had not become necessary, before the annual meeting, to provide for the expected drafts from India. If all the expenses of these missions had been paid from the Treasury, in the same manner as in former years, the expenditures of the Board would have been greater than the receipts; and the debt, instead of being almost extinguished, would have been increased. It must be remembered, that, though some delay in the payment is the consequence of a change in the mode of remittance, yet the expenses actually incurred must be paid whenever demanded. They will, of course, appear in some future account.

There has been received, on account of the Printing Establishment for Western Asia, within the year past, \$2,663 67. The expenses on account of this establishment, within the same period, have been \$1,140 38. The balance now on hand, which has been provided by private subscription for this specific object, and cannot be otherwise expended, is \$8,750 84.

There has also been received, within the same period, for a Mission College hereafter to be founded in Ceylon, \$702 12.

The following additions have been made within the year past, to the permanent funds of the Board: viz.

To the permanent fund for general purposes,	\$1,006 00
To the permanent fund for Corresponding Secretary: viz.	
From individuals,	\$700 97
From avails of the <i>Missionary Herald</i> , thus applied within the year, though a large part had been received previously,	4,000 06
Profits on <i>Memoir of Catherine Brown</i> , first edition,	121 25

Old debts for the Panoplist, collected and paid over as profits, 91 41—5,043 61
 To the permanent fund for Treasurer, 874 63
 \$5,918 24

The interest only of these permanent funds can be applied to the various purposes for which the funds were created.

From these statements it will be perceived, that there is ground of encouragement as to supplies for the existing missions. The receipts have been greater than during the preceding year, and the Treasury of the Board is free from embarrassment. A new system of raising funds has gone into operation, to a considerable extent, and has been received with great favor by the Christian community. In those parts of the country, where the new organization has taken place, there has been a great increase of donations.

On the other hand, it should not be forgotten, that heavy drafts from the east must be provided for, during the approaching year; that most of the missions, under the care of the Board, will need greater expenditures, as the fields of missionary labor are opening on every side; and that there are urgent calls for new missions, in many parts of the heathen world.

It is necessary, before the strength of the friends of missions can be called forth, that they should feel as a body the responsibility which lies upon them; that they should ascertain, from documents within their reach, when there is danger of embarrassment for want of adequate supplies; and that they should not rest satisfied while any thing remains unaccomplished, which can be done by their most strenuous exertions. The Board can only apply the means, which are put into their hands by the Christian public. This is not the cause of the missionaries merely or principally; nor is it the cause of the Board or of the Committee; but it is the cause of the church at large. Every member of this church universal should cheerfully acknowledge the obligation, and promptly discharge it. There is a disposition among men, even among good and faithful men, to disregard what is distant,—to postpone self-denying duties,—to shrink from individual responsibility, in reference to a cause equally binding on all,—and to be contented when patronizing a good object with warm praise and feeble efforts. Unless this disposition be powerfully counteracted, the Christian community will relapse into the slumbers of past ages; and generation after

generation will pass away, while the heathen nations remain in all the gloom and horror of paganism. There are numerous indications, that this most calamitous issue will not be permitted. But it must be avoided by the voluntary agency of numbers, who shall realize the necessity of labor, of enterprise, of public spirit, of self-denial, in order to carry forward the most glorious work, in which men were ever permitted to engage.

MISSION COLLEGE IN CEYLON.

THE public are aware that the Board, at the late annual meeting, approved of the establishment of a College in Ceylon, under the care of the American Missionaries, as soon as satisfactory arrangements can be made for the commencement of such an institution. It is not intended to make an appeal to the public generally, in behalf of this particular object, lest it should divert from the general treasury of the Board those contributions, which are indispensable to the support of existing objects. But there are many individuals, scattered throughout our country, who could easily spare one, two, three, or five hundred dollars each, without diminishing their other donations. Will not these individuals seriously consider the nature of this claim upon their liberality, and the example of the unknown friend, who has generously offered *five thousand dollars*, whenever *ten thousand dollars* shall have been received for this purpose. If twenty persons would give five hundred dollars each, or forty persons two hundred and fifty dollars each, the sum is raised, and the founding of a seminary for the benefit of millions is secured. Whatever may be paid for this object, will be kept in a productive state, and separate from the general funds of the Board, till it shall be applied to the purpose, for which it was intended.

FOREIGN MISSION SCHOOL.

THE Committee appointed by the Board, at the late annual meeting, to visit Cornwall and confer with the agents of the Foreign Mission School on the concerns of that institution, have attended to the service assigned them, and made a report, in part, to the Prudential Committee.

After stating that the Committee of the Board met the agents of the school at Cornwall, on the 25th of October; that they carefully investigated the condition of the insti-

tation; that the question, as to the continuance of the school, was largely discussed; that the school had answered very important purposes; that the people of God have no cause to regret their pious exertions in its behalf; they added, that the relative circumstances of the Christian world and those parts of the heathen world, in which the missions of the Board are situated, have materially changed within the few years, which have elapsed since the school was established; and that the same reasons do not exist, in all respects, for the continuance of the school, as operated upon the minds of the founders for its commencement.

The Committee were not prepared to express a decided opinion respecting the subject referred to them. Many circumstances render it necessary that they should take further time for inquiry and deliberation. They have therefore advised, that instruction and discipline be continued in the school; but that no additional pupils be sought for admission, until the question as to its continuance be settled. The Committee trust, that, before or during the next summer, the indications of Divine Providence will make the path of duty clear. As soon as they are satisfied on the subject, they will make a further report, with the principal reasons, on which their opinion shall have been founded.

PROPOSED UNION.

We learn from various parts of the country, that the contemplated union between the United Foreign Missionary Society and the American Board of Commissioners for Foreign Missions, is hailed as a most auspicious event by the friends of both institutions. On no subject, within our recollection, has there been more perfect unanimity. From the north and the south, and beyond the Alleghenies, the same voice of firm and decided approbation is heard. Let all, who feel for the spiritual wants of mankind, make this an occasion of more fervent prayer for a blessing upon missionary labors, and of more active efforts to awaken our great community to the present inviting condition of many countries, now stretching out their hands for the Gospel.

JOURNAL OF A TOUR AROUND HAWAII.

It has been mentioned in our pages, that, in the summer of 1823, a deputation was sent, by the missionaries on the Sandwich Islands,

to explore the large and populous island of Hawaii, or Owhyhee; and that a journal of that tour was preparing for publication. It has moreover been announced to the public, that the journal, which was drawn up by the Rev. Mr. Ellis, had been put to the press.

We are now able to state, that the work has been published. It will be noticed more at length in a future number of the Herald.

MEETINGS OF AUXILIARIES.

In the months of September and October, the Corresponding Secretary attended the annual meetings of the Auxiliary Foreign Mission Societies of Colchester and the Vicinity, the Eastern District of New Haven County, at East Guilford, Middletown and the Vicinity, the city of New Haven, Middlesex Association, at Saybrook, the Eastern District of Fairfield County, at Huntington, the Western District of Fairfield County, at Norwalk, New London and the Vicinity, Norwich and the Vicinity, the Southern Part of Windham County, at Canterbury, Hartford County, at Hartford, the Farmington Branch of the Hartford County Society, and the Northern Part of Windham County, at Brooklyn; all in Connecticut; and of Brookfield Association, at West Brookfield, Worcester Central, at West Boylston, and Worcester North, at Ashburnham, Mass. At some of these meetings, sermons were delivered by previous appointment; at a greater number, addresses were made by clergymen and laymen; and at all, statements and arguments were offered by the Corresponding Secretary. The Rev. Mr. Merwin, of New Haven, attended the meetings at Saybrook, Huntington, and Norwalk; the Rev. Mr. Bacon, of New Haven, attended the meeting at Middletown; the Rev. Mr. Hewitt, of Fairfield, the meetings at Hartford and Farmington; and S. V. S. Wilder, Esq. of Bolton, the meetings at West Boylston and Ashburnham;—all by request of the Prudential Committee. They severally took part in the public services.

The Anniversary of the Northern and Southern Auxiliary Societies in Hillsborough County, N. H. were held on the 18th and 19th of October, the former at Amherst, and the latter at Francistown. The Southern Auxiliary was attended, on the part of the Board, by the Rev. Justin Edwards of Andover; and the Northern, by Mr. Edwards, the Rev. Dr. Church of Pelham, and Mr. Cowles,

the Permanent Agent of the Board. Addresses were made by each of these gentlemen.

The next day, Dr. Church and Mr. Cowles attended the formation of the Auxiliary Society of Merrimac County, at Concord, N. H., as was stated at p. 363 of our last number.

It was expected that a deputation from the Board would attend the meeting of the Auxiliary Society of Tolland County, and that of the Western District of New Haven County; but this proved impracticable, in consequence of the repeated failure of appointments.

In some places, where these meetings were held, the nature and design of them were not well understood, and the audiences were small; but, in other places, suitable preparations had been made, crowded audiences were collected, and a series of appropriate resolutions were proposed, and supported by animated and eloquent speeches. The reports of the secretaries and treasurers were presented, and various measures were adopted, with the design of increasing the interest in missionary operations. These meetings were the first of the kind, in regard to most of the societies. The present plan was every where pronounced by far the best, that has yet been tried in this country; and great confidence has been entertained that it will prove, as a permanent thing, highly acceptable to the friends of missions, and insure a regular income to the Treasury of the Board. Notwithstanding these hopes, the opinion was often expressed, that no plan of combined exertions, however free from objection it may be, can be kept in successful operation, without constantly renewed labor. This is doubtless correct. The votaries of the world expect to labor for the accomplishment of their purposes. Why should the friends of Christ be unwilling to labor for their Divine Master, in making His Gospel known to the souls for whom He died?

FORMATION OF ASSOCIATIONS.

VERMONT. *Rutland County.* Fairhaven, Gent. Asso. Rev. R. Cushman, Pres. Dea. J. Hamilton, V. P. Mr. Wm. Colburn, Sec. Hon. J. P. Colburn, Treas. 4 Coll.—Lad. Asso. Mrs. Rufus Cushman, Pres. Mrs. J. Hamilton, V. P. Miss A. Squires, Sec. Mrs. L. Colburn, Treas. 6 Coll. Formed July 3.

Addison County. Addison, Gent. and Lad. Asso's formed July 17th. Officers not reported.

Vergennes. Gent. Asso. Rev. A. Lovell, Pres. Dea. J. Huntington, V. P. Mr. W. K. Hixby, Sec. and Treas. 3 Coll.—Lad. Asso. Mrs. C. Lovell, Pres. Mrs. S. Huntington, V. P. Mrs. E. Shipperd, Sec. Mrs. H. S. Edmond, Treas. 2 Coll. July 17.

Montpelier. Gent. Asso. Hon. Stephen Haight, Pres. Mr. S. Chamberlain, V. P. Dea. S. Hollis,

Sec. Mr. J. Chamberlain, Treas. 3 Coll.—Lad. Asso. Mrs. Chester Root, Pres. Mrs. Joseph Hurlbut, V. P. Miss Lydia Taylor, Sec. Mrs. Stoddard Hollis, Treas. 3 Coll. July 24.

Charlotte. Gent. and Lad. Asso. prev. formed.

Hinesburgh. Gent. Asso. Rev. O. S. Hoyt, Pres. Gen. N. Leavenworth and Dea. B. G. Root, V. Pres. Mr. L. F. Clarke, Sec. Wm. Hurlbut, Esq. Treas. 7 Coll. July 26.—Lad. Asso. prev. formed.

Bristol. Gent. Asso. Rev. H. Boynton, Pres. Dea. G. Prime, V. P. Dr. O. Smith, Sec. Mr. S. Drake, Treas. 3 Coll.—Lad. Asso. Mrs. H. Boynton, Pres. Mrs. James Andrus, V. P. Miss Maria Andrus, Sec. Mrs. Winter Hawley, Treas. 3 Coll. 31st.

Starksborough. Gent. Asso. Rev. H. Boynton, Pres. Dea. J. Hines, V. P. Dr. J. Pettis, Sec. Mr. E. Kellogg, Treas. 2 Coll.—Lad. Asso. Mrs. H. Boynton, Pres. Mrs. E. Kellogg, V. P. Mrs. Daniel E. Parmelee, Sec. Mrs. J. Pettis, Treas. 1 Coll. 31st.

Williston. Gent. and Lad. Asso's prev. formed.—4 Coll. added Aug. 7.

Jericho. Gent. Asso. formed with 4 Coll.—Lad. Asso. prev. formed. 4 Coll. added Aug. 7.

Underhill. Gent. Asso. Rev. S. Robinson, Pres. Col. L. Dixon, V. P. Dea. J. Woodworth, Sec. Dea. J. Humphrey, Treas. 4 Coll.—Lad. Asso. Mrs. S. Robinson, Pres. Mrs. L. Dixon, V. P. Miss Mary Martin, Sec. Mrs. I. H. Tower, Treas. 5 Coll. Aug. 11.

Burlington. Col. Ozias Buell, Pres. Wm. A. Griswold, Esq. V. P. Mr. Samuel Hickok, Treas. Mr. Hiram Seeley, Sec. 4 Coll.—Lad. Asso. prev. formed. 7 Coll. added Aug. 8.

Cambridge. Gent. Asso. M. T. Runnels, Esq. Pres. A. Brush, Esq. V. P. H. Stowell, Esq. Sec. S. Runnels, Esq. Treas. 4 Coll.—Lad. Asso. Mrs. S. Montague, Pres. Mrs. John Slater, V. P. Mrs. Moses Runnels, Sec. Miss Harriet Parker, Treas. 3 Coll. Aug. 12.

Essex. Gent. Asso. Rev. A. Morgan, Pres. S. Butler, Esq. V. P. Andrew Morgan, Esq. Treas. H. B. Butler, Esq. Sec. 3 Coll.—Lad. Asso. prev. formed, 3 Coll. added Aug. 14.

Westford. Gent. Asso. Rev. S. Parmelee, Pres. E. Bowen, Esq. V. P. Mr. J. Allen, Sec. Dea. A. Partridge, Treas. 8 Coll.—Lad. Asso. Mrs. Simon Parmelee, Pres. Mrs. Jared Dixon, V. P. Mrs. Samuel Colburn, Sec. Mrs. S. Rice, Treas. 8 Coll. Aug. 14.

Milton. Gent. Asso. H. Allen, Esq. Pres. E. Herrick, Esq. V. P. Mr. W. Hoxsie, Sec. Mr. N. Burnell, Treas. 4 Coll.—Lad. Asso. prev. formed, 4 Coll. added Aug. 14.

Bakersfield. Gent. and Lad. Asso's formed 21st. Officers not reported.

Enosburgh. Gent. Asso. T. Fuller, Esq. Pres. Mr. C. Sanford, V. P. A. Fuller, Esq. Sec. Mr. J. Williams, Treas. 4 Coll.—Lad. Asso. Prev. formed—4 Coll. added Aug. 21.

Berkshire. Gent. Asso. Rev. P. Bailey, Pres. and Sec. Dea. S. Todd, V. P. Mr. A. Cummings, Treas. 4 Coll.—Lad. Asso. Mrs. P. Bailey, Pres. Mrs. Jona. Samson, V. P. Mrs. F. M. Hall, Sec. Mrs. A. Cummings, Treas. 4 Coll. Aug. 21.

Montgomery. Rev. A. S. Ware, Pres. Dea. T. Samson, V. P. E. W. Bush, Esq. Sec. Mr. Luther Martin, Treas. 3 Coll.—Lad. Asso. Mrs. A. House, Pres. Miss Mary House, V. P. Mrs. Richard Smith, Sec. Mrs. J. Johnson, Treas. 3 Coll. Aug. 22.

Highgate. Gent. Asso. Rev. P. Kingsley, Pres. John Barr, Esq. V. P. Dea. E. Wait, Sec. Mr. Wm. Skeels, Treas. 6 Coll.—Lad. Asso. Mrs. P. Kingsley, Pres. Mrs. W. Skeels, V. P. Miss Eliza Adams, Sec. Mrs. E. Wait, Treas. 6 coll. Aug. 23.

Fairfield. Gent. Asso. Rev. Benj. Wooster, Pres. Mr. R. Reed, V. P. Mr. Aaron Burr, Sec. Mr. C. Montague, Treas. 4 Coll.—Lad. Asso. Mrs. Benj. Wooster, Pres. Mrs. D. Barlow, V. P. Mrs. H. Northrop, Sec. Mrs. Montague, Treas. 4 Coll. Aug. 24.

Fairfax. Gent. Asso. Maj. James Farnsworth, Pres. Dea. Zenas Palmer, V. P. Dea. Joseph Parmelee, Sec. Mr. Jona. Southard, Treas. 4 Coll. Lad. Asso. Mrs. J. Farnsworth, Pres. Mrs. S. S. Hall, V. P. Miss Nancy Swift, Sec. Miss Nancy Parmelee, Treas. 4 Coll. Aug. 26.

Georgia. Gent. Asso. Dea. Walter Colton, Pres.

Mr. Darius E. Buguc, Sec. Deac. Ira Hinckley, Treas. 7 Coll.—Lad. Asso. Mrs. James Beers, Pres. Mrs. Joshua Doane, V. P. Mrs. Solomon Cushman, Treas. Miss Mary Hale, Sec. 6 Coll. Aug. 22.

Swanton. Rev. E. H. Dorman, Pres. Deac. A. Skeels, V. P. Deac. B. Fay, Treas. Mr. Wm. Farrar, Sec. 4 Coll.—Lad. Asso. Mrs. L. Dorman, Pres. Mrs. A. Fay, V. P. Mrs. C. Farrar, Sec. Mrs. J. Hoffman, Treas. 4 Coll. Aug. 22.

Corwall. Gent. and Lad. Asso.'s prev. formed, 4 Coll. added Sept. 4.

Weybridge. One Asso. Rev. H. Smith, Pres. Mr. S. Wright, V. P. Mr. E. G. Drake, Sec. Mr. D. D. Cook, Treas. 4 Coll. Sept. 4.

Middlebury. Gent. Asso. Rev. T. A. Merrill, Pres. Dr. Wm. Bass, V. P. Mr. C. Bowen, Sec. Mr. E. Brewster, Treas. 6 Coll.—Lad. Asso. Mrs. T. A. Merrill, Pres. Mrs. J. Bates, V. P. Miss Harriet Bates, Sec. Mrs. Rebecca Miller, Treas. 7 Coll. Sept. 4.

CONNECTICUT. *Middlesex County.* Hadlyme. Lad. Asso. Miss Sarah Vail, Pres. Miss Lucretia

Holmes, V. P. Miss Amanda Vail, Sec. Mrs. Elizabeth M. Selden, Treas. 4 Coll.

Windham County. N. Woodstock. Gent. Asso. Rev. Sam'l Backus, Pres. Deac. Luther Child, V. P. Maj. A. May, Sec. Deac. Wm. Child, Treas. 5 Coll.—Lad. Asso. Mrs. Backus, Pres. Mrs. Col. May, V. P. Mrs. Judah Lyon, Sec. Miss Eliza Child, Treas. 5 Coll.

NEW HAMPSHIRE. *Hillsborough County.* Temple. Lad. Asso. Mrs. Nancy Jones, Pres. Mrs. Mary Maynard, V. P. Miss Sally Hald, Sec. Mrs. Rachel Wheeler, Treas. 6 Coll. Oct. 6.

MAINE. *Lincoln Co.* Topsham. First par. Lad. Asso. Mrs. Sarah I. F. McKeen, Pres. Miss Rachel Patten, V. P. Mrs. Mary W. Green, Sec. Mrs. Betsey Perkins, Treas. 4 coll. June 12.

Hancock Co. Lad. Asso. Mrs. Dolly Fisher, Pres. Mrs. Lydia Parker, V. Pres. Mrs. Harriet Parker, Treas. Miss Lydia Wood, Sec. 3 coll. July 9.

NEW JERSEY. Newark. Gent. Asso. Samuel Baldwin, Pres. Edward Le Fost, V. P. La Fayette Conger, Sec. Wm. T. Beach, Treas. March 31st.

Donations

FROM OCT. 21ST, TO NOV. 20TH, INCLUSIVE.

I. AUXILIARY SOCIETIES.

<i>Brookfield, Ma. Aux. so. A. Newell,</i>			
Esq. Tr.			
Brimsfield,	La. char. so.	44	04
Brookfield, S. par.	Gent.	1	22
	La.	23	72
W. par.	Gent.	44	81
	C. box.		62
La. (of which to constitute the			
Rev. ELIAKIM PHELPS,			
an Honorary Member of the			
Board, 50;)			
Dorcas and res. so.		53	78
Enfield,	La.	30	00
Greenwich,	Gent.	30	00
New Braintree,	Gent.	32	93
	La.	30	51
North Brookfield,	Gent.	37	64
	La.	34	24
Oakham,	Gent.	13	05
	La.	17	49
Spencer,	Gent.	15	32
	La.	11	54
Sturbridge,	Gent.	30	62
	La.	23	30
Ward,	La.	21	31
Ware and vic.	So.	56	00
	Mon. con.	10	00
Western,	Gent.	14	00
	La.	23	51
	Mon. con.	3	00
		617	71

ded. expenses, 6 25; c. notes, 2; 8 25—609 46
Hartford co. Ct. J. H. Woodbridge,

Esq. Tr.			
Berlin, [Kensington so.] Young			
men,		17	75
Hartland,	Gent.	12	77
	La.	23	43
	Unknown,	1	00
Wethersfield,	Gent.	33	25
Windsor,	La.	28	00
Wintbury,	Gent.	21	85—138 16
<i>Hillsboro' S. vic. N. H. Edmund</i>			
Parker, Esq. Tr.			
Amherst,	Gent.	7	50
	La.	8	50
Bedford,	Gent.	18	25
Mason,	Gent.	18	45
	La.	4	10
Merrimack,	Gent.	20	15
	La.	9	72
Milford,	Gent.	5	00
	La.	3	18
New Ipswich,	Gent.	23	00
	La.	7	72
Nottingham West,	Gent.	7	80
	La.	6	27

Pelham,	Gent.	14	25
	La.	21	50
Peterboro',	La.	14	24
Sharon,	Gent.	4	50
	La.	3	80
Temple,	Gent.	14	00
	La.	20	11
Wilton,	Gent.		50

331 94

ded. expenses, 15 00—216 94

New Boston, and vic. N. H. Mr. P.

Clark, Tr. 123 00

New London and vic. Ct. Mr. L. Al-

lyn, Tr.

New London, La. 11 00

North Groton, Gent. 7 50

South Groton, La. 7 00

Stonington, La. 2 50

La. 56 13

La. 73 95—128 08

Northampton and neighboring towns,

Ms. Dra. E. S. Phelps, Tr.

Amherst, Gent. 24 00

M. f. 28 00

Chesterfield, Gent. 17 00

La. 16 15

Cummington, Gent. 19 00

La. 29 27

Mon. con. 10 73

Mr. W. Packard, 1 00

Mr. E. Snell, m. f. 3 45

Deerfield, 2d. par. Gent. 28 00

La. 13 48

East Hampton, Gent. 16 30

La. 14 20

Mon. con. 3 01

Benev. so 5 00

Gouhen, Gent. 14 00

La. 12 64

Mon. con. 9 70

Granby, W. par. Gent. 16 17

La. 1 00

Hadley, Gent. 84 00

La. 30 87

Hatfield, Gent. 23 00

La. 16 77

Middlefield, Gent. 20 52

Northampton, Gent. 166 71

La. (of which for Solomon Hy-

lams and Samuel P. Williams

in Ceylan, 24;)

Contrib. at ann. meet. 11 50

Norwich, Gent. 8 00

Plainfield, Gent. 16 00

La. 14 14

Mem. of Franklin debating so. 5 50

Southampton, Gent. 46 88

La. (of which for Mindwell W.

Gould, in Cher. no. 12;)

27 35

South Hadley,	Gent.	36 02
	La. cent so.	34 86
	Cher. so.	18 75
Sunderland,	Gent.	80 88
	La.	30 70
West Hampton,	Gent.	90 06
	La.	14 07
Whately,	Gent.	33 00
	La.	16 76
Williamsburgh,	Gent.	19 50
	La.	86 75
	[See Legacies.]	
Worthington,	Gent.	14 00
	La.	9 06

1,517 48

ded. expenses, 22 46; e. notes, 2, 24 48—1,193 00

Hockingham co. west, N. H. Dec.

W. Eaton, Tr.

Hamstead, Gent. 13 59

La. 12 00—25 50

Windham co. north, Ct. T. B.

Chandler, Esq. Tr.

Ashford, 1st par. Gent. 7 00

La. 36 33

Eastford par. La. 43 83

Brooklyn, La. 10 79

Killingly, Westfield par. La. 10 40

north par. La. 20 88

Pomfret, Gent. 30 40

La. 43 86

Thompson, Gent. 16 30

La. 25 12

Woodstock, N. par. Gent. 30 46

La. 31 40

S. par. La. 18 38

Windham co. Ct. Char. so. (of which

for For. Miss. Sch. 1; wea. miss. 8;

translations, 50c.; Cher. miss. 50c.;

for Jews, 2.) 95 96—403 23

Worcester north vic. Ma. Mr. A.

Downe, Tr.

Bal. of last year's coll. 6 98

S. V. S. Wilder, Esq. 10 00

Ashburnham, Gent. 24 40

La. 36 23

Of the above to constitute the

Rev. GEORGE PERKINS

an Honorary Member of the

Board, 50.

Ashby, Gent. 26 06

La. 27 00

Athol, Gent. 17 00

La. 27 70

Fitchburg, Gent. 40 76

La. 03 03

C. box in sab. school, 11 36

A school, 80

M. box of a little girl, 34

Harvard, Gent. 21 70

La. 26 63

Hubbardston, Gent. 20 28

Phillipston, Gent. 27 50

La. 14 06

Princeton, Gent. 40 72

La. 33 00

Westminster, Gent. 86 03

La. (of which to constitute the

Rev. CYRUS MANN an

Honorary Member of the

Board, 50;) 51 63

Winchendon, Gent. 36 26

La. 26 85

645 22

ded. expenses, 30; e. notes, 2; 32 00—613 22

Total from the above Auxiliary Societies, & 3,479 59

II. VARIOUS COLLECTIONS AND DONATIONS.

Abington, 1st. par. Ma. Fem. benev. so. Miss M.

Howe, Tr. 40 00

Amherst, Ma. So. in Acad. Mr. E. G. Wheel-

er, Tr. 6 12

Andover, Ma. Rev. L. Woods, D. D. 80 00

Attleboro', Ma. Dea. L. Read, m. f. for wea. miss. 5 00

Augusta, N. Y. 1st. cong. so. mon. con. by

Dea. A. Thomas, 7 50

Barre, Vt. Gent. asso. 3.26; la. asso. 1.76; by

Rev. F. E. Cannon, 5 01

Belair, Md. Fem. miss. so. for George Morris-

son, and Sarah Hamilton Richardson, in

Cher. na. by J. Mc'Kenney, Jr. Esq. 20 00

Belchertown, Ma. Contrib. by Mr. J. Dwight, 24 64

Boston, Ma. United mon. con. for Pal. miss. 80 12

A. of gold beads, 3.75; a family who have

the Gospel, for hea. chil. 1; Miss H. Steb-

bins, 5, 9 75

Brownington, Vt. La. by E. Strong, Esq. 1 50

Burlington, Vt. Prof. G. W. Benedict, 1 00

Camden, N. Y. A friend, by Dea. A. Thomas, 50

Candy's Creek, Cher. na. Mr. T. Stelman, 1 25

Catskill, N. Y. B. W. Dwight, Esq. for wea.

miss. by Rev. Dr. Porter, 10 00

Carnish, N. H. Fem. for miss. so. 8 06

Danville, Vt. Fem. cent so. by Rev. F. E.

Cannon, 13 61

Dennis, Ms. Fem. asso. Mrs. M. Taylor, Tr. 70 53

So 65; Gent. asso. Mr. N. Howe, Tr. 29 88;

East Chelmsford, Ma. Mon. con. by Mr. W. De-

vidson, 13 00

Eastford, Ct. Mon. con. by Rev. R. Torrey, 8 06

East Lyme, Ct. Fem. miss. so. by Miss L. Com-

stock, Tr. 6 60

Essex co. N. Y. Rev. C. Comstock, by Rev.

Dr. Porter, 5 00

Freehold, N. J. La. asso. for John Woodhull in

Ceylon, 24; Mrs. S. Woodhull, for do. 10;

fem. benev. so. for wea. miss. 10; by Mrs. M.

Seudder, 44 00

Glaum, N. H. A female, av. of sheep, by Mr.

A. Hayward, 7 00

Gloucester, Ma. Fem. miss. cent so. (of which

for wea. miss. 11 41; and for For. Miss.

School, 3 64;) by Mrs. E. Stevens, Tr. 22 75

Granville, N. Y. Juv. fem. hea. sch. so. by Dea.

A. Thomas, 40 00

Greenwich, Ct. Tract so. to aid in printing

tracts for Bombay and Ceylon, 6 60; fem.

for. miss. so. 63 50; hea. sch. so. 35 75; by T.

Dwight, Esq. 104 75

Halfway, Vt. Aux. miss. so. by Mr. S. H. Miner,

Tr. 30; m. f. by Mr. E. Hall, 4 20;

Hamden, E. plains, Ct. Gent. asso. by T.

Dwight, Esq. 7 35

Hamp. Chris. Depos. Ma. Grandy, a fem.

friend, av. of gold beads, 5; Hatfield, fem.

char. so. 4; South Hadley, Cher. so. 1; Had-

ley, O. Warner, 10; H. Seymour, 4; J. Kel-

logg, 1 80; L. Smith, 1; sab. sch. chil. 86c.;

Miss Sullen's school, for hea. chil. 82c. bal.

fr. farmers' char. so. 2 40; N. Coolidge, Jr.

for Samuel Porter Coolidge in Ceylon, 12; 42 58

Hardwick, Greenboro's, Craftsbury, and Mal-

den, Vt. Mon. con. by E. Strong, Esq. 14 84

Hardwick, Vt. Fem. cent so. 2 28; E. Strong,

Esq. 10; 12 28

Hudson, N. Y. Mr. J. Powers, by Rev. Dr.

Porter, 12 00

Huntville, Ala. W. Leach, Esq. 3 00

Jefferson, N. Y. Rev. W. Salisbury, av. of his

Altmanek for 1825, by Rev. Dr. Porter, 9 00

Keene, N. H. Mon. con. by Rev. Z. S. Barstow,

Lebanon, N. H. Fem. aux. miss. so. Mrs. L. E.

Allen, Tr. 14 54

Lewisburg, Pa. Fem. Buffalo miss. so. of Union

co. by Mary Geddes, Tr. 13 00

Marblehead, Ma. Mon. con. by Rev. S. Dana,

Marlboro's, N. H. Mon. con. by Rev. Mr. Ben-

nett, 3 00

Marlboro's, Ma. Ed. so. for hea. chl. by Mrs.

Wilkinson, 6 00

Masonville, N. Y. Catharine Room, by Rev.

Dr. Porter, 1 00

Midway, W. par. Ma. Fem. char. so. for Jacob

Ide at Mayhew, by Mrs. M. E. Ide, 25 00

Middlebury, Vt. C. box of a young lady, for

Pal. miss. by Mr. F. Brewster, 2 18

Morrison, N. J. Mr. S. Condict, by Mr. J.

P. Haven, 10 00

New Bedford, Ma. Hea. sch. so. for Betsey

Brainerd, at Mayhew, by Mrs. S. Crocker,

Tr. 23 60

New Canaan, Ct. Fem. benef. so. to constitute

the Rev. WILLIAM BONNEY an Honorary

Member of the Board, 50; mon. con. 4; by T.

Dwight, Esq. 54 00

New Ipswich, N. H. Mon. con. by Rev. L. R.

Barbour, 10 16

New London, Ct. Sewing so. by Mrs. F. Smith,

Tr. 10 16

Newport R. I. A well-wisher,

<i>New Providence</i> , N. J. Fem. juv. so. for ben. chil. 12; J. L. Plias and Margaret Riggs, for <i>David Riggs</i> , in Ceylon, 20;	32 00
<i>New York City</i> , United For. miss. so. for George Fox, Robert Mouror, Stephen Van Rensselaer, Guy Chew, James Connor, and George Whitefield, at the For. Miss. school, <i>Northfield</i> , Ms. Indiv. for ben. chil. in India, by Mrs. Alexander,	235 31
<i>Norway</i> , Ms. M. f. by Rev. Mr. Cogswell,	6 13
<i>Norwich Falls</i> , Ct. Mou. con. 2 52; E. K. Gilman, 3 48;	2 00
<i>Peacham</i> , Vt. Gent. asso. 7 27; la. asso. 3; by Rev. F. E. Cannon,	6 00
<i>Plainfield</i> , Vt. Coll. by Rev. F. E. Cannon,	10 27
<i>Princeton</i> , Ms. Young la. so. for <i>Alonzo Phillips</i> in Ceylon, by Mrs. Keyes,	5 03
<i>Reading</i> , S. par. Ms. Fem. retrench. so. for Brainerd, by Sophia M. Parker,	12 00
<i>Rutland</i> , Vt. Young la. benev. so. 10; mon. con. E. par. for wes. miss. 17; Mr. T. Hutchinson, 3; a friend, for Pal. miss. 1; by Rev. C. Walker,	16 21
<i>Salem</i> , Ms. Mr. J. B. Lawrence, 3d. pay. a child in the Choc. ms. 30; United mon. con. in 'Tab. chh. 11 65;	30 00
<i>Salisbury</i> , Ct. M. Strong, Esq. by Rev. G. A. Calhoun,	41 65
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